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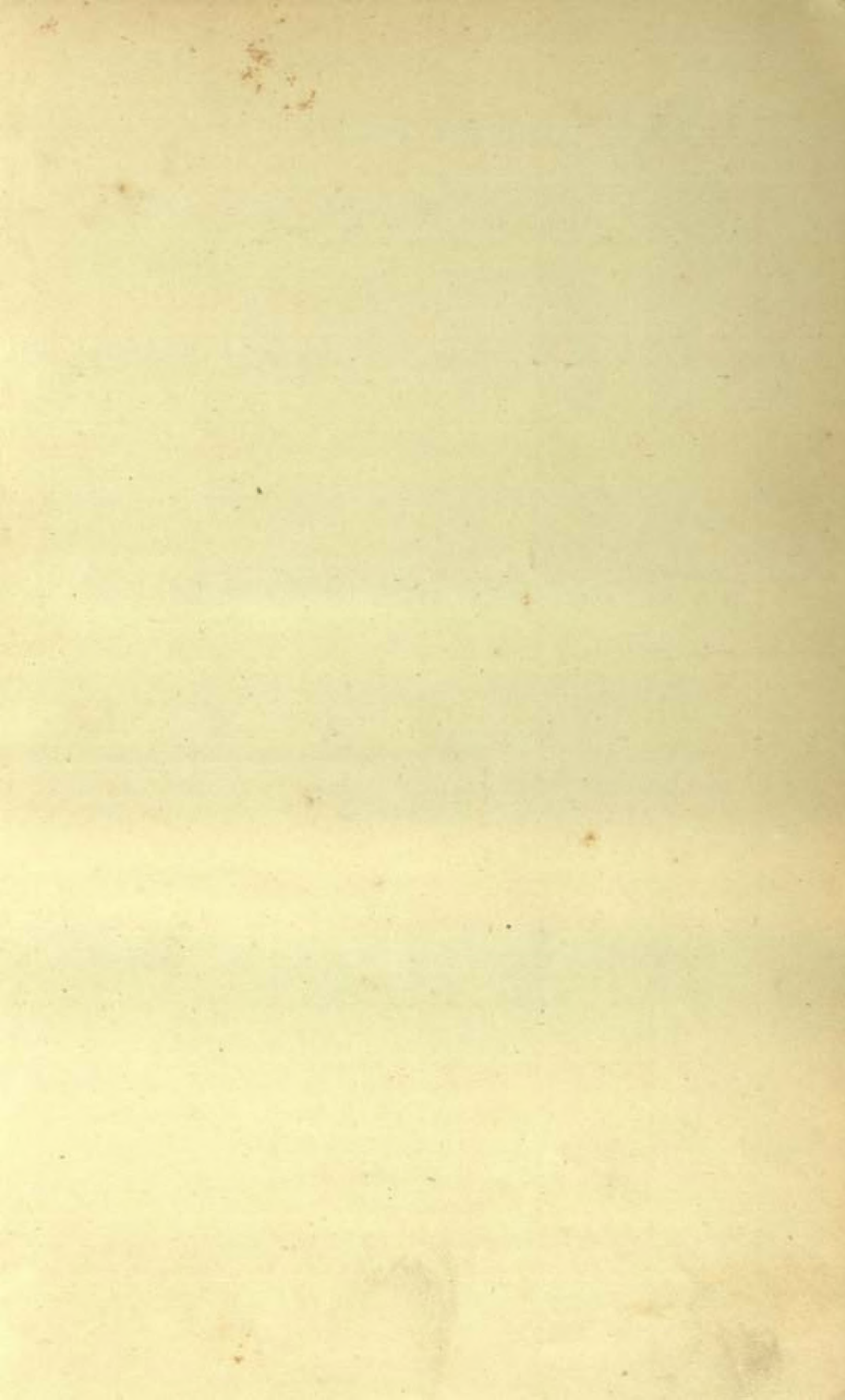
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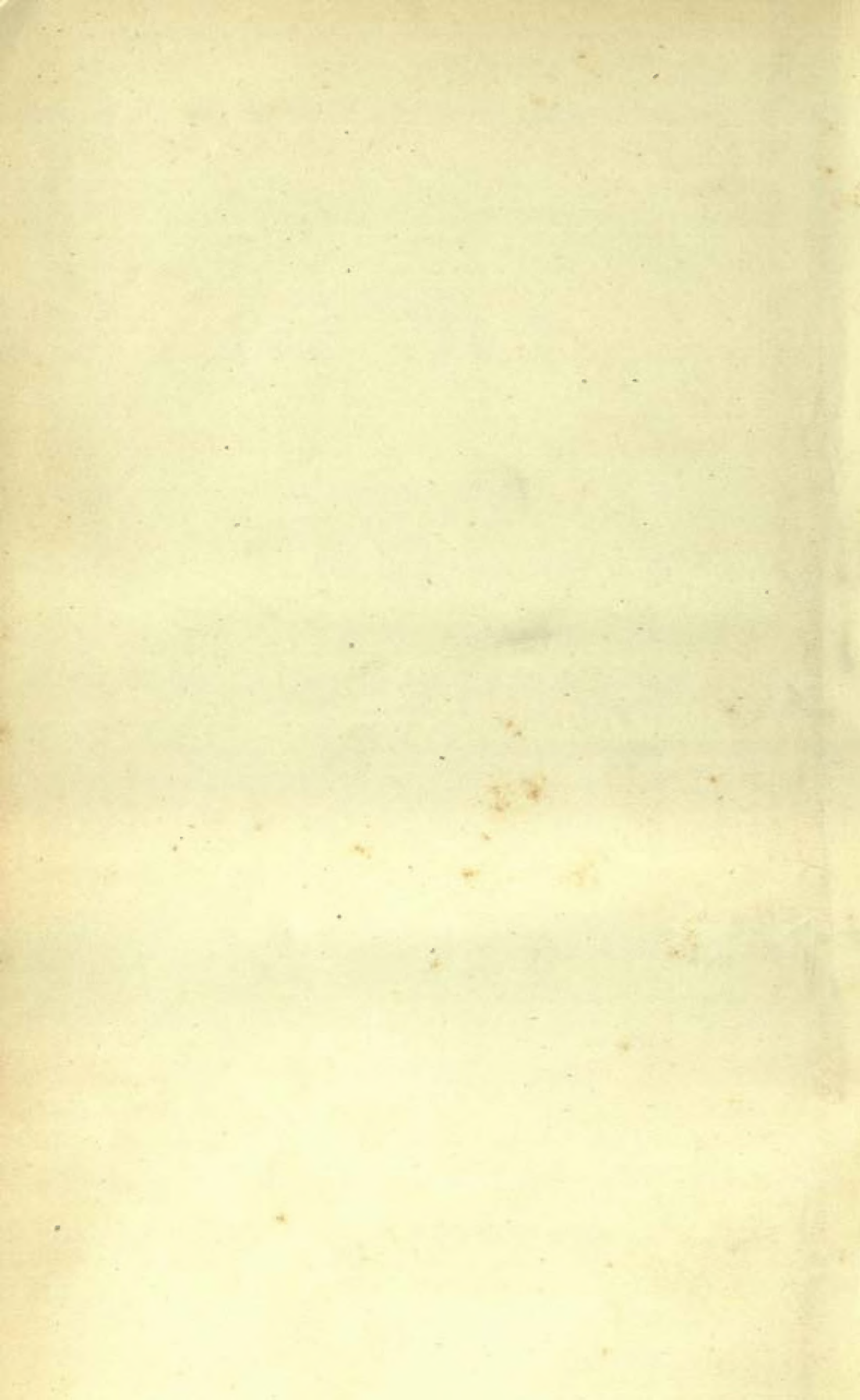
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EARLY HINDU.

¹ In early Hindu times, according to the law books, justice was administered by the king in person aided by Bráhmans and other counsellors, or by one Bráhman aided by three Bráhman assessors. Though no exception was made for the conduct of criminal trials the king was expected to take a more active share in criminal than in civil causes. At towns remote from the royal residence the king's representative filled his place in the courts of justice, or local judges were appointed by the king. A provision was also made for three grades of arbitration, firstly of kinsmen, secondly of men of the same trade, and thirdly of townsmen. An appeal from the kinsmen lay to men of the same trade and from men of the same trade to townsmen. Appeals lay from all three to the local court, from that to the chief court at the capital, and from that to the king in his own court composed of a certain number of judges to whom were joined his ministers and his domestic spiritual adviser. The king was entitled to five per cent on all debts admitted by the defendant on trial and ten per cent on all denied and proved. The fee probably went to the judges. A king or judge was to observe the countenances, gestures, and mode of speech of the parties and witnesses, and to attend to local usages, the peculiar laws of classes and rules of families, and the customs of traders, and also, when not inconsistent with the above, principles established by former judges. Neither the king nor his officers were to encourage litigation though they were not to show any slackness in taking up any suits regularly instituted. They were enjoined to bear with rough language from angry litigants and from the old and sick. They were cautioned against deciding causes on their own judgment without consulting persons learned in the law and were forbidden to disturb any transaction that had once been settled conformably to law. They were also to adhere to established practice. The criminal law was very rude, and punishments in some cases were too heavy and in others too light. Mutilation, chiefly of the hand, and burning alive were amongst the punishments inflicted on offenders against the priestly order. Torture was never employed against witnesses or criminals. The punishments were often disproportionate to the offence, and were frequently so indistinctly or contradictorily declared as to leave the fate of an offender uncertain. Slaying a priest, drinking spirits, stealing the gold of a priest, and

¹ Manu's Institutes in Elphinstone's History of India, 27-39.

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violating the bed of a natural or spiritual father were all classed under one head and subject to one punishment, branding on the forehead and banishment and absolute exclusion from the society of mankind. This at first was declared to be applicable to all classes. Afterwards a priest was allowed to expiate these sins by penance, was directed only to pay the middle fine, and in no case was deprived of his effects or the society of his family. Other classes even after expiation suffered death. Seducing the wife of another man at a place of pilgrimage or in a forest or at the meeting of rivers, sending her flowers or perfumes, touching her apparel or her ornaments, and sitting on the same couch with her were all punished with banishment and such marks as might excite aversion. For adultery itself, the woman was to be devoured by dogs and the man burnt on an iron bed, and if without aggravation the punishment was a fine of from 500 to 1000 *pans*.¹ The punishment increased in proportion to the dignity of the person offended against. A soldier committing adultery with a Bráhmaṇ woman if she was of eminently good qualities and properly guarded was to be burnt alive in a fire of dry grass or reeds. Though there was no express provision for murder it appears that murder as well as arson and robbery attended with violence was a capital offence. Theft if small was punished with fine and if of a large amount with cutting off the hand; if the thief was caught with the stolen goods it was a capital offence. Receivers of stolen goods and persons who harboured thieves were liable to the same punishment as the thief. In cases of small theft, a Bráhmaṇ was fined at least ten times as much as a Shudra, and the scale varied in a similar proportion for all classes. A king committing an offence was to pay a thousand times as great a fine as would be exacted from an ordinary person. Robbery was punished by the loss of the limb chiefly used in the robbery. If accompanied with violence robbery was a capital offence, and all who sheltered robbers or supplied them with food or tools were to be punished with death. Forging royal edicts, causing dissensions among great ministers, siding with the king's enemies, and slaying women, priests, or children were put under one head and were capital offences. Men who openly opposed the king's authority, who robbed his treasury, or stole his elephants horses or cars were liable to capital punishment as were those who broke into a temple to steal. For cutting purses, the first offence was punished by cutting off the fingers, the second by cutting off the hand, and the third by death. False evidence was punished with banishment accompanied by fine except in the case of a Bráhmaṇ, when it was banishment alone. Banishment was likewise inflicted on men who did not aid in repelling an attempt to plunder a town, to break down an embankment, or to commit highway robbery. Public guards not resisting or apprehending thieves were punished like the thieves. Gamesters and keepers of gaming houses were liable to corporal punishment. Most other offences were punished by fines, though sometimes other punishments took the place of fines. No fine exceeded 1000 *pans* or fell short of 250.

¹ A *pan* was equal to twenty *maṣas* each containing about seventeen grains (Troy) of gold.

Defamation was punished by fine except that Shudra offenders were liable to be whipped. Shudras were protected by a fine from defamation even by a Brāhman. Men reproaching their neighbours with lameness, blindness, or any other natural infirmity were liable to a fine even if they spoke the truth. Assaults if among equals were punished by a fine of 100 *panas* for blood drawn, a larger sum for a wound, and banishment for breaking a bone. Proper provisions were made for injuries inflicted in self-defence, in consequence of being forcibly obstructed in the execution of duty, or in defence of persons unjustly attacked. Furious and careless driving involved fines as different in degree as the loss occasioned by the death of a man or of the lowest animal. Persons defiling the highways were subject to a small fine, besides being obliged to remove the nuisance. Ministers taking bribes in private affairs were liable to confiscation of their property. The offences of physicians or surgeons who injured their patients from want of skill, breaking hedges palisades and earthen idols, and mixing pure with impure commodities and other impositions on purchasers were lamed under a penalty of 250 to 500 *panas*. Selling bad grain for good incurred severe corporal punishment and a goldsmith guilty of fraud was ordered to be cut to pieces with razors. Forsaking parents, sons, or wives was punished by a fine of 600 *panas*; and the failure to invite neighbours to entertainments by a fine of a *māsha* of silver.

The rules of police were harsh and arbitrary. Besides maintaining patrols and fixed guards, open and secret, the king had many spies who were to mix with the thieves and lead them into situations where they might be entrapped. When fair means failed the king seized the thieves and put them to death with their relations on proof of their guilt and the participation of the relations. Gamesters, public dancers and singers, revilers of scripture, open heretics, men who failed to perform the duties of their class, and sellers of spirituous liquors were banished.

The civil law was superior to the penal code. Its provisions were much more rational and matured than could be expected in so early an age. Witnesses were examined standing in the middle of the court and in the presence of both parties. The judge addressed a particular form of exhortation to them and warned them in the strongest terms of the enormous guilt of false evidence and the punishment with which it would be followed in a future state. If there were no witnesses, the judge admitted the oaths of the parties. The law of evidence in many particulars resembled that of England. Persons having a pecuniary interest in the cause, infamous persons, menial servants, familiar friends, and others disqualified on slighter grounds were in the first instance excluded from giving testimony, but in default of other evidence almost every description of persons were examined, the judge making due allowance for the disqualifying causes. A party advancing a wilfully false plea or defence was liable to a heavy fine. This rule though judicious was pushed to absurdity in subjecting to corporal punishment a plaintiff who procrastinated the prosecution of his demand. Appeals to ordeals were admitted. A creditor was authorized, before complaining to the court, to recover his property by any means in his power, resorting even

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to force within certain bounds. Interest varied from two per cent a month for a Bráhmaṇ to five per cent for a Shudra. It was reduced to one-half when there was a pledge and ceased altogether if the pledge could be used for the profit of the lender. Fraudulent contracts and contracts entered into for illegal purposes were null. A contract made even by a slave for the support of the family of his absent master was binding on the master. A sale by a person not the owner was void unless made in the open market and even in that case it was valid if the purchaser could produce the seller, otherwise the right owner might take the property on paying half the value. A trader breaking his promise was fined or if it was made on oath was banished. A sale might be unsettled by either party within ten days after it was made. Disputes between master and servant referred almost entirely to herdsmen and their responsibilities about cattle. In case of boundary disputes of villages and fields witnesses were examined on oath in the presence of all the parties concerned, putting earth on their heads, wearing chaplets of red flowers, and clad in red garments. If the question could not be settled by evidence the king made a general inquiry and fixed the boundary by authority.

The chief judicial institution was the village council or *pañcháyat*. The *pañcháyat* was assembled by order of the *grāmádhikári* or village headman, and an appeal lay from its decision to the *deshádhikári* or district headman.

MUSALMÁN.

The Muhammadan kings seem to have interfered little with the administration of justice beyond the seats of government. Their laws and regulations founded on the Kurán chiefly referred to their own class. The village council or *pañcháyat* system continued in force, except that the names of the village and district officers were changed to *pátíl* and *deshmukh*.¹

Under the Moghals, in the time of the Emperor Akbar, justice was administered by a court composed of an officer named *Mir-i-Adl* that is Lord Justice, and a *kázi*. The *kázi* conducted the trial and stated the law, the *Mir-i-Adl* passed judgment and seems to have been the superior authority. The police of considerable towns was under an officer called the *kotwál*, in smaller places it was under the revenue officers, and in villages under the internal authorities. In all legal cases between Hindus a Bráhmaṇ was a judge. The tone of instructions to all these functionaries was just and benevolent though by no means free from vagueness and puerility, and the spirit of the rules was liberal and humane; those to the *kotwál* kept up the prying and meddling character of the police under a despotism. They forbade forestalling and regrating and in the midst of some very sensible directions there was an order that any one who drank out of the cup of the common executioner should lose his hand. A letter of instructions to the governor of Gujarát restricted his punishments to putting in iron, whipping, and death; and enjoined him to be sparing in capital punishments, and, unless in cases of

¹ Grant Duff's Maráthás, 18-19.

dangerous sedition, to inflict no punishment until he had sent the proceedings to court and received the Emperor's confirmation. Capital punishment was not to be accompanied with mutilation or other cruelty.¹

The military genius of the Maráthás could never have been favourable to a system of justice. The peace of the country had been disturbed by so many wars, inroads, and rebellions that even under a more regular government it would have been vain to expect the observance of civil regulations. The treachery and rebellion of local officers, the dissensions among the nobility, the independence of *jágirdárs*, and the rapacity of government officers were evils which would have shaken the foundation of the most substantial system, had such a system been organised during any period of the Marátha empire. The only institution that survived disturbances was the *panchayat* or jury. Had legislation been more consonant with the military disposition of the Maráthás, they would naturally have revived the institutions prescribed by their own *shástras*, rather recurring to the old system than introducing a new one. But as the state had scarcely an interval of tranquillity they wanted time and opportunity as well as inclination for reform. One of Shiváji's ministers was termed a *nyáyádhish*, a post which was renewed by his son Rájárám in 1690. Although little was done to establish courts of justice, the village establishment was sufficient to give justice to the people in common matters.²

³ Under the Peshwás, the authorities by whom civil justice was administered were the *pátíl*, over him the *mámlatdár* and the *sarsubhedár*, and above all the Peshwa or his minister. *Jágirdárs* or estate-holders administered justice in their own lands, the great ones with little or no interference on the part of the government. In some towns a judicial officer, called the *nyáyádhish*, tried causes under the Peshwa's authority, and any person whom the Peshwa was pleased to authorise might conduct an investigation subject to his confirmation. If a complaint was made to a *pátíl*, he would send for the person complained of, and if he admitted the debt, would interfere partly as a friend to settle the mode and time of payment. If the debt was disputed, and he and his *kulkarní* could not by their own influence or sagacity effect a settlement to the satisfaction of the parties, the *pátíl* called a jury or *panchayat* of the villagers, who inquired into the matter with very little form and settled as they thought best, but this decision could not take place without the previous consent of the parties. If the complainant was refused a jury or disapproved of the decision, or if he thought proper not to apply to the *pátíl*, he went to the *mámlatdár* who proceeded nearly in the same manner as the *pátíl*, with this addition that he could compel the party complained of to submit to a *panchayat*, or else make satisfaction to the complainant. When there was a *sarsubhedár* the same process might be repeated with him or at court, but in all this there was

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¹ Elphinstone's History of India, 544-545.

² East India Papers, IV. 207.

³ Elphinstone's Report (1819), 54-67.

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no regular appeal. The superior authority would not revise the decision of the inferior unless there had been some gross injustice or reason to suspect corruption. In cases of less purity, that is in almost all cases, the superior was influenced in receiving the appeal by the consideration of the profit promised as a compensation for the trouble. Though the government officer endeavoured himself to settle the dispute and though it rested with him to decide whether or not the case required a jury, yet it was held gross injustice to refuse one on a question at all doubtful, and it was always reckoned a sufficient ground for ordering a new investigation when there was no jury. The jury was therefore the great instrument in the administration of justice. The members of a jury were generally chosen by the officers of government, by whom the jury was granted with the approval and often at the suggestion of the parties. Sometimes each party chose an equal number and the officer named an umpire. Especially at Poona, a person on the part of government not unfrequently presided at *panchâyats*. In affairs where government was concerned some of its officers were ordered to investigate the matter, but they were expected to be officers to whom the other party did not object. The members of a jury were people of the same situation in life as the parties or they were people likely to understand the subject, as bankers in a matter of account, and *deshmukhs* and *deshpandes* when the suit was about land. The number was always odd; it was never less than five, and was sometimes over fifty. It generally met at the house of the officer who summoned it. In villages the headman called some of the most intelligent landholders to sit under a tree or in the temple or village office. No one attended on the part of government, and as the parties could not be forced to accept the decision their wishes were more attended to than elsewhere. The consent of the parties was everywhere reckoned essential to a jury. The first act of the meeting was to take a written acknowledgment of such a consent. Security was also not unfrequently taken that the parties would comply with the jury's award. In petty disputes in villages, instead of a written acknowledgment the parties gave two straws in token of submission. The members of the jury were not entitled to any fee. Still there was the hope of presents from one or both parties which it was not disgraceful to take, unless to promote injustice. The parties likewise entreated the persons they wished to set on the jury and the government officer added his authority. It was reckoned disgraceful to refuse to serve on a jury and as the man who was asked to be a member to-day might be a suitor to-morrow, he was obliged to lend the aid which he was likely at some future time himself to require. Unless they had a good excuse people rarely refused to serve. It was more difficult to ensure their attendance. The parties entreated them and the magistrate sent messengers and orders to enforce the presence of members.

When a jury was met, if the defendant failed to attend, the members applied to the officer under whose authority it sat to summon him, or the plaintiff by constant demands and other modes of importunity wearied him into a submission. When the officer

of government had to enforce the defendant's attendance, he sent a summons, or, if that failed, set a messenger over him whom he was obliged to maintain, and imposed a daily fine until he appeared. The plaintiff's complaint was then read and the defendant's answer received, a replication and a rejoinder were sometimes added and the parties were cross-questioned by the jury. When under examination the parties were kept at a distance from their friends, but afterwards they might aid them as much as they chose. If it were inconvenient for him to attend, a man might send an agent in his service or a relation; but professional agents or *vakils* were unknown. After the examination of the parties accounts and other written evidence were called for and oral evidence was called for when written failed, but much more weight was given to written than to oral evidence. The witnesses seem to have been examined and cross-examined with great care, but only the substance of their evidence was taken down briefly without the questions and generally in their own hand if they could write. Oaths were seldom imposed unless there were reasons to suspect the veracity of the witness, and then great pains were taken to make them solemn. When the examination was concluded the jury after debating on the case drew up an award or summary called *saráunsh*, in which they gave the substance of the complaint and answer, an abstract of each of the documents presented on either side, a summary of the oral evidence on either side, and their own decision on the whole. A copy of the award was given to the successful party, and to the loser if he required it; another copy was deposited with the officer of government. In village juries nothing was written but the decision and sometimes not even that. In important cases all the usual writing was performed by the village accountant or *kulkarni*. Throughout the whole proceedings the jury appear to have been guided by their own notions of justice founded no doubt on the Hindu law and modified by local custom. They consulted no books and it was only on particular points immediately connected with the Hindu law such as marriage or succession that they referred to a *shástri* or divine for his opinion. On the report of the jury the officer of government proceeded to confirm and enforce its decree, as the jury had no executive powers. This caused frequent references to the magistrate and gave him considerable influence over the trial. If either party objected at this stage, and showed good reasons why the award should be set aside, the officer under whose authority the jury sat might require it to revise its decision, or he might even summon a new jury; this was not reckoned proper, unless corruption were strongly suspected. No other notice was taken of corruption. Unless in such cases the decision of a *pancháyat* was always respected. The proverb runs *Panch parameshvar*, that is the jury is God Almighty. Even after an award was confirmed an appeal lay to a higher authority and a new jury might be granted. Even a new *mámlatdár* might revise proceedings held under his predecessor. This was probably a stretch of power, but everything under the Maráthás was so irregular and arbitrary that the limits of just authority can with difficulty be traced. In enforcing the jury's decision much depended on the power of the magistrate. If a *pátíl* found the party who gained

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the cause could not recover his dues by the modes of private compulsion he applied to the *mámlatdár* to interpose his authority and in cases where that was insufficient the *mámlatdár* applied to government.

Disputes about boundaries which were extremely frequent were settled by a *panchayat* composed of *deshmukhs*, *deshpandes*, *pátils*, and *kulkarnis* aided by the *Mhárs* of the disputing villages who were the established guardians of land-marks and boundaries. Boundary disputes were also frequently adjusted by ordeal. One form of ordeal was for the headman to walk along the disputed boundary bearing on his head a clod of the soil of both villages kneaded with various ingredients and consecrated by many rites. If the clod held together the justice of his claims was established; if it broke he lost his cause. Ordeals were also performed with boiling oil or by taking an oath and imprecating certain curses if the oath were false. If no evil occurred within a fixed time the gods were conceived to have decided in the swearer's favour. Ordeals were not uncommon in other cases as well as in boundary disputes, chiefly when other means of ascertaining the truth failed. Caste disputes were settled by the caste. Complaints of unjust expulsion from caste were settled by a jury called by government of respectable members of the same caste from an unprejudiced part of the country. Besides the *pátils* and *mámlatdárs* a few towns had officers of justice called *nyáyádhishas*. The proceedings of all were irregular. The model was the able courageous and upright *Rám Shástri* who was at the head of the Poona court when *Nána Fadnavis* was minister and regent. *Rám Shástri* had several deputies, two of whom were almost as famous as himself, and by their aid the business was conducted. On receiving a complaint, a messenger or a writer from *Rám Shástri* or from *Nána Fadnavis*, according to the consequence of the person, was sent to summon or to invite him to attend at *Rám Shástri's*. If the person failed to attend orders were repeated by *Nána Fadnavis* and in the event of obstinate non-attendance, the house or lands of the defendant were seized. In case of non-appearance from absence, after many indulgent delays, the trial went on and the absence of the party was recorded that he might have a new trial on his return, if he accounted for his absence: in cases of land, no decision was final in a man's absence. Witnesses were summoned in the same form as the defendant, and if the witness was poor the summoner paid him his expenses. If the witness lived at a distance, or if attendance were inconvenient, a deputation from the court with some person from the parties was sent to take his evidence and the *mámlatdár* gave his aid to the process, or if the witness lived very far off, a letter was written requesting him to state the facts required. When the witness was a man of rank, a deputation would be sent to him from the government, accompanied by the parties who went as supplicants for his aid, rather than as checks on his misstatement, and he was asked to relate what he knew and this was repeated in the court. Even if the witness were not of such rank as to prevent his coming to the court, if he were a man of any consequence, he was received as a *vísitor* and the questions were put to him in the way of conversation and with all the usual

forms of civility. When persons of this character were defendants, instead of summoning them to the *nyáyádhish* a letter was written by Nána Fadnavis desiring them to settle the complaint. If this did not succeed, their agent was spoken to, and they felt the displeasure of government or part of their land was made over to the creditor. Generally great favour was shown to men of rank. If the plaintiff was also a man of rank, and if all other means failed, a jury of men of the same condition was appointed. The proceedings were much the same as those already mentioned except that more was done in writing. Rám Shástri and his deputies seem to have often presided at trials, the jury performing nearly the same function as an English jury. A good deal of the investigation seems to have been entrusted to Rám Shástri's writers who reported to him and the jury, and in the decree the names of the members of the jury were not mentioned, even when it was merely a repetition of their award. The decision was always in the Peshwa's name and in all important cases required his signature. All cases relating to land were considered important and were immediately under the superintendence of government. It was not unusual in the country, as well as in Poona, for a government officer to receive the complaint and answer with the documents and the written evidence of witnesses, and lay the whole in this shape before the jury, who would call for more evidence if they required it. Much time must have been saved by this arrangement, but it gave the officer of government considerable opportunities of imposing on the jury. The members of the jury received no fee, but when they had much trouble, the winner of the suit made them openly a present for their pains. A sum of money was likewise levied for the government from the winner under the name of *kerki* or congratulatory offering and from the loser under the name of *gunhegári* or fine. These fines varied with the means of the litigants. In revenue accounts one-fourth of the property was always put down as the price paid for justice by the plaintiff when he won his cause. If the plaintiff lost his cause he was obliged to pay the defendant's expenses if the defendant was poor. When a cause was given against the defendant, the court settled the mode of payment with reference to his circumstances, either ordering immediate payment or directing payment by instalments or if the debtor was entirely destitute of the means of payment, granting him an exemption from the demands of his creditor for a certain number of years. When a matter once came to trial government was expected to enforce the decision, but with characteristic Marátha irregularity the plaintiff was often allowed to enforce the decision by dunning or *takkáza* which varied from simple importunity to tying the defendant neck and heels, or making him stand on one leg in the sun with a heavy stone on his head. In all claims, except for land, when the plaintiff had the power this dunning was the first step in the suit. Not until the person who suffered by it complained of excessive or unjust dunning did the government take any concern in the matter. Government enforced the debt by a system of dunning nearly the same as the plaintiff's. It also seized and sold the debtor's property, but spared his house and took care not to ruin him. It likewise often fixed

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instalments by which the debt was gradually cleared. Debtors were never put in any public prison for private debt, though they were sometimes confined or tormented by the creditor at his house or in his patron's house. In rare cases, when this had been entered in the bond, the debtor was made to serve the creditor till the amount of his nominal wages equalled the debt. Honest bankrupts seem to have been let off nearly as at present. Fraudulent ones were made to pay when discovered notwithstanding a previous release. The great objects of litigation were boundary disputes, division of property on the separation of families, and inheritance to land which was perhaps the greatest source of litigation throughout the whole country. Debts to bankers were also frequently subjects for suits.

This judicial system was evidently liable to great objections. There was no regular administration of justice, no certain means of filing a suit, and no fixed rules for proceeding after the suit had been filed. It rested with the officer of government to receive or neglect a complaint. The reception of an appeal from his injustice equally depended on the arbitrary will of his superior. The other occupations of these officers rendered it difficult for them to attend to judicial affairs, even if well disposed, and these occupations increasing with the rank of the officer, the Peshwa who was the main spring of the whole machine must have been nearly inaccessible to all men and entirely inaccessible to the poor. The power of the local officer must also have had a tendency to check appeals and even to restrain the demands for juries in cases which he wished himself to decide, and this wish would be chiefly felt in cases where he had an inclination to be the friend of one party, or where he hoped to make something by selling his favour to both. There can be little doubt that unless by means of bribery or by the aid of powerful friends justice was hard to get. The juries were open to corruption and partiality. When free from those stains they were slow in moving and feeble in their resolutions. When the jury was met it had not sufficient powers to seize the defendant, to summon the witness, or to compel the production of documents. In the event of any opposition it had to apply to the officer of government, and thus besides unavoidable delay, it was exposed to constant obstruction from his indolence, want of leisure, or corruption. If a deputy of the government officer sat with it to execute those duties, it was still liable to be obstructed from corruption, and was besides exposed to the influence of the agent who presided. When it had the evidence before it the members were not fitted to decide on nice or intricate causes. If they were perplexed they met without coming to a decision or allowed the matter to lie over until some circumstance prevented the necessity of meeting any more. These causes produced great delay and trials were often left unfinished. When the members were chosen by the parties and were interested in the cause, they were advocates rather than judges and their disputes caused as much delay as the neglect of the impartial. When they were impartial they were indifferent and irresolute unless some member, probably stirred to activity by a bribe, relieved his colleagues of the trouble of deciding. When their award was signed the jury dissolved and their decree remained with the local officer

to enforce or neglect as he chose. Where so much was left arbitrary there was much corruption. Even after the British conquest it was common to have a complaint from a man who had an old decision even from the *nyáyádhish* at Poona which he had not been able to get enforced. The want of principle in the rulers was another cause of uncertainty and litigation. No decision was final. A new *mámlatdár* or a new minister might take up a cause his predecessor had decided, the same man might revise his own decisions from corrupt motives, and there was as much difficulty in being exempt from an unjust revision as in obtaining a just one. In the time of the last Peshwa, the revenue-farming system made over each district to the highest bidder, who was generally the most unprincipled man about the court, and, as full support was requisite to enable him to pay his revenue, it consigned the people to his oppression without a remedy. The contractor's whole time and thought were spent in realizing his revenue. Justice was openly sold, and was never thought of except as a marketable commodity. A bribe could always enable the party in the wrong to prevent his cause going to a jury or overturn the decision of one. An appeal lay from the under-contractor to the upper whose income depended on the exactions of the authorities below him, and from him to the minister, who never received a complaint without a present, or to the Peshwa, who never received a complaint at all. The government gave little justice to the rich and none to the poor. Still, with all these defects the Maráthá country flourished and the people seemed to have been free from some of the evils which exist under the more elaborate British Government. Some advantages must have counterbalanced the obvious defects of the system. Most of the advantages seem to have sprung from the fact that the government, though it did little to obtain justice for the people, left them the means of procuring it themselves. The advantage of this was specially felt among the lower orders who are most out of reach of their rulers and most apt to be neglected under all governments. By means of the jury they were enabled to effect a tolerable dispensation of justice among themselves, and it happens that most of the objections above stated to that institution do not apply in their case. A *pátíl* was restrained from exercising oppression both by the fear of the *mámlatdár* and by the inconvenience of offending the society in which he lived, and when both parties were inclined to have a jury, he had no interest in refusing to call one. A jury could scarcely be perplexed in the simple causes that arose under its own eyes nor could it easily give a corrupt decision when all the neighbours knew the merits of the case. Defendants, witnesses, and members were all within the narrow compass of a village and where all were kept from earning their daily bread during the discussion there was not likely to be much needless complaint or affected delay. This branch of the native system was excellent for the settlement of the disputes of the landholders among themselves. It was of no use in protecting them from the oppression of their superiors. But here another principle came into operation. As the whole of the government revenue was drawn from the landholders, it was the obvious interest of government and its agents to protect the landholder and to prevent

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his suffering from any exactions but their own. In good times the exactions of government were limited by the conviction that the best way to enrich itself was to spare the landholder; and the exactions of the agents of government were limited by the common interest of government and the landholders in restraining their depredations. Under the influence of these principles while the native government was good, its landholders were fairly protected both from the injustice of their neighbours and from the tyranny of their superiors, and the landholders were the most numerous, most important, and most deserving portion of the community. It was in the class above the landholder that the defects of the judicial system were most felt, and even there they had some advantages. As the great fault of government was its inertness people were at least secure from its over-activity. A government officer might be induced by a bribe to harass an individual under colour of justice; he could not be compelled by the mere filing of a petition to involve those under his jurisdiction in all the vexations of a law suit. Even when bribed, he could not do much more than harass the individual; for the right to demand a jury was a bar to arbitrary decrees, and although he might reject or evade the demand, yet the frequent occurrence of a course so contrary to public opinion could not escape his superiors if at all inclined to do justice. The inertness of government was counteracted by various expedients which though objectionable in themselves supplied the place of better principles. These were private redress, patronage, and presents. If a man had something to demand from an inferior or an equal he placed him under restraint, prevented his leaving his house or eating, and even forced him to sit in the sun till he came to some agreement. If the debtor were a superior, the creditors had first recourse to supplications and appeals to the honour and sense of shame of the other party. He laid himself on his threshold, threw himself in his path, clamoured before his door, or employed others to do all this for him. He would even sit and fast before the debtor's door, and appeal to the gods and invoke their curses upon the person by whom he was injured. It was a point of honour with the people not to disturb the authors of these importunities, so long as they were just, and some satisfaction was generally procured by their means. If they were unjust, the party thus harassed naturally concurred with the plaintiff in the wish for a jury, and thus an object was obtained which might not have been gained from the indolence of the magistrate. Standing before the residence of the great man, assailing him with clamour, holding up a torch before him by daylight, pouring water without ceasing on the statues of the gods, all these extreme measures when resorted to seldom failed to obtain a hearing even under Bájiráv, and there was the still more powerful expedient both for recovering a debt or for obtaining justice, to get the whole caste, village, or trade to join in performing the above ceremonies until the demand of one of its members were satisfied. The next means of obtaining justice was by patronage. If a poor man had a master, a landlord, a great neighbour or any great connexion, or if he had a relation who had a similar claim on a great man, he could interest him in his favour

and procure his friendly intercession with the debtor, his application to the friends of the debtor, or his interest with the public authority to obtain justice for his client. This principle was not so oppressive as it seems at first sight, or as it must have been had it been partial; for it was so widespread that scarcely any man was without some guardian of his interests. Both sides in a cause were brought nearly equal and the effect of the interference of their patrons was to stimulate the system which might otherwise have stood still. If this resource failed, a present or the promise of a present to the public authority or those who had weight with him would be efficacious. The fee of one-fourth of all property gained in law suits was in fact a standing bribe to invite the aid of the magistrate. The number of persons who could grant *pancháyats* also expedited business. Besides the *nyáyádhish* and the numerous *mámlatdárs* and *jágirdárs*, many people of consequence could hold juries under the express or implied authority of the Peshwa, and every chief settled the disputes of his own retainers, whether among themselves or with others of the lower or middle classes. A great number of disputes were also settled by private arbitration, and their proceedings in the event of an appeal were treated by the government with the same consideration as those of juries held under its own authority.

Thus some sort of justice was obtained and it was less impure than might be expected from the sources from which it was supplied. Public opinion and the authority of the magistrate set bounds to dunning and the institution of the jury was a restraint on patronage and bribery. The jury itself, though unfitted to settle any but village causes, had many advantages. Though each might be slow, the number that could sit at a time even under the superintendence of one person must have enabled them to decide many causes. The intimate acquaintance of the members with the subject in dispute and in many cases with the character of the parties must have made their decisions frequently correct; and it was an advantage of incalculable value in that mode of trial that the judges being drawn from the body of the people could act on no principles that were not generally understood, a circumstance which by preventing uncertainty and obscurity in the law struck at the very root of litigation. The liability of the juries to corruption was checked by the circumstance that it did not so frequently happen to one man to be a member as to make venality profitable, while as the parties and the members were of his own class the receiver of bribes was much exposed to detection and loss of character. Accordingly, even after the corrupt reign of Bájráv, juries appear to have kept the confidence of the people in a great degree and they seem to have been not unworthy of their good opinion. According to Mr. Chaplin their statement of the evidence was short and clear, their reasoning on it solid and sensible, and their decision, as a rule, just and fair. Their grand defect was delay. To prevent delay the suitors had recourse to the same remedies as they used to people in power, importunity, intercession of patrons, and sometimes no doubt to promises, fees, and bribes.

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It is impossible to form clear notions on the general result of this administration, either as to its despatch of causes, the degree of justice administered, or its effect on the character of the people. Mr. Elphinstone believed that simple causes were speedily decided and complicated cases slowly. The *nyáyádhish* usually tried complicated cases. In twenty years he had less than 1400 causes filed, of which it was believed one-half were never decided. *Pancháyats* appear generally to have given just decisions, but men in power could obstruct a reference to those assemblies and could prevent the executions of their decrees. That justice was often denied and injustice committed appears from the frequency of *thalli*, which was a term for robbery, arson, and murder, committed to force a village or a government officer to satisfy the claims of the perpetrator. Murders on account of disputes about landed property were everywhere frequent. With regard to its effect on the character of the people, the landholders seemed in most respects simple and honest. At the same time there was no regard for truth and no respect for an oath throughout the whole community, and forgery, intrigue, and deceit were carried to the highest pitch among the *pátils*, *kulkarnis*, and all who had much opportunity of practising those iniquities. There was no punishment for perjury or forgery. Litigiousness did not seem to have been prevalent, unless the obstinacy with which people stuck to claims to landed property could be brought under the head of litigiousness.

¹ The power of administering criminal justice was vested in the revenue officers and varied with their rank from the *pátíl*, who could put a man for a few days in a village office to the *sarsubhedór*, who in Bájiráv's days had the power of life and death. Formerly powers of life and death were confined to persons invested with the *mutálikí* seal and to great military chiefs in their own armies or their own estates. At the same time the right of inflicting punishment was undefined, and was exercised by each man more according to his influence than according to his office. One *pátíl* would flog and fine and put in the stocks for many weeks, while another would not even venture to imprison. Most *mámlatdárs* would hang a Rámoshi, Bhil, or Máng robber without a reference, and those at a distance would exercise their power without scruple, while the highest civil officers, if at Poona, would pay the Peshwa the attention of applying for his sanction in all capital cases. A chief was thought to have authority over his own troops and servants wherever he was.²

There was no prescribed form of trial. They seized men on slight suspicion, gave way to presumptions of guilt, forced confessions by torture, and inflicted punishments which, although they were inhuman or rather because they were inhuman, were effectual in striking

¹ Elphinstone's Report (1819), 36-40.

² Sindia while he affected to act under the Peshwa put many of his chiefs and ministers, even Bráhmans, who had been accused of plots, to death. Appa Deodí, while completely in the Peshwa's power, in 1813, blew away one of his Sardárs from a gun for conspiracy against him and was never questioned though the execution took place within one mile of Poona.

terror. A rebel or a head of banditti would be executed at once on the ground of notoriety. Any Bhil caught in a part of a district where Bhils were plundering the road would be hanged forthwith. In doubtful cases the chief authority would order some of the people about him to inquire into the affair. The prisoner was examined, and if suspicions were strong, he was flogged to make him confess. Witnesses were examined and a summary of their evidence and of the statement of the accused were always taken down in writing. Witnesses were sometimes confronted with the accused in the hope of shaming or perplexing the party whose statement was false; but this was by no means necessary to the regularity of the proceedings. The chief authority would generally consult his officers and perhaps employ a committee of them to conduct an inquiry. It is doubtful if juries were ever generally employed in criminal trials.¹

In crimes against the state, the prince made or directed his ministers to make such inquiries as seemed requisite for his own safety and gave such orders regarding the accused as their case seemed to require. Torture was employed to compel confession and the disclosure of accomplices. Trials for treason were considered above law, but even in common trials no law seems ever to have been referred to, except in cases connected with religion, where *shāstris* or divines were sometimes consulted. The only rule seems to have been the custom of the country and the magistrate's idea of expediency. The Hindu law was quite disused, and although every man was tolerably acquainted with its rules in civil cases, no one but the very learned had the least notion of its criminal enactments. Murder, unless attended with peculiar atrocity, appears never to have been a capital offence, and was usually punished by fine. Highway robbery was generally punished with death as it was generally committed by low people. A greater distinction was made in the punishment on account of the caste of the criminal than on account of the nature of the crime. A man of fair caste was seldom put to death except for offences against the state. In such cases birth seems to have been no protection,² yet treason and rebellion were thought less heinous offences than with the British. This originated in a want of steadiness, not of severity, in the government. When it suited a temporary convenience, an accommodation was made with a rebel, who was immediately restored not only to safety but to favour.³ The other punishments were hanging, beheading, cutting to pieces with swords, and crushing the head with a mallet. Punishments, though public, were always executed with little ceremony or form. Bráhmaṇ prisoners who could not be

¹ Captain Grant mentions that juries were employed in criminal cases in Sātara.

² Vithoji the full brother of Yashvantrav Holkar was trampled to death by an elephant for rebellion, or rather for heading a gang of predatory horse, and Sayáji Athavle, a dispossessed *jágirdár*, was blown away from a gun for the same offence.

³ Balkrishna Gangádhara received a *jágir* for the same insurrection for which Vithoji Holkar was put to death. Vishvásrav Ghátge, who headed a large body of plundering horse, was treated with much favour by the Peshwa, but Abdulla Khán, a relative of the Nawáb of Sávánur, who committed the same offence at a subsequent period, was blown away from a gun.

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executed, were poisoned or made away with by unwholesome food such as bread made of equal parts of flour and salt. Women were never put to death; long confinement, and cutting off the nose ears and breasts were the severest punishments inflicted on women. Mutilation was very common, and the person who had his hand, foot, ears, or nose cut off was turned loose as soon as the sentence was executed and left to his fate. Imprisonment in hill forts and in dungeons was common and the prisoners, unless they were people of consideration, were always neglected and sometimes allowed to starve. Prisoners for theft were often whipped at intervals to make them discover where the stolen property was hidden. Hard labour, especially in building fortifications, was not unknown, but like most ignominious punishments was confined to the lower orders. Branding with a hot iron is directed by the Hindu law but is not known to have been practised. Flogging with a martingale was very common in trifling offences like petty thefts. The commonest of all punishments was fine and confiscation of goods, to which the *mámlatdár* was so much prompted by his avarice that it was often difficult to say whether it was inflicted as the regular punishment or merely made use of as a pretence for gaining wealth. On the one hand it seems to have been the Maráthá practice to punish murder especially if committed by a man of good caste by fine; on the other the *mámlatdárs* would frequently release Bhil robbers contrary to the established custom, and even allow them to renew their depredations on the payment of a sum of money. It may be averred that no other punishment was ever inflicted on a man who could afford to pay a fine. On the whole the criminal system of the Maráthás was in the last state of disorder and corruption. Judging from the impunity with which crimes might be committed under such a system of criminal justice and police the crimes were not particularly numerous.¹ Murder for revenge, generally either from jealousy or disputes about landed property and as frequently about village rank, is mentioned as the commonest crime among the

¹ Mr. Elphinstone thus accounts for this rarity of crime in the Maráthá country. The people were few compared to the quantity of arable land. They were hardy, warlike, and always armed. The situation of the lower orders was very comfortable and that of the upper prosperous. There was abundance of employment in the domestic establishments and foreign conquests of the nation. The ancient system of police was maintained; all the powers of the state were united in the same hands and their vigour was not checked by any suspicions on the part of the government or any scruples of their own. In cases that threatened the peace of society apprehension was sudden and arbitrary, trial summary, and punishment prompt and severe. The innocent might sometimes suffer, but the guilty could scarcely ever escape. As the magistrates were natives they readily understood the real state of a case submitted to them and were little retarded by scruples of conscience, so that prosecutors and witnesses had not long to wait. In their lax system, men knew that if they were right in substance, they would not be questioned about the form, and perhaps they likewise knew that if they did not protect themselves they could not always expect protection from the magistrate, whose business was rather to keep down great disorder than to afford assistance in cases that might be settled without his aid. The *mámlatdárs* were themselves considerable persons and there were men of property and consideration in every neighbourhood, *indamdárs*, *jágirdárs*, and old *jáminddárs*. These men associated with the ranks above and below them and kept up the chain of society to the prince. By this means the higher orders were kept informed of the situation of the lower, and as there was scarcely any man without a patron men might be exposed to oppression but could scarcely suffer from neglect.

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Under the Maráthás¹ the *pátíl* was responsible for the police of his village. He was aided by the accountant and by the *chaugula* or assistant headman, and, when the occasion required it, by all the villagers. His great and responsible assistant in matters of police was the village watchman, the *Mhár*. Though there was only an allowance for one watchman in a village, the family had generally branched into several members who relieved and aided each other. The duties were to keep watch at night, to find out all arrivals and departures, watch all strangers, and report all suspicious persons to the headman. The watchman was likewise bound to know the character of each man in the village and when a theft was committed within village bounds, it was his business to find the thief. He was enabled to do this by his early habits of inquisitiveness and observation, as well as by the nature of his allowance, which being partly a small share of the grain and similar property belonging to each house, he was kept always on the watch to ascertain his fees and always in motion to gather them. When a theft or robbery happened the watchman began his inquiries and researches. It was very common for him to track a thief by his footsteps and if he did this to another village so as to satisfy the watchman there, or if he otherwise traced the property to an adjoining village his responsibility ended and it was the duty of the watchman of the new village to take up the pursuit. The last village to which the thief had been clearly traced became answerable for the property stolen, which would otherwise have fallen on the village where the robbery was committed. The watchman was obliged to make up this amount as far as his means went and the remainder was levied on the whole village. Only in particular cases was the restoring of the value of the property insisted on to its full extent. Some fine was generally levied and neglect or connivance was punished by transferring the grant or *inám* of the *pátíl* or watchman to his nearest relation, by fine, by imprisonment in irons, or by severe corporal punishment. This responsibility was necessary, as, besides the usual temptation to neglect, the watchman was himself a thief, and the *pátíl* was disposed to harbour thieves with a view to share their profits. Besides the regular village watchman, others were often entertained from the plundering tribes in the neighbourhood. Their business was to aid in meeting open force, and to help in apprehending offenders, but chiefly to prevent depredations by members of their own tribe and to find out the perpetrators when any did occur.

In police matters as in revenue affairs the *pátíl* was under the *mámlatdár*, who employed the same agents in the police as in the revenue department. The *mámlatdár* saw that all villagers acted in concert and with proper activity. The *sarsubhedár* kept the same superintendence over the *mámlatdárs*. These officers had also

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¹ Elphinstone's Report, 25th October 1819, 34-35.

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considerable establishments to maintain the peace of the district. *Shibandis* or irregular infantry and small parties of horse were employed to oppose violence and support the village police. With the *mámaldárs* also rested all general arrangements with the chiefs of predatory tribes either in forbearing from plunder themselves or for aid in checking plunder in others. The *mámaldár* had great discretionary powers and even a *pátíl* would not hesitate to secure a suspected person or to take any measure that seemed necessary to maintain the police of his village for which he was answerable.

This system of police was kept up to the time of Nána Fadnavis (1774-1800) and is said to have succeeded in preserving security and order. The confusion in the beginning of the last Peshwa's reign, the weakness of his own government, the want of employment for adventurers of all kinds, and the effects of the 1803-4 famine greatly deranged the system of police. To remedy the disorders into which it fell, an office was instituted under the name of *tapásnavis* or inspector, whose special duty was to discover and seize offenders. The *tapásnavis* had a jurisdiction entirely independent of the *mámaldárs* and had a body of horse and foot which was the principal instrument of their administration. They had also *Rámoshis* and spies, whom they employed to give information and on receiving it they went with a body of horse to the village where the theft happened and proceeded to seize the *pátíl* and the watchman and to demand the thief or the amount of the property stolen or the fine which they thought proper to impose if the offence were any other than theft. The detection of the offender they seem to have left in general to the ordinary village police. There were constant and loud complaints by the *mámaldárs* and villagers that the *tapásnavises* were active only in extorting money under false accusations and that robbers flourished under their protection. The *tapásnavises* on the other hand complained of indifference, connivance, and opposition of villagers and revenue officers. Great abuses are stated to have at all times existed even under the regular system. Criminals found refuge in one district when chased out of another. Some *jágirdárs* and *jamindárs* made a trade of harbouring robbers, and any offender, it is said, could have bought his release if he had money enough to pay for it. False accusations were likewise made a cloak for exaction from the innocent, and villagers were obliged to pay the amount of plundered property in the loss of which they had no share and for which the losers received no compensation.¹

¹ There cannot be a stronger proof of the enormous abuses to which the former police was liable than is furnished by an occurrence under the eye of government in the days of Nána Fadnavis. There was at that time a *kotedí* in the city of Poona called Gháshirám, a native of Northern India, who was much trusted and rose to a high position. This man was convicted of having for many years employed the powers of the police in murders and oppressions which the natives illustrate by stories far beyond belief. His guilt was at length detected and excited such indignation, that though a Brahman it was decided to punish him capitally. He was led through the city on a camel and then abandoned to the fury of the people who stoned him to death.

In Bájirav's time, £900 (Rs.9000) a month was allowed to the officer who had charge of the police at Poona. From this he had to maintain a large staff of constables, some horse patrols, and a considerable number of Rámoshis. He was answerable for the amount of property plundered whenever the Peshwa thought proper to call on him. Still his appointment was reckoned lucrative as the pay of his establishment was very low, and both he and they derived much profit from unavowed exactions. The city police was nevertheless good. On the whole murders or robberies attended with violence and alarm were rare and complaints of the insecurity of property were never heard.

After the British conquest (1817), to prevent sudden and extensive changes, the judicial administration of Poona along with other Deccan districts was till 1827 under the orders of the Governor in Council. Subject to the Commissioner Mr. Elphinstone, Captain Henry Dundas Robertson was appointed Collector of revenue, Judge, and Magistrate of the Poona district, whose authority nearly resembled that of the great *sarsubhedárs* under the Peshwa's government. Experienced natives were appointed to fill the numerous subordinate posts with permanent salaries, on a scale of liberality which rendered their offices both in regard to power and emolument exceedingly respectable. To protect and conciliate the people, to attempt no innovations, and to endeavour to show to the people that they were to expect no change but the better administration of their own laws were the primary objects to which the Commissioner directed the attention of the Poona as well as of the other Deccan Collectors.¹ All the great estate-holders or *jágirdárs* were allowed to continue to use within their own territory the powers they had always enjoyed. Even towards those chiefs who had lost their lands, great delicacy and as little interference as possible were enjoined. The equitable and enlightened law which levels all distinctions would have been intolerable to men's minds in the existing state of the Marátha country and would have been as little relished by the lower as by the high classes of society.²

The jury or *pancháyat* was directed to be considered the main instrument of civil judicature, all suits being referable to these tribunals, whose decisions were final except in cases where corruption or gross partiality might be proved or where the award itself was grossly unjust. An appeal in all cases was allowed to either party. When an appeal was made the Collector was instructed to examine the proceedings of the *pancháyat* and to institute such further inquiries as the case might call for. When no appeal was made the decree of the *pancháyat* was to be enforced. Revision of *pancháyat* decisions was discountenanced as not necessary or proper except in cases of gross error, corruption, or injustice; and with a view to prevent delay in the execution of awards the Commissioner declared that he would not receive appeals or interfere with decisions any further than might be necessary for the purpose of ascertaining that the general rules on which judicial proceedings were conducted had not been infringed. The Collector had five judicial *amins*

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¹ Grant Duff's Maráthás, 679.² Grant Duff's Maráthás, 684.

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employed in the city of Poona where from the extent of the population and the spirit of litigation which prevailed the demand for justice was particularly heavy. In June 1822 *mámlatdárs* were empowered to decide causes to the amount of £10 (Rs. 100). The *amins*, besides deciding causes themselves, aided juries by recording and shaping their proceedings and generally in forming and superintending these courts of arbitration. There were not many appeals from the *amins'* decisions, and they stood fair in point of integrity, though they required to be kept under a vigilant superintendence. They did not appear to be popular among *Sardárs*, whose dislike, no doubt, arose from their occasionally arrogating to themselves an authority which native gentlemen, unaccustomed to the equality of judicial rules of procedure, could ill brook from persons whom they considered so much their inferiors. The period within which suits for debt and personal property might be entertained was limited as in other Deccan districts to twenty-four years, and it extended agreeably to the custom of the country to seventy years for claims founded on the mortgage of *vatans*. No time was fixed after which appeals were not received, nor were appellants in general compelled to enter into bonds for the payment of a fine if their complaint proved frivolous, though this was done in some few instances when the complaint was suspected to be vexatious. Decrees were executed in the usual manner by distraint of property and personal restraint; if necessary, houses were sometimes sold, but the implements of trade were usually spared unless no other property was forthcoming. No definite rules were established in regard to the period of imprisonment for debt if the debtor failed to satisfy the demand upon him. Creditors requiring the confinement of debtors paid them subsistence money¹. After the appointment of a Registrar, the returns both civil and criminal were regularly furnished. The supply of justice appeared pretty nearly to keep pace with the demand in all ordinary cases, but a few in which *Sardárs* were concerned were shamefully protracted by the delays and impediments which the people knew so well how to oppose to the adjustment of their differences. In 1819-20 the agitation of old debts and claims that had their origin during the late government and were in fact an arrear of the Peshwa's file, brought an accumulation of 4603 suits. Of these 241 were settled by *panchayat*, 461 by *rájináma*, forty-one by decree of court, and 774 by *amins* and *mámlatdárs*, being an aggregate of 1517 causes adjusted, besides 2721 dismissed from the non-attendance of plaintiffs. The total disposed of amounted to 4238 and the balance on the file was 365. In the following year (1820-21), the file including those undecided, comprehended 3122 suits of which 113 were settled by *panchayat*, 568 by *rájináma*, thirteen by decree of court, and 682 by *amins* and *mámlatdárs*, making a total of 1376 causes determined exclusive of 470 which went by default. The number remaining on the file at the expiration of the year was 1276. In 1821-22 the file consisted of 5708 suits. Of these 170 were decided by *panchayat*, 372 by mutual agreement, five by decree of court, and 761 by *amins* and *mámlatdárs*, making a total of 1308.

¹ Chaplin's Report (1822), 70.

The only innovations in criminal justice introduced by the British were closer superintendence and the prohibition of the indefinite confinement of suspected persons by the *pátils* and *mámlatdárs*. There was more system, more scruples, more trials, more acquittals, more certain punishments for all crimes except robbery and for that both less certain and less severe. The power of punishing was taken from the *pátíl* and that which was left to the *mámlatdár* was limited to a fine of 4s. (Rs. 2) and confinement for twenty-four hours. The powers of the Collectors were not less than those of a *sarsubhedár* except in the article of inflicting capital punishment, but his manner of exercising his power was altogether different. A prisoner was formally and publicly brought to trial. He was asked whether he was guilty, and if he admitted his guilt pains were taken to ascertain that his confession was voluntary. If he denied his guilt witnesses were called without further inquiry. They were examined in the presence of the prisoner, who was allowed to cross-examine them and to call witnesses in his own defence. If there was any doubt when the trial was concluded he was acquitted. If he was clearly guilty, the *shástri* was called on to declare the Hindu law. It often happened that this law was unreasonable and when the error was on the side of severity it was modified, when on the side of lenity it was acquiesced in. The law officers were always present at those trials. When the trial was ended and the sentence passed, in cases of magnitude it was reported for confirmation to the Commissioner, where the same leaning to the side of lenity was shown as in the court itself. The punishments awarded by the *shástris* were: death, which was executed in cases of murder, and sometimes robbery accompanied with attempts to murder; mutilation, which was commuted into imprisonment with hard labour; and simple imprisonment, which was carried into effect. Women were never put to death, nor Bráhmans except in cases of treason. When the guilt of the accused was not proved very great caution had been enjoined in imprisoning him on suspicion. It had indeed been recommended that no person should be so imprisoned unless a notorious leader of banditti, and when any person did happen to be imprisoned for want of security the period at which he was to be released was directed to be fixed. The whole of this system was evidently better calculated for protecting the innocent from punishment and the guilty from undue severity than for securing the community by deterring from crimes.

During the first years of British rule, the Poona criminal file was usually heavy and the magisterial department was alone sufficient to occupy the undivided attention of one of the Collector's assistants, aided occasionally by the Collector himself and the Registrar. In 1821 there were fewer cases of murder than in either of the preceding two years, of gang robbery the number of commitments was greater but the convictions fewer. Of burglary there were no cases, which was rather an extraordinary circumstance, but it seems to be owing to the crime having been otherwise classed probably under the cases of considerable theft, which were very numerous, there having been eighty-five commitments and seventy-eight convictions on this account. Receiving stolen property seemed to be also an offence

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that was increasing. Petty thefts were also very prevalent, with 463 commitments and 307 convictions. The aggregate of crime was prodigiously great. There were 793 convictions out of 1278 commitments in 1821. This was accounted for by the thieving propensities of the Rámoshis and the vicious habits of the lower orders of a large town like Poona where many persons were out of employment and destitute of visible means of livelihood. The returns of heinous crimes committed during the three years ending 30th June 1822 exhibited fifty-four cases of which the perpetrators were not found. Of these two-thirds were burglaries and gang robberies and the rest apparently cases of murder. The number of capital trials, convictions, and executions during the three years commencing with 1st July 1819 was as follows:

Poona Capital Offences, 1815-1822

1819-20.			1820-21.			1821-22.			Total.		
Tried.	Convicted.	Executed.	Tried.	Convicted.	Executed.	Tried.	Convicted.	Executed.	Tried.	Convicted.	Executed.
6	5	3	20	20	2	14	10	2	40	35	7

A few months after the *Adálat* had been in existence it was found unable to cope with the work. Some additional machinery became necessary and the following three courts were established in addition to the *Adálat*, one for the trial of original cases of importance and of appeals, consisting of *shástris* presided over by a magistrate; one for the trial of all cases valued below a certain sum instituted by persons of rank over whom alone it had jurisdiction; and one for the trial of all petty suits and for the investigation of trifling offences. The *Adálat* settled all inferior disputes with the aid of juries subject to an appeal to the Collector. Minor offences and minor civil matters in the district were settled by revenue officers or *mámlatdárs* with the aid of juries assembled under their authority subject to an appeal; all serious criminal complaints were enquired into by the Collector's assistants with the aid of *shástris*. In 1820 Government issued orders directing among other things that the trial of criminal cases by juries should be discontinued as being inconsistent with former usage and unattended with important advantages, that the administration of civil justice by juries be untrammelled by forms and regulations which threw over the institution a mystery which enabled litigious people to employ courts of justice as engines of intimidation against neighbours and which raised a necessity for the employment of lawyers, and that claims against *Sardárs* should be preferred to the Commissioner. In 1822 it was found that justice could not be administered as regularly as was desirable in consequence of the Collector having other multifarious and important duties to perform. An officer termed a Registrar was therefore appointed with a view to secure more regularity and accuracy in the administration of justice and in the preparation of judicial

documents. He had to superintend and do such judicial work, especially civil, as the Collector might by general or special orders entrust to him. In fact he was the Collector's judicial assistant. In 1823 the *mámlatdárs* were relieved of their judicial duties and courts presided over by munsiffs were established at Shivner, Purandhar, Khed, Pábal, Bhimthadi, and Haveli. Besides these there were in the city of Poona the courts of the first and second Registrars, a *sar-amin*, and four *amins*. The munsiffs were empowered to try all cases not specially excepted without obtaining the previous consent of the parties. The jury system was limited to certain classes of suits unless the parties specially desired that mode of trial. Greater strictness and regularity of procedure were introduced and greater facilities were afforded for appeal from the decisions of munsiffs and juries. In 1825 a civil and criminal Judge was for the first time appointed and the Collector was relieved of all judicial work except magisterial.¹ The Sholápur collectorate was placed under the charge of the Judge with a senior assistant judge, with civil and criminal powers, at the detached station of Sholápur. In 1826 the Commissionership was abolished. The general supervision and control exercised by the Commissioner over the administration of justice in the Deccan was transferred to the Judges of the *Sadar Diváni* and *Faujdarí Adálat*, who were designated Commissioners of civil and criminal justice in the last resort for the Deccan. Two lists of each of the three classes of Sardárs were made, one showing the names of Sardárs whom it was proposed to exempt from judicial processes in civil cases and the other showing those of the Sardárs proposed for exemption from processes in criminal cases. Rules were also framed for the guidance of officers entrusted with the duty of dealing with Sardárs' claims. In 1827 the old system of judicature was remodelled and made applicable to the Deccan, which included the Poona district, and native commissioners were appointed to decide civil suits between £50 and £500 (Rs. 500 - 5000) where the parties were neither Europeans nor Americans. The Zilla Judge was made criminal judge for the trial of certain offences of a heinous nature, the assistant judge was also made assistant criminal judge, and the senior assistant judge was invested with powers of a criminal judge. The Collector and his assistants were made district and assistant magistrates. In 1828 the court of the Agent for Sardárs was established under Regulation XXIX. of 1827 with a deputy

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¹ In 1825 Bishop Heber wrote : The Collector was Judge of circuit or Magistrate. Offences were tried and questions of property decided in the first instance by *pancháyats* or native juries assembled in the villages under the hereditary head. The more difficult cases were decided by native *pandits* with handsome salaries at Poona and other great towns. Their decisions were confirmed or revised by the Commissioner. The system of trying questions in the first instance by village juries or *pancháyats* and difficult cases by *pandits* in Poona under the supervision of the Commissioner was on the whole satisfactory. There were many complaints of the listlessness, negligence, and delays of the arbitrators. But the delay was less than the delay of the regular courts or *Adalats* in other parts of India, and as far as integrity went the reputation of the arbitration courts was far better than that of the regular courts. Journal, II. 210.

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agent to take cognizance of claims against Sardárs. The office of the deputy agent was abolished in 1834 and that of the assistant agent created in 1835. In 1830 the jurisdiction of native commissioners was extended to the cognizance of all suits where the parties were neither Europeans nor Americans. The designation of criminal judge and assistant criminal judge was changed to Sessions Judge and assistant sessions judge with extended powers. In 1831 the office of native commissioners was ordered to comprise three grades, and the officers holding them were directed to be styled respectively native judges, principal native commissioners, and junior native commissioners. The jurisdiction of the first in original suits was unlimited, the jurisdiction of the second extended to suits of a value not exceeding £1000 (Rs. 10,000), and of the third to £500 (Rs. 5000). Besides the courts of the Judge, assistant judge, Sadar Amins, and five native commissioners at Poona, there were in the District civil courts at Junnar, Ausari, Indápur, Kivle, Sásvad, and Talegaon. In 1836 these officers were ordered to be styled respectively Principal Sadar Amin, Sadar Amins, and munsiffs and their jurisdiction was extended to Europeans and Americans. In 1838 there were three courts in the district at Talegaon, Junnar, and Chákan, and in 1841 there were four courts at Talegaon, Junnar, Chákan, and Indápur. In 1842 the sub-collectorate of Sholápur was made into a collectorate and a judge and sessions judge was appointed to it. In 1848 there were five courts in the district at Bárámati, Junnar, Talegaon, Khed, and Vadgaon. In 1861 assistant magistrates were directed to be called Full-power Magistrates, Subordinate Magistrates First Class, and Subordinate Magistrates Second Class, and the system of trial with the aid of assessors was introduced. In 1862 the court at Bárámati was removed to Pátas. In 1865 a Small Cause Court was established at Poona with final jurisdiction up to £50 (Rs. 500) and a Registrar's court at Vadgaon. In 1866 the collectorate of Sholápur was again formed into a sub-collectorate with a senior assistant judge. In 1867 the system of trial by jury in criminal cases was introduced. In 1869 the designation of Principal Sadar Amin was changed into a First Class Subordinate Judge and that of Sadar Amins and munsiffs into Second Class Subordinate Judge. In 1872 the Full-power Magistrates and Subordinate Magistrates First Class and Subordinate Magistrates Second Class were directed to be styled respectively first class magistrates, second class magistrates, and third class magistrates. In 1880 two more courts were established at Indápur and Sásvad for the purpose of the Deccan Agriculturists' Relief Act to bring justice nearer the homes of the people. In 1883 the jurisdiction of the Small Cause Court Judge was raised to £100 (Rs. 1000).

1884.

At present (1884) the district has a District and Sessions Judge stationed at Poona and eight subordinate judges. Of the sub-judges, one stationed at Poona, a first class sub-judge has jurisdiction over the city of Poona and the Haveli subdivision with an area of 813 square miles and 287,062 population; a second at Junnar has jurisdiction over the Junnar sub-division with an area of 611 square miles

and 102,273 population; a third at Khed over the Khed subdivision with an area of 888 square miles and 141,890 population; a fourth at Talegaon (Dhamdhere) over the Sirur sub-division with an area of 577 square miles and 72,793 population; a fifth at Pátas over the Bhimthadi sub-division with an area of 1037 square miles and 110,428 population; a sixth at Indápur over the Indápur sub-division with an area of 567 square miles and 48,114 population; a seventh at Sásvad over the Parandhar sub-division with an area of 470 square miles and 75,678 population; and an eighth at Vadgaon over the Mával sub-division with an area of 385 square miles and 62,383 population. There is also under the Deccan Agriculturists' Relief Act, besides a special judge for the whole of the Deccan, a first class sub-judge for the Poona and Sátára districts. The average distance of the Poona first class sub-judge's court from its furthest six villages is thirty-six miles; of the Junnar court twenty-four miles; of the Khed court twenty-one miles; of the Talegaon court twenty-seven miles; of the Pátas court twenty-eight miles; of the Indápur court twenty-two miles; of the Sásvad court eighteen miles; and of the Vadgaon court eighteen miles. The area of the jurisdiction of the Small Cause Judge's court is 308 square miles and of the Vadgaon Registrar's court 560 square miles.

During the thirteen years ending 1882, the average number of suits decided was 8167. Except in 1875 when it fell to 9035 from 9656 in 1874, during the six years ending 1876 the totals gradually rose from 7705 in 1870 to 12,116 in 1876. During the next four years ending 1880, the totals gradually fell from 9187 in 1877 to 5436 in 1880. During the last two years there was an increase, in 1881 to 5370 and in 1882 to 6501. Of the total number of cases decided, fifty-three per cent were on an average given against the defendant in his absence. The number of this class of cases varied from 6998 in 1876 to 560 in 1881. Of contested cases, during this period of thirteen years, an average of 16·10 per cent have been decided for the defendant, the percentage varying from 22·50 in 1880 to 11·54 in 1875. As regards the execution of decrees, no records are available for the eight years ending 1882. In 196 or 2·02 per cent of the suits decided in 1874 the decree was executed by putting the plaintiff in possession of the immovable property claimed. In 5861 or 60·69 per cent of the 1874 decisions decrees were executed by the attachment or sale of property. Of these 5244 or 54·30 per cent were executed by the sale of immovable property and 617 or 6·39 per cent by the sale of movable property. The number of attachments or sales of immovable property varied from 5244 in 1874 to 2444 in 1871 and of movable property from 747 in 1873 to 365 in 1872. During the five years ending 1874 the number of decrees executed by the arrest of debtors varied from 428 in 1872 to 306 in 1870. The following table shows that during the thirteen years ending 1882, except 1875 and 1876 the records for which years were destroyed by fire in 1879, the number of civil prisoners varied from 497 in 1873 to seventy-two in 1882:

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CIVIL SUITS,
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Poona Civil Suits, 1870-1882.

YEAR.	SUITS FOR THE RECOVERY OF DEBTS.	OTHER SUITS.	SUITS.	AVERAGE VALUE OF SUITS DISPOSED OF.	UNCONTESTED.				Total.
					Decreed Ex. parte.	Dismissed Ex. parte.	Decreed on Confession.	Other-wise.	
1870...	6854	850	7706	26.17	5013	5	426	1157	6801
1871...	6133	978	7114	30.00	4973	5	439	1116	6526
1872...	7243	730	7973	13.02	5964	6	561	992	6923
1873...	7729	1101	8830	18.00	6068	5	568	974	7513
1874...	8083	1563	9646	16.10	6461	9	592	848	7910
1875...	...	...	9035	16.14	5686	36	496	1130	7347
1876...	...	...	12,116	9.13	6999	226	1303	1280	9607
1877...	...	...	9187	13.04	4873	173	611	1781	7443
1878...	...	...	8762	12.08	5410	171	779	948	7309
1879...	...	...	8977	10.14	3982	306	1204	1057	6630
1880...	...	...	5496	24.06	501	60	2082	1031	3974
1881...	...	...	5870	(a) 7.06	560	102	1004	1685	3331
1882...	...	...	6501	(a) 6.00	581	227	1085	1752	3045
	36,658	3225	106,167	...	56,673	1465	11,147	15,834	85,079

YEAR.	CONTESTED.				EXECUTION OF DECREES.			
	For Plain-tiff.	For Defen-dant.	Mixed.	Total.	Arrest of Debtor.	Possession by Decree Holder.	Attachment or Sale of Property.	
							Immov-able.	Mov-able.
1870...	688	204	212	1104	306	245	2440	445
1871...	776	223	174	1173	333	245	2444	401
1872...	757	176	121	1053	423	217	2642	365
1873...	929	204	182	1315	343	243	4797	747
1874...	1200	292	231	1746	387	196	5244	617
1875...	1502	196	...	1698	...	...	...	...
1876...	1374	305	...	2179	...	...	...	...
1877...	1501	243	...	1744	...	...	...	...
1878...	1231	223	...	1454	...	...	...	...
1879...	1498	240	...	1738	...	...	...	...
1880...	1133	329	...	1462	...	...	...	...
1881...	2139	400	...	2539	...	...	...	...
1882...	2342	614	...	2956	...	...	...	...
	17,573	3554	941	22,068	1302	1146	17,576	2573

(a) This represents average value of each suit instituted.

Poona Civil Prisoners, 1870-1882.

YEAR.	PRISONERS.	DATE.	RELEASE.					CASTE.			
			Satisfying Decree.	Creditors' Request.	No Subsistence.	Disclosure of Property.	Time Expired.	Hindus.	Muslims.	Parsis.	Others.
1870...	320	24	26	96	157	8	10	301	16	...	3
1871...	333	23	22	70	187	11	14	395	25	...	3
1872...	427	25	27	101	242	10	21	399	25	...	5
1873...	497	31	36	114	301	15	31	449	38	...	10
1874...	461	31	24	112	249	31	23	413	46	...	2
1875...	...	...	...	...	...	...	...	...	...	...	...
1876...	...	...	...	...	...	...	...	...	...	...	...
1877...	239	26	19	73	124	30	2	...	...	...	...
1878...	187	31	11	50	111	2	13	221	16	...	1
1879...	161	27	8	35	113	1	13	165	19	2	1
1880...	84	22	4	24	41	2	6	139	23	...	...
1881...	82	27	4	30	40	1	7	63	21	...	...
1882...	72	29	4	22	40	1	2	71	11	...	...
Total	2858	301	185	739	1606	105	131	2573	652	5	23

The Poona Small Cause Court was established in 1865. During the thirteen years ending 1882 the average number of suits decided was 6589. During the five years ending 1874 the totals show alternate rises and falls, the lowest total being 7713 in 1870 and the highest 10,513 in 1874. During the next eight years the totals gradually fell from 6460 in 1875 to 3779 in 1882, with alternate falls and rises. Of the total number of cases decided, forty-five per cent have on an average been given against the defendant in his absence. The number of cases decided in this way varied from 5331 in 1873 to 1092 in 1882. Of contested cases, during this period of thirteen years an average of 10·36 per cent have been decided for the defendant, the percentage varying from 15·71 in 1879 to 2·26 in 1875, and the number keeping above 200 in one year, 1873, and below 100 in 1875 and in the three years ending 1882. The average value of suits varied from £6 3s. (Rs. 61½) in 1878 to £5 5s. (Rs. 52½) in 1881. With regard to the execution of decrees the number of attachments of movable property varied from 888 in 1873 to seventy-two in 1881, and that of sales from 468 in 1873 to forty-eight in 1882. Of £21,220, the total value of suits disposed in 1882, £5113 or 24·09 per cent were put into the hands of the plaintiffs by the attachment or sale of the immovable property of the defendants. During the thirteen years ending 1882 the number of decrees executed by the arrest of debtors varied from 7756 in 1873 to 2423 in 1880. During the first three years the number rose and fell, the lowest number being 5777 in 1870 and the highest 6707 in 1871. During the next eight years the number gradually fell from 7756 in 1873 to 2423 in 1880; in 1881 it rose to 2601, and in 1882 it further rose to 2662. The following table shows that during the same thirteen years (1870-1882) the number of Small Cause Court civil prisoners varied from 497 in 1873 to fifty in 1880.

The following statement shows in tabular form the working of the Poona Small Cause Court during the thirteen years ending 1882:

Poona Small Cause Court Suits, 1870-1882.

YEAR.	SUITS.	VALUE.	UNCONTESTED.				Total.
			Decreed Ex- parte.	Dismiss- ed Ex- parte.	Decreed on Con- fession.	Other- wise.	
		£					
1870	7713	44,089	4046	490	1532	589	6478
1871	8848	54,183	4606	492	1540	495	7133
1872	8643	51,730	4011	530	1589	349	7079
1873	10,513	57,981	5331	689	1711	506	8237
1874	8443	48,773	4015	277	1007	613	6512
1875	6460	36,142	2929	214	1427	697	5267
1876	5600	30,947	2409	133	1408	623	4668
1877	5745	33,199	2216	171	1523	739	4640
1878	5514	33,940	2232	219	1433	621	4505
1879	5873	33,946	2427	213	1548	603	4791
1880	4042	23,944	1275	127	1290	513	3235
1881	4394	25,275	1452	163	1345	564	3521
1882	3779	21,220	1092	143	1185	610	3030
Total	85,667	403,719	38,661	3913	19,029	7313	69,110

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SMALL CAUSE
COURTS.

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SMALL CAUSE
COURTS.

Poona Small Cause Court Suits, 1870-1882—continued.

YEAR.	CONTESTED.				EXECUTION OF DECREE.		
	For Plaintiff.	For Defendant.	Mixed.	Total.	Arrest of Debtor.	Attachment of Sale of Property.	
						Immovable.	Movable.
1870...	1000	122	53	1225	5777	...	5544
1871...	1435	196	94	1715	6707	...	6706
1872...	1252	192	77	1521	4783	...	7904
1873...	1030	203	143	2276	7766	...	10,094
1874...	1622	157	62	2931	7447	...	9490
1875...	973	27	103	1103	6782	...	7408
1876...	703	113	156	1002	5571	...	7129
1877...	682	154	269	1105	4704	...	3436
1878...	640	124	245	1009	5193	...	6563
1879...	677	170	235	1082	2602	...	7251
1880...	503	70	223	897	2423	...	6708
1881...	574	84	215	873	2001	...	5426
1882...	416	92	241	749	2662	...	5113
Total...	12,817	1716	2271	16,495	63,048	...	59,924

YEAR.	VALUE OF SUITS.			AVERAGE AMOUNT IN LITIGATION.	AVERAGE COST PER SUIT.	COGNITIVE PROCEEDINGS ISSUED.	
	Under £5.	£5-20.	£20-50.			Movable Property sold.	Movable Property attached.
1870...	...	...	...	£ s. d.	£ s. d.		
1871...	...	...	...	6 14 34	16 6	424	236
1872...	...	...	...	6 9 44	17 7	463	329
1873...	...	...	...	6 9 53	17 1	602	403
1874...	...	...	...	6 10 3	16 8	533	463
1874...	...	...	...	6 16 6	17 11	734	553
1875...	9054	16,542	10,245	6 11 1	16 10	333	171
1876...	7510	14,958	8473	6 9 0	15 9	291	162
1877...	8354	15,340	9603	6 15 6	15 11	202	85
1878...	8687	15,209	9534	6 3 1	16 11	193	117
1879...	9091	15,417	9437	6 15 7	15 11	242	133
1880...	5401	10,114	7819	6 15 6	15 11	191	86
1881...	5643	10,710	6621	6 5 11	14 11	72	60
1882...	6236	9406	6453	6 12 2	15 10	35	48

Poona Small Cause Court Prisoners, 1870-1882.

YEAR.	PRISONERS.	DATE.	RELEASE.					CASTE.			
			Satisfying Decree.	Creditors' Request.	No Subsistence.	Disclosure of Property.	Time Expired.	Hindoo.	Musalmans.	Parsi.	Others.
1870...	330	24	20	94	167	8	10	301	16	...	2
1871...	333	23	22	19	187	11	14	305	25	...	2
1872...	427	25	27	101	242	10	21	309	25	...	2
1873...	497	31	36	114	361	16	31	449	38	...	10
1874...	461	31	24	112	249	31	23	413	48	...	2
1875 } (a)	...	...	...	...	...	...	...	...	...	...	...
1876 }	...	...	...	...	...	...	...	...	...	...	...
1877...	150	10	14	68	71	15	1	147	11	...	1
1878...	122	29	11	38	70	2	5	112	18	2	...
1879...	160	23	7	26	73	...	3	94	16	...	...
1880...	50	24	3	20	86	...	1	33	15	...	...
1881...	59	22	4	23	29	...	3	43	11	...	...
1882...	56	24	4	20	29	1	2	46	8	2	...

(a) The 1875 and 1876 figures are not available as the records were destroyed in the fire of Budhvar Vada on the 13th of May 1879.

The Cantonment Small Cause Court was established in 1859 under Act III. of 1859. The Cantonment Magistrate, as Judge of the Small Cause Court under section 1 of the said Act, is invested with jurisdiction to hear and determine actions for debt and other personal actions up to £20 (Rs. 200).

During the ten years ending 1882, the records for 1875, 1877, and 1879 being unavailable, the average number of suits decided was 1194. From 1453 in 1870 the number suddenly fell to 810 in 1871 and rose to 1048 in 1872. In 1873 the number suddenly rose to 1546 or 47·52 per cent from 1048 in 1872. Except in 1876 when the total was 1681, during the remaining five years the totals gradually dwindled from 1546 in 1873 to 816 in 1881. During these ten years suits to recover sums less than £5 varied from 1313 in 1873 to 557 in 1880 and suits to recover more than £5 and less than £20 varied from 656 in 1876 to 134 in 1871.

With regard to the execution of decrees, the number of sales of property varied from thirty-three in 1876 to nine in 1880. With slight variations, the number of debtors imprisoned dwindled from eighty-eight in 1870 to nothing in 1879. The details are :

Poona Cantonment Small Cause Court Details, 1870-1882.

YEAR.	SUITS.		AVER- AGE AMOUNT IN LITI- GATION.	AVER- AGE COST PER SUIT.	COERCIVE PRO- CESSES ISSUED.		PERSONS IMPRIS- ONED.
	Under £5.	£5-20.			Movable property mort- gaged.	Movable property sold.	
1870	1291	163	£. s. d.	2 8 6	...	24	88
1871	676	134	2 13 6	...	11	61	
1872	871	177	3 0 0	...	15	65	
1873	1313	253	3 10 6	...	21	43	
1874	1194	284	2 3 6	...	25	67	
1875
1876	1628	656	2 16 5	...	33	41	
1877
1878
1879	682	653	3 2 5
1880	557	436	3 2 5	...	9	9	
1881	680	186	3 2 4	...	14	1	
1882	602	179	3 8 5	...	10	5	
Total	8942	3000	162	376

The Poona *lavád* or arbitration court was established on the 16th of January 1876, chiefly through the exertions of a Poona pleader the late Mr. Ganesh Váśudev Joshi. At a public meeting of the inhabitants of Poona eighty-two men belonging to most classes of the people were appointed arbitrators and of these one or more were to be chosen by the parties to a suit. Twenty of these have since died and eight new arbitrators have been added. The arbitrators receive no pay, but to defray the court expenses one per cent fee is levied on all claims up to £200 (Rs. 2000) and less than one per cent for higher claims, and service fee 1½d. (1 a.) is charged for every two miles distance from the court, that is half of that charged by the Government civil courts. After the parties have consented to an arbitration the procedure is almost the same as that followed in the Government courts. The parties are allowed to employ

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pleaders and agents or *mukhtyárs*. Judgment is given by a majority of votes. No appeal from the arbitrators' awards is allowed by law, except on the ground of fraud or of corruption. An agreement is passed by the parties to a suit before the arbitrators take up their case that they agree to abide by the arbitrators' awards. Between 1876 when the court was established and 1883, of 7511 suits filed, 2430 of the aggregate value of £60,124 (Rs. 6,01,240) have been decided by passing awards, 1339 by amicable settlement without passing awards, and 3742 in other ways. During the three years ending 1878, 3897 or on an average 1299 suits were filed; but since 1879 the number has varied between 655 in 1882 and 789 in 1879, and averaged 722. The decrease is said to be due to the appointment of conciliators by Government under the provisions of the Deccan Agriculturists' Relief Act, and the raising of the highest stamp duty for awards from 2s. to 10s. (Rs. 1-5). The conciliators who dispose of all agricultural suits are most of them members of the arbitration court and sit for work in the arbitration rooms.

REGISTRATION.

In Poona, besides the ordinary registration, there is a special branch of registration called village registration, which works under the Deccan Agriculturists' Relief Act. The work of ordinary registration employs eleven sub-registrars all of them special or full-time officers. One of these sub-registrars is stationed at each of the sub-divisional and petty-divisional head-quarters. In addition to supervision by the Collector as District Registrar, a special scrutiny under the control of the Inspector General of Registration and Stamps is carried on by the Divisional Inspector. According to the registration report for 1882-83 the gross registration receipts for that year amounted to £913 (Rs. 9130) and the charges to £743 (Rs. 7430). Of 2850, the total number of registrations, 2568 related to immovable property, 208 to movable property, and seventy-four were wills. Of 2568 documents relating to immovable property, 868 were mortgage deeds, 1285 deeds of sale, thirty-three deeds of gift, 197 leases, and 185 miscellaneous deeds. Including £120,784 (Rs. 12,07,840) the value of immovable property transferred, the total value of property affected by registration amounted to £127,725 (Rs. 12,77,250). Village registration under the Deccan Agriculturists' Relief Act employs forty-eight village registrars, all of whom are special or full-time officers. Besides the forty-eight village registrars, every sub-registrar is also a village registrar within the limits of his charge, and is responsible for the issue of registration books to village registrars and for the monthly accounts of the village offices. Under the Deccan Agriculturists' Relief Act a special officer for the district called Inspector of Village Registry Offices is appointed to examine the village registry offices. In addition to supervision by the Collector as District Registrar, a special scrutiny under the control of the Inspector General of Registration and Stamps is carried on by the Divisional Inspector. According to the registration report for 1882-83 the gross registration receipts, under the Deccan Agriculturists' Relief Act, for that year amounted to £1182 (Rs. 11,820) and the charges to £1571

(Rs. 15,710) thus showing a deficit of £389 (Rs. 3890). Of 40,247, the total number of registrations, 24,640 related to immovable property and 15,607 to movable property. Of 24,640 documents relating to immovable property 7382 were mortgage deeds, 2141 deeds of sale, fifty-four deeds of gift, 14,273 leases, and 790 miscellaneous deeds. Including £186,068 (Rs. 18,60,680) the value of immovable property transferred, the total value of property affected by registration amounted to £268,209 (Rs. 26,82,090). The introduction of village registration into the district has prejudicially affected the operations of ordinary registrations.

At present (1883) thirty-one officers share the administration of criminal justice. Of these one is the District Magistrate, ten are magistrates of the first class, seven of the second class, and thirteen of the third class. Two of the first class and three of the third class are honorary magistrates. Of the first class two are covenanted civil servants, one uncovenanted civil servant also called a deputy collector, one commissioned military officer, and four *mámlatdárs*. The District Magistrate has a general supervision over the whole district. In 1882 he decided five appeal cases. In the same year the first class magistrates decided 2386 original cases in all. The two covenanted European civilians have the powers of a sub-divisional magistrate and also that of hearing appeals. In 1882 they decided eighty-two appeal cases. They divide the district between them according to their revenue charge which gives them each an average of 2674 square miles with a population of about 450,310 souls. The deputy collector has magisterial charge of the city of Poona. The two honorary first class magistrates help the city magistrate in his work. The commissioned military officer has magisterial charge of the Poona and Kirkee cantonments. The remaining four of the first class magistrates are *mámlatdárs* and they have each a sub-division in their charge. Of the twenty second and third class magistrates one is a European covenanted civil servant placed under the sub-divisional magistrate and nineteen are natives of India. Of this number eight are head *kárkuns* who assist the *mámlatdárs* and have no separate charge, and three are honorary magistrates who help the city magistrate. The remaining eight are sub-divisional and petty-divisional magistrates. These with the four first class magistrates have an average charge of 445 square miles with a population of about 75,052 souls. In 1882 the second and third class magistrates decided in all 3135 cases. Besides their magisterial duties these officers exercise revenue powers as *mámlatdárs*, *maháلكaris*, and head *kárkuns* to *mámlatdárs*.

There are 1202 hereditary police *pátils* who are entrusted with petty magisterial powers under section 14 of the Bombay Village Police Act (VIII of 1867) and eleven hold commissions under section 15 of the same Act.

In 1882 the strength of the district or regular police was 1096. Of these under the District Superintendent two were subordinate officers, 177 were inferior subordinate officers, and twenty-five were mounted and 891 foot constables. The cost of maintaining

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this force was for the Superintendent a yearly salary of £920 (Rs. 9200); for the subordinate officers on yearly salaries of not less than £120 (Rs. 1200) and the inferior subordinate officers on yearly salaries of less than £120 (Rs. 1200), a yearly cost of £4686 (Rs. 46,860); and for the foot and mounted constables a cost of £10,171 (Rs. 1,01,710). Besides their pay a sum of £240 (Rs. 2400) was yearly allowed for the horse and travelling allowances of the Superintendent; £696 (Rs. 6960) for the pay and travelling allowances of his establishment; £223 (Rs. 2230) for the horse and travelling allowances of subordinate officers; and £2025 (Rs. 20,250) a year for contingencies and petty charges. Thus the total yearly cost of maintaining the police force amounted to £18,962 (Rs. 1,89,620). On an area of 5348 square miles, and a population of 900,621, these figures give one constable for every 4.88 square miles and 821 people and a cost of £3 10s. 11d. (Rs. 35 as. 7½) to the square mile or 5½d. (3½ as.) to each head of the population. Of the total strength of 1096, exclusive of the Superintendent, ninety-one, twelve officers and seventy-nine men, were in 1882 employed as guards over treasuries and lock-ups or as escorts to prisoners and treasure, 239 were posted in towns and municipalities, 153 in cantonments, and 612, 103 officers and 509 men, on other duties. Of the whole number, exclusive of the Superintendent, 509 were provided with fire-arms and 586 were provided with batons; and 219 of whom eighty-seven were officers and 132 men could read and write. Except the District Superintendent who was a European and ten officers and three men who were Eurasians, the members of the police force were all natives of India. Of these fifty-one officers and 198 men were Muhammadans, fourteen officers and thirty men Bráhmans, thirteen officers and sixty-six men Rajputs, eighty-two officers and 551 men Maráthás, two officers and forty-eight men Rámoshis, six officers and twenty men Hindus of other castes, and one officer was a Jew. The European Superintendent and the ten Eurasian officers and three men were Christians.

OFFENCES,
1874-1882.

The returns for the nine years ending 1882 show a total of 137 murders, fifty-one culpable homicides, 185 cases of grievous hurt, 556 gang robberies, and 62,009 other offences. During these nine years the total number of offences gave a yearly average of 6993 or one offence for every fourteen of the population. The number of murders varied from twenty-one in 1882 to twelve in 1875 and 1878 and averaged fifteen; culpable homicides varied from eight in 1881 and 1882 to two in 1875 and averaged six; cases of grievous hurt varied from thirty-one in 1875 to sixteen in 1882 and averaged twenty; gang and other robberies varied from 125 in 1879 to thirty-seven in 1880 and averaged sixty-two; and other offences varied from 8366 in 1878 to 5344 in 1874 and averaged 6890 or 98.5 per cent on the whole. Of the whole number of persons arrested convictions varied from sixty-six per cent in 1878 to twenty-five per cent in 1874 and averaged forty-five per cent. The percentage of stolen property recovered varied from fifty-nine in 1874 to twenty-four in 1879 and averaged forty-one per cent. The details are:

Poona Crime and Police, 1874-1882.

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OFFENCES,
1874-1882.

YEAR.	OFFENCES AND CONVICTIONS.											
	Murder and Attempt to Murder.				Culpable Homicide.				Grievous Hurt.			
	Cases.	Arrests.	Con- victions.	Per- centage.	Cases.	Arrests.	Con- victions.	Per- centage.	Cases.	Arrests.	Con- victions.	Per- centage.
1874 ...	13	27	13	43	5	14	3	21	24	37	17	46
1875 ...	12	33	12	36	2	7	3	43	31	102	27	36
1876 ...	13	28	3	11	7	12	6	60	21	45	19	42
1877 ...	16	35	14	40	4	2	2	100	17	18	17	94
1878 ...	12	29	11	33	6	8	4	50	17	16	13	81
1879 ...	30	22	6	27	7	24	4	17	18	27	15	65
1880 ...	16	26	5	19	4	4	2	50	30	23	19	83
1881 ...	14	24	8	53	8	9	1	11	21	36	6	17
1882 ...	21	18	10	55	8	25	...	...	16	24	12	60
Total ...	157	242	82	34	51	105	25	24	185	329	145	44

YEAR.	OFFENCES AND CONVICTIONS—continued.							
	Dacoities and Robberies.				Other Offences.			
	Cases.	Arrests.	Con- victions.	Percent- age.	Cases.	Arrests.	Con- victions.	Percent- age.
1874 ...	84	233	81	35	5344	9861	2476	25
1875 ...	41	124	29	23	5397	8790	3097	35
1876 ...	56	240	66	28	5015	8293	2652	32
1877 ...	71	191	69	36	7431	9853	5348	54
1878 ...	39	101	44	43	8366	9870	6374	66
1879 ...	125	444	196	44	7436	9917	5622	55
1880 ...	37	97	67	69	8089	9473	4878	51
1881 ...	56	83	15	18	6934	8841	3472	39
1882 ...	47	79	11	14	7117	8452	2896	46
Total ...	556	1592	578	36	62,000	83,331	37,915	45

YEAR.	OFFENCES AND CONVICTIONS—continued.						
	Total.				Property.		
	Cases.	Arrests.	Con- victions.	Percent- age.	Stolen.	Recovered.	Percentage.
1874 ...	5470	10,172	2590	25	£ 11,332	£ 4862	50
1875 ...	5473	9056	2198	36	9244	5362	58
1876 ...	6012	8614	2746	32	8273	2385	31
1877 ...	7939	16,134	5450	34	12,360	3739	30
1878 ...	8440	16,034	6646	66	12,795	5975	47
1879 ...	7596	16,434	6743	55	16,468	4616	24
1880 ...	8166	9623	4971	52	6734	2345	44
1881 ...	7033	8993	3502	39	7443	3776	51
1882 ...	7299	8568	3929	46	8038	3351	41
Total ...	62,933	85,645	35,745	45	93,389	38,020	41

The village police consists of the headmen called police *pâtis* who are appointed for life or for a term of years, and the *Mhârs*, *Râmoshis*, and in some parts *Kolis*, who act as watchmen. They are remunerated by grants of land and sometimes by cash allowances. The nomination and dismissal of the police *pâtîl* rest with the Commissioner of the Division, but he is under the direct orders of the District Magistrate.

VILLAGE POLICE.

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The chief predatory tribes found in the district are the Kolis and the Rámoshis. An account of the Kolis and their risings is given in the Population and History chapters. A descriptive account of the Rámoshis will be found in the Population chapter. Captain Mackintosh has preserved the following details about their history.¹ The first traces of the Rámoshis are to be found in Sátára round Khatáv, Mhasvad, Malavdi, the fort of Mahimangad, and the town of Phaltan. From a large number of Telugu words in their language it seems they first migrated from Telangan, probably from the east and south-east of the present town of Haidarabad. The Rámoshis in their primitive state led a roving unsettled life, avoiding the habitations of the more civilised orders of society and engaging in plunder. On the principle of setting a thief to catch a thief they have from earliest times been employed as watchmen and for this service they enjoy certain hereditary rights. It is not known when the Rámoshis first crossed the Nira. A number of families settled to the north of the Nira and about the Purandhar hills many years before Shiváji was born (1627), but it was during Shiváji's struggles with the Muhammadans that the Rámoshis flocked in numbers to his standard. It is said that the Rámoshis always favoured Shiváji's interests and on many occasions exerted themselves greatly in his service and caused great annoyance to the Muhammadans. They plundered the Muhammadans during the night, attacking the houses or tents of their principal leaders, and carried off much valuable property including horses and camels and sometimes elephants.² The old men among them relate a number of stories connected with the exploits of their forefathers when employed under Shiváji.

Shortly after the capture of Sinhgad, Shiváji, who was anxious to get possession of Purandhar, sent a detachment from Sinhgad accompanied by a party of Rámoshis to surprise the Muhammadan garrison and capture the fort. With much difficulty they scrambled unobserved up a steep part of the hill and a Rámoshi contrived to ascend the wall and attach to the top the rope ladders which they carried with them. But as the Rámoshis were ascending the wall the sentry in the vicinity descried them and cut the ropes, and the escalading party were all precipitated to the bottom, some being killed and the rest desperately wounded.³

In a second attempt on Purandhar Shiváji was successful and it was probably at this time that the Rámoshis were included in the list of hereditary servants and defenders of the fort. Neither

¹ See Journal Madras Literary Society, I. and II.

² A letter without date addressed by a Sátára Rája to Vardoji one of the ancestors of the late Umáji Náik, applauding the dexterity with which Vardoji had plundered the Muhammadan commandant at Shirval and his steady conduct subsequently and inviting him to the Rája's presence in order that Vardoji might be rewarded for having discharged his duty so gallantly, was preserved in the house till 1834.

³ Among the wounded on this occasion was Malmipatti, Vardoji's brother, a very active and enterprising man. He crawled away from the spot and concealed himself under some bushes and at night crept to a small neighbouring village where a friend of his took care of him and dressed his wounds. After two months, restored to health, he returned to Sinhgad, where he learnt the melancholy tidings of his wife having destroyed herself as a *sati* or chaste and virtuous wife under the supposition that her wounded husband was killed by the Muhammadans.

Shiváji nor Sambháji found time to reward the Rámoshis who had faithfully and ably served the Maráthás, and it was left for Sháhu Rája to bestow suitable rewards on the descendants of those who had contributed to the establishment of his grandfather's kingdom. On the part of the Purandhar Rámoshis, Dhulia Bhándolkar an ancestor of the *náiks* of Sásvad, a shrewd and intelligent man, was deputed to Sátára to wait on the Rája, who issued orders for the grant of a considerable area of land together with the *mokása* of the village of Sákurdi. The *mokása* and a portion of the land was till 1834 enjoyed by the Purandhar Rámoshis.¹

About 1730, the Rámoshis became extremely troublesome, assembling in large bodies and plundering in every direction. Communication between the chief towns was stopped and travelling became unsafe. Piláji JádHAVRÁV was appointed *sarnáik* of the Rámoshis and received injunctions to act with the greatest vigour in restoring order and to inflict summary punishment on the Rámoshis. Piláji executed a large number of them. It is said that he killed many of them with his own sword, and that his brother Sambháji was presented with a sword and permitted to put five Rámoshis to death every day. When their numbers had been greatly thinned, the Rámoshis petitioned the *sarnáik* to pardon them, and engaged to abstain from evil doing for the future. They were shortly afterwards employed to put down some gangs of plunderers along the banks of the Bhima. The successful manner in which this task was performed attracted the notice of government, and five of the most respectable *náiks* with their followers were selected to act as watchmen in the town of Poona, where robberies were constantly taking place. The five *náiks* were Ábáji of Gáidara near Ulti, Malli of Álandi, Bhairji of Málsiras, Jánoji of Loni-Kalbhár, and Sakroji of Mudri. A yearly cash allowance was granted to them and they were set in charge of from ten to twenty villages near their own place of residence. As *sarnáiks* or head watchmen of these villages they received from each village a yearly allowance of grain, a sheep at the Dasara festival, and a pair of shoes. In the town of Poona the descendants of these five *Náiks* continued to perform the duties of watchmen till 1834, with the exception of the Málsiras *náik*, who committed various outrages in his villages and was beheaded in 1793 in the town of Poona with his relations. After settling in Purandhar and the neighbourhood of Poona the Rámoshis continued to move northward towards Junnar, and thence into Akola, Párner, and Sangamner in Ahmadnagar, and Sinnar in Násik. At the same time they spread over the district lying east of Purandhar between the Nira and the Bhima river. The hereditary Rámoshis of Purandhar resided in hamlets near the hill forts on the north side, while many of the hereditary Kolis and Mhárs had houses on the hill within the fortifications. In 1764 a large body of *shibandis* were enrolled and a certain proportion of

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¹ It is said that when the Rámoshi *náiks* laid the Rája's order before the Peshwa Baláji Vishvanáth, he told the Rámoshis that the Rája must have committed some mistake, and a much smaller quantity of land, about five *cháhurs* of 120 *bighás* each, was allotted to them.

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them were Rámoshis, who were looked upon as a degraded caste and incorrigible thieves. The pay of the *náiks* was fixed at £1 4s. (Rs. 12) a month and each of their followers received 12s. (Rs. 6). They were however according to a prevailing custom obliged to do twelve months' duty for ten months' pay, and even from this allowance so many deductions were made by the different authorities through whose hands the money passed, that a Rámoshi could scarcely calculate on getting 8s. (Rs. 4) a month. At the time of the birth of Mádhavráv Náráyan Peshwa (1774) the chiefs of the Rámoshis as well as the Koli *náik* are said to have been distinguished by honours and rewards. The country was in a disturbed state at this time and the Rámoshis perpetrated many outrages. A *náik* named Dádji Rámoshi of Jejuri, who latterly resided at Supa, became notorious as an active and daring plunderer. He had a number of followers some of whom were mounted. In the guise of a merchant he made incursions into the Haidarabad and Berár territories. The Supa people lived in great dread of him. To gain his goodwill Bráhmans sometimes invited him to an entertainment.¹ He was once taken prisoner and ordered to be executed for having stolen three of the Peshwa's horses, but some of the courtiers represented that it would be much better to retain a man of such activity and hardihood at His Highness' disposal and he was set at liberty. At last a courageous Bráhman woman whom Dádji had outraged proceeded to the fort of Purandhar and represented her case to Gangábái the Peshwa's mother, declaring that the disgrace the Rámoshi had brought on her entailed shame on all the Bráhman race, particularly on Her Highness, and that for her own part as her honour was lost she could live no longer; and it is asserted she tore her tongue out of her mouth and died. Gangábái took an oath that she would not touch food till Dádji Rámoshi was executed, and the ministers finding her inexorable swore solemnly that they would have Dádji put to death. A confidential messenger was sent to call Dádji to proceed at once to the Purandhar fort for the performance of some special service. He repaired to Purandhar with a number of his followers, and after having received some presents was told that a confidential communication would be made to him in the afternoon. When he returned for his instructions accompanied by a few friends he was seized. When questioned about his misdeeds Dádji replied that he had perpetrated 1110 robberies and that the largest booty he had secured was in a banker's house at Chámbhárgonda in Ahmadnagar where he had found from £10,000 to £20,000 (Rs. 1-2 *lákhs*). He was immediately executed with a number of his followers.²

¹ A Bráhman guest expressed his astonishment on hearing his host ask Dádji to come and sit down in his veranda. Thereupon Dádji remarked that the Bráhmans seemed afraid of being defiled, but he ought not to forget that when the Rámoshis plundered a Bráhman at night they searched every corner of the house and handled everything.

² The natives believe that Dádji possessed a charm which rendered him invulnerable and that the executioner found it impossible to make any impression on his neck with a sword. A saw was called for whereupon Dádji asked for a knife, made an incision in his left arm, and extracted a valuable gem which had been placed there by himself. He then told one of the executioners, all of whom were greatly alarmed, to strike and sever his head at one blow.

The Rámoshis of Purandhar were in the habit of collecting part of the revenue of the forty villages that were assigned for defraying the expenses of the fort. Bájráv, on his restoration in 1803, sent orders to them to deliver up the place to his officers, but they declined, stating in reply that they retained possession of the hill by direction of their master Amritráv the Peshwa's brother. The design of the Rámoshis was to make the fort their stronghold and render themselves independent of the Peshwa. Bájráv employed troops against them for about seven months but without success. Many skirmishes took place and a few men were killed and wounded on both sides. All attempts to subdue the Rámoshis by force having failed, the British Resident asked Amritráv for an order to the garrison to surrender the place. The rebel *náiks* obeyed Amritráv's order and evacuated the fort. They were directed to quit the district and their privileges were forfeited. Before the Rámoshis descended from the fort Rághoji Khomne, a nephew of Dádji Náik proceeded to the shrine of the god Kedári in the fort and taking off his turban cast it aside and vowed in the presence of the image that he would never wear a turban again till he and his tribe were restored to the rights and privileges of which they were now deprived. He then went eastward accompanied by his son and his cousin Umáji with several of the Purandhar Rámoshis. For several years the Rámoshis perpetrated many outrages both in the Sátára territory and in the country east of Poona along the banks of the Bhima river. The Rámoshi *náiks* of Jejuri had also become very formidable, plundering the surrounding villages and rendering the roads unsafe for travellers. In 1806 Bápu Gokhale, after reducing the Sátára Rámoshis, resolved to chastise those of Jejuri and surrounded with his troops the small villages occupied by them. Several of the Rámoshis were killed and wounded in the skirmish that took place, and a party of them that escaped to the hill on which the temple stands were subsequently captured. Two of the *náiks* were blown away from guns and twenty-six other Rámoshis were beheaded. After Rághoji's death in 1815, Umáji returned to Purandhar, and in imitation of Rághoji threw away his turban and determined to fulfil his cousin's vow. The *náiks* presented several petitions to the Peshwa's government at Poona imploring that their forfeited lands and rights might be restored to them, but the petitions were unheeded by Bájráv. In January 1818 the Rámoshis again presented a petition to the flying Peshwa, tendering their services to him and praying for a restoration of their rights. Bájráv directed Gokhale to issue orders to the *mámlatdárs* of Purandhar to assemble the Rámoshis and Kolis and to restore to them all the freehold lands and rights which had been sequestered on their expulsion from the fort of Purandhar in 1803. He also ordered that a certain number of both classes should be immediately employed to guard the approaches to the fort. But the Rámoshis continued their depredations and many thefts were committed in the houses of the European residents in Poona. Soon after it became a common custom to employ Rámoshis to watch houses during the night on payment of about 14s. (Rs. 7) a month.

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Rámoshis.*

After the establishment of British rule Umáji, who had been allowed to build a house near Purandhar and treated with kindness, committed a robbery in Thána, and being apprehended was imprisoned for a year. During his confinement he learned to read, a most rare accomplishment amongst Rámoshis. Some time before this he had given up drinking, another proof of his remarkable character. On his release from prison, he commenced the career of a bold and successful robber. He had many desperate encounters with parties of police sepoy, was wounded, pardoned, and admitted into the service of Government. Again he became a robber and was captured and finally executed in 1827. The singular adventures of this man, who, but for the English, might have become a second Shiváji, are worth perusal.¹

In 1879, the predatory tribes again became troublesome. No less than fifty-nine dacoities were committed in the year by organised bands of dacoits. There were three principal gangs: the Sátára Rámoshis led by two brothers Hari and Tátya Makáji and Ráma Krishna of Kalambi; the Poona Rámoshis headed by Vásudev Balvant Phadke, a Bráhmaṇ, and after his flight by Daulata Rámoshi; and the Poona Kolis headed by Krishna Sábla and his son Máruti Sábla. The first gang committed thirteen dacoities in Poona. After committing several dacoities in Sátára, Hari Makáji with a portion of the gang entered the Bárámati petty division of Bhimthadi early in February 1879. On the 8th the dacoits were attacked by a party of police and two were captured, Hari himself escaping after severely wounding two policemen in a hand-to-hand encounter. In the beginning of March they reappeared in the south-east corner of the Indápur sub-division and committed several dacoities, but in the middle of March Hari was captured in Sholápur, and being found guilty of murder was executed at Jejuri. Tátya, his brother, committed several dacoities till the close of the year, but was soon after brought to justice along with the third leader Ráma Krishna. The second gang organised by the Bráhmaṇ Vásudev Balvant Phadke, which was apparently by far the most formidable, had a brief career of only three months, but during this time they committed no less than eighteen dacoities. Towards the end of February 1879 it was reported that the village of Dhamari in Sirur had been attacked by 200 or 300 dacoits. Major Daniell, Superintendent of the Poona Police, proceeded to the place and found that although the number of dacoits had been greatly exaggerated an organised system of dacoity had been set on foot and that some Bráhmaṇs had been seen among the dacoits, whose leader was a Bráhmaṇ clerk in the Military Finance Office named Vásudev Balvant Phadke. The gang consisted of from forty to sixty men, chiefly Rámoshis. Villagers of good position were found to be implicated in Vásudev's movements and actions. The band moved about chiefly through the hills west of Poona, and committed dacoities at Dhamari, Valeh in Purandhar, Hami and Nádgari in Bhor, Sonápur in

¹ See Journal Madras Literary Society, I. and II.

Haveli, Chándkhed in Mával, and other places. After the last dacoity, which was perpetrated on the 31st of March, Vásudev, finding it impossible to realise the rebellious aspirations with which he had commenced his career as the leader of a band of plunderers, left the gang and wandered about the Nizám's dominions and part of the Madras Presidency as a pilgrim to various shrines. A reward of £300 (Rs. 3000) was offered by Government for his apprehension and he was captured on the 21st of April, tried before the Sessions Judge of Poona, and sentenced to transportation for life. From the diary found in his possession doubts have been raised as to his sanity. Daulata Rámoshi of Kedgaon in Haveli then assumed the leadership of the gang. A few dacoities of a trifling nature were committed during April, and matters appeared to be settling down, when the gang appeared in large numbers close to the village of Pábal in Sirur, and plundered one or two villages in the neighbourhood. Major Daniell proceeded to the spot accompanied by a detachment of the Poona Horse and scoured the country unceasingly. The gang succeeded in escaping down the Kusur pass to the Konkan. They committed two dacoities at Nere and Palaspe in Thána on the night of the 16th of May, and returned again above the Sahyádris. On the 17th Major Daniell with a detachment of infantry and police managed to come up with the gang. Five dacoits were killed and eleven wounded and the greater portion of the property carried off in the Palaspe dacoity was recovered. Daulata was killed in the action, and the gang utterly dispersed. The arrangements made by Major Daniell were excellent and received the commendation of Government. The third band which was composed of the Koli families of the Purandhar Ghera headed by Krishna Sábla and his son committed twenty-eight dacoities in the district in the course of about seven months. The Kolis believed themselves to have been unjustly deprived of a large portion of their culturable land and their rising was instigated by Vásudev Phadke who had been under their protection for some days in March. Krishna Sábla their leader was an old man who was formerly a police *haváldár*. During June the gang passed into Bhor and the Konkan. A detachment was placed at Sásvad in Purandhar under the command of Major Wise. During the monsoon the Koli band remained quiet but at the close further dacoities were committed, while another small band of from twelve to twenty men under Tátya Makáji also began to give trouble and plunder the villages on the Purandhar and Sinhgad ranges. On the 17th of October an informer in the employ of Major Wise, who had been a member of Tátya's gang, was murdered by Tátya and some of his followers. Towards the close of the year the operations conducted in Purandhar under Major Wise resulted in the total dispersal of the Koli gang and the arrest of the majority of the dacoits including Krishna Sábla the leader and his son.

Besides the lock-up at each *mámlatdár's* office there is a district jail at Poona and a central jail at Yeravda. The number of convicts in the Poona jail on the 31st of December 1882 was 262 of whom 220 were males and forty-two females. During the year 1883, 622 convicts of whom 543 were males and seventy-nine females were admitted,

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Justice.

PREDATORY
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and 683 of whom 575 were males and 108 females were discharged. During the year the daily average of prisoners was 221 and at the close of the year the number of convicts was 222 of whom 201 were males and twenty-one females. Of 622 the total number of convicts, 466 males and seventy-six females were sentenced for not more than one year; forty-one males and one female were for over one year and not more than two years; twenty-one males and one female were for more than two years and not more than five years; eight males were for more than five years and not more than ten years; and two males were sentenced to death. There were six convicts including one female under sentence of transportation. The daily average number of sick was 7·8. During the year one prisoner died in hospital. The total cost of diet was £403 (Rs. 4030) or an average of about £1 16s. (Rs. 18) to each prisoner.

Yeravda.

The number of convicts in the central jail at Yeravda on the 31st of December 1882 was 1140 males. During the year 1883 four male convicts were admitted and 447 males were discharged. During the year the daily average of prisoners was 1016 and at the close of the year the number of male convicts was 911. Of these 911 convicts, twelve were sentenced for not more than one year; thirty-six were for over one year and not more than two years; 158 were for more than two years and not more than five years; 201 were for more than five years and not more than ten years; and sixty-three were for more than ten years. Of 441 prisoners under sentence of transportation 154 were for life and 287 for a term. The daily average number of sick was 34·6. During the year thirteen prisoners died in hospital. The total cost of diet was £2057 6s. (Rs. 20,578) or an average of £2 6d. (Rs. 20½) to each prisoner.

CHAPTER X.

FINANCE.

THE earliest balance-sheet of the district as at present constituted is for 1870-71. Exclusive of £31,884 (Rs. 3,18,840), the adjustment on account of alienated lands, the total transactions entered in the district balance-sheet for 1882-83 amounted under receipts to £858,866 (Rs. 85,88,660) against £875,725 (Rs. 87,57,250) in 1870-71 and under charges to £900,969 (Rs. 90,09,690) against £970,212 (Rs. 97,02,120). Leaving aside departmental miscellaneous receipts and payments in return for services rendered such as post and telegraph receipts, the revenue for 1882-83 under all heads, Imperial, local, provincial, and municipal, came to £243,633 (Rs. 24,36,330),¹ or, on a population of 900,621, an individual share of 5s. 4½d. (Rs. 2 as. 11½). During the last thirteen years the following changes have taken place under the chief heads of receipts and charges.

Land revenue receipts, which form 44·78 per cent of the entire revenue of the district, have risen from £112,207 (Rs. 11,22,070) in 1870-71 to £126,339 (Rs. 12,63,390) in 1882-83, from which £14,590 (Rs. 1,45,900) were remitted by order of the Secretary of State. Charges fell from £53,080 (Rs. 5,30,800) in 1870-71 to £47,302 (Rs. 4,73,020) in 1882-83.

The excise revenue of the Poona district amounted in 1882-83 to £31,166 (Rs. 3,11,660) against £16,579 (Rs. 1,65,790), the average annual realizations previous to 1876-77. The main source of excise revenue is the consumption of spirituous liquor manufactured from *moha* flowers and unrefined sugar. Liquor for the supply of the whole district is manufactured by the farmer in the Government distillery at Mundhva, built in 1873-74 by the then liquor farmer at an estimated cost of £3399 (Rs. 33,990) and made over to Government on the termination of his farm in 1877, free of cost in accordance with the terms of his agreement. *Moha* liquor is also imported from Gujarát and the Central Provinces. Liquor is issued from the distillery to the shops on payment of duty at the rate of 5s. (Rs. 2½) a gallon of strength 25 degrees under proof and 3s. 4½d. (Rs. 1 as. 10½) a gallon of strength 50 degrees under proof, a *sher* charge of 6d. (4 as.) and 4½d. (2½ as.) being made on liquor of respective strengths intended for sale at shops in the city and cantonment of Poona. Liquor is sold at shops at prices not exceeding 9s. (Rs. 4½) a gallon of strength 25 degrees under proof and 6s. 6d. (Rs. 3½) a gallon of strength 50 degrees under proof. In former years liquor farms used to be given out for lump sums without any stipulation as to the strength

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BALANCE SHEETS.

1870-71 and
1882-83.

Land.

Excise.

¹ This total includes the following items : £156,793 land revenue, excise, assessed taxes, and forests ; £26,822 stamps, justice, and registration ; £3980 education and police ; £56,038 local and municipal funds ; total £243,633.

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1870-71 and

1882-83.

Excise.

of the liquor to be retailed or as to selling prices or duty. The first farm given in the still-head duty system was for the year 1877-78. Since then the farms have been sold for periods of three years. The second triennial farm expired in July 1884. Government then substituted liquor of strength 60 degrees under proof for 50 degrees under proof and raised the duty on liquor of strength 25 degrees under proof to 6s. (Rs. 3) a gallon, leaving the highest selling price at 9s. (Rs. 4½) a gallon as before. The duty on liquor of strength 60 degrees under proof is 3s. 1½d. (Rs. 1½) and its selling price 5s. (Rs. 2½) a gallon. In 1882-83, of seventy-eight shops in the district fifty-eight were situated in the city and cantonment of Poona. A larger number of shops existed in previous years. In 1882-83, 103,323 gallons of strength 25 degrees under proof and 1184 gallons of strength 50 degrees under proof were manufactured and issued from the distillery. Consumption has now increased to a little over one-tenth of a gallon on every head of the population, the increase resulting chiefly from the effectual suppression of smuggling and illicit distillation by the employment of a strong preventive establishment and the acquisition of the abkâri management of adjoining native states.

The central distillery at Mundhva is in charge of a European officer on a salary of £10 (Rs. 100) and is guarded at all times by a police party of five constables. One inspector on £15 (Rs. 150) and one sub-inspector on £2½ (Rs. 25), two sub-inspectors on £2 (Rs. 20) each, and twenty-six constables are also employed for the examination of liquor shops and for preventive duties. In 1882-83 the expenditure amounted to £549 16s. (Rs. 5498) against £123 14s. (Rs. 1237) in 1877-78.

There are about 30,000 toddy-producing trees in the district, of which not more than 4000 are tapped annually. In former years the privilege of drawing and selling toddy was sold annually for lump sums averaging £1900 (Rs. 19,000). Subsequently it was sold with the spirit farm; in 1878-79 and 1879-80, toddy farms were again sold separately from the spirit farm and they realised £1090 16s. (Rs. 10,908) and £1104 10s. (Rs. 11,045) respectively. From August 1880 a tree-tax of 3s. (Rs. 1½) for cocoanut and brab trees and 1s. (8 as.) for date and other kinds of palm trees has been imposed on each tree tapped. The farmer also pays in addition to the tree-tax, a certain sum bid by him at the auction sale for the monopoly of drawing and selling toddy. The receipts for 1882-83 amounted to £1520 (Rs. 15,200). Forty-two shops are licensed for the sale of toddy, the number varying in different years. Till 1880-81 the number of shops licensed for the sale of Europe liquor ranged between sixty-three and sixty-eight. The number increased to eighty-four in 1881-82 and again fell to sixty-five in the next year. Fees varying from £1 to £5 (Rs. 10-50) are charged for the licenses. In 1882-83 the receipts amounted to £264 16s. (Rs. 2648) almost equal to what they have been during the last ten years.

The privilege of retailing intoxicating drugs is sold annually in farm. The receipts have increased from £695 16s. (Rs. 6958), the average of five years ending 1876-77 to £753 (Rs. 7530) in 1882-83.

The drugs ordinarily retailed are *bháng*, *gánja*, *májum*, *yákuti*, *shrikhand*, and *bhoj*. *Gánja* is the flower of the hemp plant, and *bháng* the dried leaves of the same plant. *Gánja* is used only in smoking mixed with tobacco; *bháng* pounded with spices and sugar and diluted in milk or water forms a palatable drink. *Májum*, *yákuti*, and *shrikhand* are different compositions of spices mixed with *bháng* boiled in clarified butter. *Bhoj* is an intoxicating liquid prepared by boiling old *jvári*, *gulvel*, *bháng*, and *kuchala* in water. The hemp plant grows to a small extent in the Poona district, the greater portion of the supply of *bháng* and *gánja* being imported from Ahmadnagar, Sholápur, and Khándesh. Forty shops are licensed for the sale of intoxicating drugs. The number has been the same for many years past. The aggregate annual consumption is estimated at about 32 tons (890 *mans* of 40 *shers* of 80 *tolás* each).

The miscellaneous *abkári* revenue consists chiefly of the contribution made by the liquor farmer towards the cost of Government establishments at the rate of £40 (Rs. 400) a year, and of fines and confiscations. The receipts amount to about £540 (Rs. 5400).

Justice receipts have risen from £2580 (Rs. 25,800) in 1870-71 to £6594 (Rs. 65,940) in 1882-83, and charges from £22,950 (Rs. 2,29,500) to £30,934 (Rs. 3,09,340). The rise in receipts is chiefly due to jail manufacture receipts, and in charges to an increase in the salaries of officers and staff and to the cost of materials for the Yeravda central jail.

Forest receipts have risen from £7634 (Rs. 76,340) in 1870-71 to £8935 (Rs. 89,350) in 1882-83 and charges from £3745 (Rs. 37,450) to £8343 (Rs. 83,430). The increase in receipts is chiefly due to improved methods of working forests; the rise in charges is due to an increase in the salaries of officers and staff.

The following table shows the amount realized from the different assessed taxes levied between 1870-71 and 1882-83. Owing to the variety of rates and incidence it is difficult to make any satisfactory comparison of the results :

Poona Assessed Taxes, 1870-71-1882-83.

YEAR.	Amount	YEAR.	Amount
<i>Income Tax.</i>	£.	<i>License Tax.</i>	£.
1870-71 ...	14,175	1875-79 ...	10,396
1871-72 ...	4745	1879-80 ...	9623
1872-73 ...	3176	1880-81 ...	5189
		1881-82 ...	4511
		1882-83 ...	4943

Public Works receipts have risen from £11,425 (Rs. 1,14,250) in 1870-71 to £23,704 (Rs. 2,37,040) in 1882-83, and charges have fallen from £231,796 (Rs. 2,31,796) to £142,318 (Rs. 1,42,318).

Military receipts have fallen from £54,739 (Rs. 5,47,390) in 1870-71 to £16,139 (Rs. 1,61,390) in 1882-83, and charges from £481,054 (Rs. 4,81,054) to £413,637 (Rs. 4,13,637). The charges are chiefly pensions to retired soldiers and salaries of regimental officers.

Post receipts have risen from £7961 (Rs. 79,610) in 1870-71 to

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BALANCE SHEETS.

1870-71 and
1882-83.

Excise.

Justice.

Forest.

Assessed
Taxes.

Public Works.

Military.

Post.

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1882-83.*

£13,501 (Rs. 1,35,010) in 1882-83, and charges from £5959 (Rs. 59,590) to £45,716 (Rs. 4,57,160). The increase both in receipts and charges is chiefly due to the transfer of the money order business to the post department.

Telegraph receipts have risen from £2067 (Rs. 20,670) in 1870-71 to £6289 (Rs. 62,890) in 1882-83, and charges have fallen from £5369 (Rs. 53,690) to £3384 (Rs. 33,840).

Registration.

In 1882-83 registration receipts amounted to £1428 (Rs. 14,280) and charges to £1713 (Rs. 17,130).

Education.

Education receipts have risen from £323 (Rs. 3230) in 1870-71 to £2928 (Rs. 29,280) in 1882-83, and charges have fallen from £23,218 (Rs. 2,32,180) to £22,271 (Rs. 2,22,710).

Police.

Police receipts have risen from £847 (Rs. 8470) in 1870-71 to £1052 (Rs. 10,520) in 1882-83, and charges from £20,337 (Rs. 2,03,370) to £21,282 (Rs. 2,12,820).

Medicine.

In 1882-83 medical receipts amounted to £232 (Rs. 2320), and charges to £9075 (Rs. 90,750).

Transfer.

Transfer receipts have risen from £602,666 (Rs. 60,26,660) in 1870-71 to £609,329 (Rs. 60,93,290) in 1882-83. The increased revenue is due to larger receipts on account of deposits and loans, and local funds. Transfer charges have risen from £43,678 (Rs. 4,36,780) to £47,755 (Rs. 4,77,550). The rise is due to dumb and shroff-marked coin and notes of other circles sent to the Mint Master and the Reserve Treasury and to the payment of interest on loans and to the repayment of deposits. The transfer items shown against deposits and loans on both sides of the balance sheet do not include savings' bank deposits and withdrawals.

In the following balance sheets the figures shown in black on both sides of the 1870-71 and 1882-83 accounts are book adjustments. On the receipt side the item of £31,884 (Rs. 3,18,840) against £28,471 (Rs. 2,84,710) in 1870-71 represents the additional revenue the district would yield had none of its lands been alienated. On the debit side the items of £3169 (Rs. 31,690) against £2712 (Rs. 27,120) in 1870-71 under land revenue, and £3357 (Rs. 33,570) against £3052 (Rs. 30,520) in 1870-71 under police are the rentals of the land granted for village service to village headmen and watchmen. The item of £25,358 (Rs. 2,53,580) against £22,669 (Rs. 2,26,690) in 1870-71 under allowances represents the rentals of the lands granted to hereditary officers whose services have been dispensed with and of charitable land grants. The item of £38 (Rs. 380) in 1870-71 under miscellaneous represents the rental of lands granted for service to the district postal runners. Cash allowances to village and district officers who render service are treated as actual charges and debited to land revenue. The incorporated and excluded local fund receipts in 1882-83 amounted in the aggregate to £29,228 (Rs. 2,92,280) and charges to £9905 (Rs. 99,050). Both these amounts include receipts and charges of the Poona and Kirkee Cantonment Funds:

Poona Balance Sheets, 1870-71 and 1882-83.

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BALANCE SHEETS,
1870-71 and
1882-83.

RECEIPTS.			CHARGES.		
Head.	1870-71.	1882-83.	Head.	1870-71.	1882-83.
Land Revenue	£. 112,207	£. 111,740	Refund and Drawbacks.	£. 2133	£. 664
Stamps	28,471	31,884	Land Revenue	63,080	67,802
Excise	38,132	18,800		2712	3169
Justice including Jail	19,133	31,100	Stamps	1487	684
receipts	2580	6094	Interest on Service Fund		
Forests	7634	8935	and other Accounts ...	42	99
Assessed Taxes	14,175	4943	Excise	130	808
Miscellaneous	1140	191	Justice	22,950	30,934
Interest	84	778	Forests	3745	8843
Public Works	11,425	23,704	Assessed Taxes	273	134
Military	64,739	16,159	Allowances	21,203	18,182
Mint				22,669	25,358
Post	7961	15,501	Pensions	8321	14,775
Telegraph	2067	6289	Ecclesiastical	4094	4073
Registration		1428	Miscellaneous	1988	388
Education	323	2928		38	
Police	547	1032	Customs		63
Medicine		232	Salt		413
Printing	6	18	Public Works	221,790	142,318
Minor Departments ...		563	State Railways		25,093
Superannuation		495	Military	481,054	413,637
Other Public Works ...		32	Post	6069	45,716
			Telegraph	5409	3384
			Registration	1509	1713
			Education	25,213	22,271
			Police	20,337	21,282
				3052	3357
			Medicine	10,312	9075
			Jails	13,102	19,729
			Printing		842
			Administration	19,042	18,290
			Public Works, Civil ...	199	171
			Political Agencies	1164	658
			Minor Departments ...	39	5406
			Contribution from Pro-		
			vincial to Local Funds.		2900
Total	273,069	340,537	Total	920,584	853,214
Transfer Items.			Transfer Items.		
Deposits and Loans ...	18,011	27,006	Deposits and Loans ...	23,071	25,242
Cash Remittances	558,098	553,095	Cash Remittances	70	5096
Local Funds	36,559	29,228	Interest	5225	7512
			Local Funds	15,292	9405
Total	602,668	609,329	Total	43,678	47,754
Grand Total	875,737	858,866	Grand Total	970,212	900,968
	28,471	31,884		28,471	31,884

REVENUE OTHER THAN IMPERIAL.

District local funds have been collected since 1863 to promote rural instruction and supply roads, water, drains, rest-houses, dispensaries, and other useful works. In 1882-83 the receipts amounted to £16,248 (Rs. 1,62,480) and the expenditure to £16,886 (Rs. 1,68,860), the excess outlay of £638 (Rs. 6380) being met from the previous year's balance. The special land cess, of which two-thirds are set apart as a road fund and the rest as a school fund, in 1882-83 yielded £8992 (Rs. 89,920). The subordinate funds, which include a toll fund, a ferry fund, a cattle pound fund and a school fee fund, yielded £4235 (Rs. 42,350). Government, municipal, and private contributions amounted to £2687 (Rs. 26,870) and miscellaneous receipts to £334 (Rs. 3340). This revenue is administered by district and sub-divisional committees partly of official and partly by private members. The district committee con-

LOCAL FUNDS.

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LOCAL FUNDS.

sists of the Collector, an assistant or deputy collector, the executive engineer, and the educational inspector as official and the proprietor of an alienated village and six landholders as non-official members. The sub-divisional committees consist of an assistant collector, the mámlatdár, a public works officer, and the deputy educational inspector as official and the proprietor of an alienated village and three landholders as non-official members. The sub-divisional committees bring their local requirements to the notice of the district committee who prepare the yearly budget.

For administrative purposes the local funds are divided into two main sections, one set apart for public works and the other for instruction. The 1882-83 receipts and disbursements under these two heads were:

Poona Local Funds, 1882-83.

PUBLIC WORKS.			
RECEIPTS.		CHARGES.	
	£.		£.
Balance on 1st April 1882	2338	Establishment	2015
Two-thirds of Land Cess	5005	New Works	2111
Tolls	1938	Repairs	4500
Ferries	516	Medical Charges	533
Cattle Pound	588	Miscellaneous	1259
Contributions	798	Balance on 31st March 1883	1867
Miscellaneous	314		
Total	12,427	Total	12,487

INSTRUCTION.			
RECEIPTS.		CHARGES.	
	£.		£.
Balance on 1st April 1882	760	School Charges	5868
One-third of Land Cess	2997	School House Repairs	305
School Fee Fund	1193	Miscellaneous	8
Contributions, Government	1863	Balance on 31st March 1883	590
Do, Private	26		
Miscellaneous	20		
Total	6859	Total	6859

Since 1863 from local funds about 731 miles of road have been made and kept in order and planted with trees. To improve the water-supply 370 wells, three ponds, three river-side *gháts* or series of stone steps, two aqueducts, three dams, and two basins to catch spring water at the foot of hills have been made or repaired. To help village instruction about one hundred schools, and for the comfort of travellers ninety-two rest-houses have been built and repaired. Besides these works six dispensaries have been maintained by grants-in-aid, two new dispensaries are newly built, and 138 cattle-pounds have been built and repaired.

MUNICIPALITIES.

There are twelve municipalities in the district, one each at Álandi, Bárámati, Indápur, Jejuri, Junnar, Khed, Lonávla, Poona, Sásvad, Sirur, Talegaon Dábháde, and Talegaon Dhamdhere. In 1882-83 the district municipal revenue amounted to £26,810 (Rs. 2,68,100) of which £14,100 (Rs. 1,41,000) were from octroi dues, £4138

(Rs. 41,380) from assessed taxes, £2584 (Rs. 25,840) from house tax, £341 (Rs. 3410) from wheel-tax, and £5647 (Rs. 56,470) from miscellaneous sources.

The following statement gives for each of the twelve municipalities the receipts, charges, and incidence of taxation during the year ending 31st March 1883 :

Poona Municipal Details, 1882-83.

NAME.	DATE.	PEOPLE (1881.)	RECEIPTS.					TOTAL.	INCIDENCE.
			Octroi.	House Tax.	Tolls and Wheel Tax.	Assessed Taxes.	Miscella- neous.		
			£.	£.	£.	£.	£.	£.	s. d.
Poona ...	1886 ...	129,751	12,008	1833	330	4065	4368	23,304	3 7
Lonavla ...	1st April 1877...	3334	...	69	...	...	31	100	0 7
Talegaon									
Dabhade ...	1st June 1866...	4256	224	...	...	8	13	245	1 2
Sasvad ...	4th Jany. 1879...	5684	250	...	...	...	22	272	0 9
Jejuri ...	28th Decr. 1868.	3245	61	...	...	...	242	203	1 10
Barāmati ...	1st Jany 1865 ...	5672	373	...	...	...	211	584	2 2
Indāpur ...	1st Jany 1865 ...	4242	117	19	11	...	43	190	0 10
Sirur ...	1st July 1868 ...	4372	377	43	...	75	145	640	2 11
Talegaon									
Dhamdhare	13th Decr. 1855.	3620	...	60	...	...	10	70	0 0½
Junnar ...	1st May 1861 ...	10,373	...	472	...	...	40	512	0 11
Khed ...	6th June 1863...	3836	...	42	...	...	3	45	0 2½
A'landi ...	21st Novr. 1867.	1754	...	26	...	...	519	545	6 5
Total ...		179,739	14,100	2584	341	4138	5647	26,810	2 11

NAME.	CHARGES.					
	Staff.	Safety.	Health.	Schools.	Works.	Total.
	£	£	£	£	£	£
Poona ...	2556	1651	12,528	54	5612	22,399
Lonavla...	17	1	38	...	19	85
Talegaon						
Dabhade ...	73	10	48	...	8	139
Sasvad ...	92	1	104	11	46	254
Jejuri ...	57	2	200	...	33	292
Barāmati ...	149	32	181	23	72	466
Indāpur...	83	12	102	...	23	190
Sirur ...	90	23	290	29	34	466
Talegaon Dham-						
dhare ...	6	1	25	...	18	50
Junnar ...	37	7	124	24	3	195
Khed ...	14	1	29	...	36	80
A'landi ...	67	89	168	11	187	522
Total ...	3211	1880	13,845	161	6691	25,138

Chapter X.
Finance.

MUNICIPALITIES.

CHAPTER XI.

INSTRUCTION.

Chapter XI.

Instruction.

SCHOOLS.

EDUCATION in Marátha times was carried on by means of indigenous schools, the only trace of public education being the yearly distribution of charity called *dakshina* which used to cost about £50,000 (Rs. 5 *lákhs*) a year. The *dakshina* was originally started at Talegaon by Khanderáv Dábháde Senápati, but when Trimbakráv Dábháde was in 1730 killed in a battle fought with the Peshwa Bájiráv Ballál's troops, the Peshwa to conciliate the people transferred the institution to Poona. The original plan was to give prizes to learned Bráhmans, but the institution degenerated in the time of the last Peshwa (1796-1817) into a mere giving of alms, and handsome sums were given to all Bráhman claimants.¹ In 1819 soon after the British took possession of Poona, according to Mr. Elphinstone, there were indigenous schools in all towns and in many villages, but reading was confined to Bráhmans, Vánis, and such of the

¹ In 1797 the ceremony of distributing the *dakshina* was witnessed by Captain Moor who (Hindu Pantheon, 378) has left the following account of the same: On the annual ceremony of *dakshina* or alms-giving, great sums are given away at Parvati. It would not be worth the pains for the majority to come from considerable distances, but as a gift on this day tells tenfold of an ordinary alms, others as well as the Peshwa make presents to some Bráhmans, as do generous people on the road to and from this meritorious pilgrimage. The whole month (*Shrávna*) is indeed very fit for the benefit of hospitality and almsgiving, so that the travelling Bráhmans are fed all the way to Poona and home. Some come from Surat, Pandharpur, and other more distant places, and it is confidently said that 40,000 have been known to assemble on this occasion at Parvati. It is customary, on a few preceding days, for the Peshwa and other great men to entertain Bráhmans of eminence and to make them presents, and these favoured and learned persons do not crowd with the mob to Parvati. The Peshwa gives some fifty, some hundred, and even so far as a thousand rupees according, it is said, to their virtue and knowledge; but it is not likely that any examination or scrutiny can take place or that the bounty can be bestowed otherwise than by favour and interest, tempered perhaps by the reputation or the appearance of the receiver. About Parvati are some enclosures. One square field has a high wall about it with four entrances through double gates. It is not usual for any but Bráhmans to be admitted on the day of the *dakshina*, but I and Captain Gardener by the exercise of a little civility were let in but not our attendants as no Bráhman was among them. At three of the four entrances Bráhmans were admitted. At one gate where the operation of weighing and moving the money was going on, stood a cauldron of red liquid, from which a man dipping his hand in marked every candidate on some part of his garment or in default of garment on his skin with its expanded impression and admitted him. From six to ten in the night Bráhmans were admitted in the field which was called *ramana*. No one was excluded. They were kept in the field until all were collected. The money was given at the time of quitting the field. It was from Rs. 3 to Rs. 10, caprice or pleasure being the chief guide. One of the assembled Bráhmans said he would get five, seven, or ten rupees and that it all was fortune or fate. The arrangement at the gates was this, the Peshwa was at one gate, and Chimnáji Apa his younger brother, Amritráv, and Nána were at the other three gates. In all about Rs. 5 *lákhs* were given.

agricultural classes as had to do with accounts. Books were scarce, and the common ones probably ill chosen.¹

The abolition of the *dakshina* would have been extremely unpopular, but the sum was too enormous to waste. Mr. Elphinstone therefore did away with all but the original distribution of prizes, which cost, in 1819, £5000 (Rs. 50,000). This expenditure was kept up, but most of the prizes instead of being conferred on proficient in Hindu divinity were recommended by Mr. Elphinstone to be allotted to those skilled in the more useful branches of learning, law, mathematics, and others, and to a certain number of professors kept to teach those sciences.²

In 1821, a college for the encouragement of the study of Sanskrit and of ancient Hindu literature and science was opened at Poona. The college began with nearly a hundred students, and was maintained at an annual cost of £1525 (Rs. 15,250) including £120 (Rs. 1200) salary of the Principal at £10 (Rs. 100) a month, £750 (Rs. 7500) salary of eighteen Shāstris and assistants at £62 10s. (Rs. 625) a month, £516 (Rs. 5160) stipends of eighty-six scholars at 10s. (Rs. 5) each a month, £108 (Rs. 1080) clerical and menial establishment and contingencies, £15 (Rs. 150) allowance for *vyāspuja* or teacher-worship, £10 (Rs. 100) allowance for Ganpati, and £6 (Rs. 60) allowance for the Divāli festival. The college was however not at first successful, and in 1823 the Court of Directors suggested that it should be closed.³ But Mr. Elphinstone, then Governor of Bombay, was strongly opposed to its abolition. He maintained that the institution had been founded for the conciliation of a large and influential section of the people, and that, when once the college had become an established place of resort for Brāhmans, it would be easy to introduce such gradual improvements in its organization as would make the institution a powerful instrument for the diffusion of knowledge and for the encouragement of the learning of the country. In deference to Mr. Elphinstone's unrivalled knowledge of the temper and capacity of the people of the Deccan, the Court of Directors did not press their objection to the continuance of the college.

¹ Mr. Elphinstone thus wrote at the time about the opening of schools: I am not sure that our establishing free schools would alter this state of things, and it might create a suspicion of some concealed design on our part. It would be more practicable and more useful to give a direction to the reading of those who do learn, of which the press affords so easily the means. There exists in the Hindu languages many tales and fables that would be generally read, and that would circulate sound morals. There must be religious books tending more directly to the same end. If many of these were printed and distributed cheaply or gratuitously the effect would without doubt be great and beneficial. It would however be indispensable that they should be purely Hindu. We might silently omit all precepts of questionable morality, but the slightest infusion of religious neutrality would secure the failure of the design. It would be better to call the prejudices of the Hindus to our aid in reforming them and to control their vices by the ties of religion which are stronger than those of law. By maintaining and purifying their present tenets at the same time that we enlighten their understanding, we shall bring them nearer to that standard of perfection at which all concur in desiring that they should arrive; while any attack on their faith, if successful, might be expected in theory as is found in practice, to shake their reverence for all religion and to set them free from those useful restraints which even a superstitious doctrine imposes on the possessors. Elphinstone's Report (1819), 53.

² Elphinstone's Report (1819), 53:

³ In this Despatch the Court also vetoed the proposal of the Local Government to found an Arts College at Bombay.

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Instruction.

SCHOOLS.

In 1826, two vernacular schools were opened by Government, one each at Poona and Sásvad, and by 1847 their number rose to eighteen. Of the eighteen Government vernacular schools in the district in 1847 three were in Poona and one each at Junnar, Sásvad, Indápur, Talegaon, Supa, Khed, Gule, Chinchvad, Paud, Chás, Shivápur, Khede-Kadus, Avsari, Chákan, and Bárámati.

In 1830, the East Indians of Bombay formed themselves into an association for the purpose of aiding respectable persons of their class in agricultural and other pursuits, and a grant was made to them of a palace built by the last Peshwa Bájiráv at Phulgaon or Phulshahar on the banks of the Bhima with forty-two acres of land including a large and productive fruit garden. This place was recommended by its salubrity and by its vicinity to Poona and to the great road from Bombay to Ahmádnagar. The colony consisted of a head person who had the powers of a village magistrate, a schoolmaster, a schoolmistress, a doctor, and ten or twelve apprentices. The colony made much progress within twelve months. The association, with the help of a donation from Government of about £30 (Rs. 300), put the palace into excellent order. There was a small library of useful works, with a turning machine and a lithographic press. The boys were well clothed and fed and their whole expense was not above 16s. (Rs. 8) each a month. They rose at daylight and worked in the garden till half-past seven when they returned to breakfast, after which they attended school till dinner time and learnt reading, writing, and arithmetic. After dinner some of the best instructed aided at a lithographic press, whilst others turned articles of furniture. Great attention was paid to religious and moral teaching. The establishment was placed under the Collector of the district. Some rooms of the palace were made the office of the deputy surveyor general whose draftsmen were East Indians. They settled at the place with their families. Maps and papers were copied and lithographed under the immediate superintendence of the deputy surveyor general. The children of the village which daily increased in inhabitants were benefited by the instruction which was given freely. Much of the rapid advance of the institution was owing to Mr. Sundt who was its head, and the aid he received from others particularly Mr. Webb, the principal draftsman of the deputy surveyor general's office.¹

Mr. Jacquemont who was in Poona in 1832 has left the following account of Poona schools: Mr. Elphinstone was keen to encourage education. In several of the chief cities he founded schools to teach English, drawing, geometry, and algebra. One of the best was under Mr. Jervis at Poona. There were 150 scholars from fifteen to twenty years of age. Some learnt English, others mathematics, carpentry, making plans, and surveying. They had supplied engineers. But the Government was the only employer. Their algebra and geometry was no help to the others in earning a livelihood. One of the

¹ Malcolm's Government of India, Appendix A. 66.

best a Portuguese by birth was anxious to be Jacquemont's servant. Both masters and pupils were paid, the pupils 10s. (Rs. 5) a month. It was cruel to give poor children a high training, pay them to learn, and then to leave them without work. Government forced by humanity as well as economy was busy cutting down if not stopping the school.¹

In 1834, the Poona Sanskrit College was remodelled, and from 1837 when Captain Candy was appointed its Superintendent, it began to make steady progress. Sir Robert Grant, the Governor of Bombay, took a warm interest in the college. At his instance the Board of Education established a medical class, and directed that the students should combine the study of European medical works with the study of the useful portion of their own Sanskrit treatises. A Bráhma in Poona of great repute for his skill in surgical operations and for his knowledge of the Sanskrit treatises on medicines was appointed to the college staff. Sir Robert Grant also caused a vernacular department to be added to the college in 1837.

In 1842, there were 161 indigenous schools with an attendance of 3637 pupils in the district. Of these, twelve schools with an attendance of 199 pupils were in Bhimthadi, fifty-nine schools with an attendance of 1549 pupils were in Haveli, fifteen schools with an attendance of 212 pupils were in Indápur, twelve schools with an attendance of 363 pupils were in Khed, six schools with an attendance of ninety-five pupils were in Mával, fourteen schools with an attendance of 296 pupils were in Pábal, twenty-seven schools with 498 pupils were in Purandhar, and sixteen schools with 425 pupils were in Shivner. The establishment of Government schools had the effect of lessening the number of the indigenous schools in the district except in Haveli where there was a slight increase. In 1847 there were 147 indigenous schools with an attendance of 3115 pupils. Of these six were in Bhimthadi, seventy-five in Haveli, eight in Indápur, sixteen in Khed, nineteen in Pábal, four in Purandhar, eight in Mával, and eleven in Shivner. The system pursued in Government schools was superior to that pursued in indigenous schools.²

In 1851-52, the separate English and Vernacular Normal schools already established at Poona were amalgamated with the Sanskrit and Vernacular College and thus was laid the foundation of the present Arts College in Poona which arose in 1857 and was affiliated with the Bombay University in 1860.

In 1854, at the suggestion of Lieutenant-Colonel Walter Scott, Bombay Engineers, a school was established in Poona for the purpose of educating subordinates of the Public Works Department. Out of it arose in 1865 the Engineering College or the College of Science as it was afterwards called in 1880. In 1855-56 there were ninety-five Government schools, ninety-four of them vernacular including one for girls, and one High school, with 4206 names on the rolls and

¹ Jacquemont's Voyages, III, 564.

² Bom. Rev. Rec. 23 of 1849, 164-165.

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an average attendance of 2831 pupils. In 1857, a vernacular college for training teachers for the use of the vernacular schools in the presidency was established at Poona. In 1865-66 there were ninety-six schools with 5478 names on the rolls and an average attendance of 4511 pupils. Eighty-three of these schools were vernacular, eleven anglo-vernacular, one a high school, and one a training college. In 1870 a vernacular college for training female teachers was established at Poona. In 1878 a medical school was opened in connection with the Sassoon Hospital through the generosity of Mr. Bairámji Jijibhái of Bombay. In 1882-83 there were 266 Government schools or on an average one school for every four inhabited villages, alienated as well as Government, with 17,794 names on the rolls. Of the 1882-83 schools ten were girls schools with 522 names on the rolls and an average attendance of 335. Lately a scheme to establish a High School in Poona for the use of native ladies has, through the benevolence of Sir William Wedderburn, Bart., District Judge of Poona, been brought to perfection and sanctioned by Government. The school was opened on the last Dasara holiday (29th September 1884) by Sir James Fergusson, Governor of Bombay, who has warmly supported the institution.

STAFF.

In 1882-83, under the Director of Public Instruction and the Educational Inspector Central Division, the education of the district, exclusive of the Deccan and Science Colleges, was conducted by a local staff 484 strong. Of these one was a deputy educational inspector with general charge over all the schools of the district except the high school, drawing a yearly salary of £240 (Rs. 2400), one an assistant deputy educational inspector drawing a yearly salary of £120 (Rs. 1200), and the rest were masters and assistant masters with yearly salaries ranging from £3 12s. to £600 (Rs. 36-6000).

COST.

Excluding superintendence charges, the total expenditure on account of these 266 schools amounted to £10,897 16s. (Rs. 1,08,978) of which £4939 16s. (Rs. 49,398) were paid by Government and £5958 (Rs. 59,580) from local and other funds.

INSTRUCTION.

Of 266 the total number of Government schools, in 254 Maráthi only was taught, in two Hindustáni (Urdu) only, in six English and Maráthi, in one Maráthi and Sanskrit, in one Maráthi and Hindustáni (Urdu), in one English Gujaráti and Hindustáni, and one was a High School teaching English and three classical languages (Sanskrit Persian and Latin) up to the standard required to pass the University entrance test examination. Of the 254 Maráthi schools 244 were for boys and 10 for girls.

READERS AND WRITERS. 1881.

The 1881 census returns give for the chief races of the district the following proportion of persons able to read and write: Of 846,784 the total Hindu population 11,790 (males 11,594, females 196) or 1·39 per cent below fifteen and 3675 (males 3651, females 24) or 0·36 per cent above fifteen were under instruction; 977 (males 928, females 49) or 0·11 per cent below fifteen and 31,054 (males 30,800, females 254) or 3·66 per cent above fifteen were instructed; 320,993 (males 159,960, females 161,033) or 37·80 per cent below fifteen and

479,785 (males 221,054, females 258,731) or 56·65 per cent above fifteen were illiterate. Of 42,036 the total Musalman population, 1188 (males 1111, females 77) or 2·82 per cent below fifteen and 266 (males 262, females 4) or 0·63 per cent above fifteen were under instruction; 100 (males 90, females 10) or 0·23 per cent below fifteen and 2249 (males 2181, females 68) or 5·55 per cent above fifteen were instructed; 14,833 (males 7086, females 7747) or 35·28 per cent below fifteen and 23,400 (males 10,501, females 12,899) or 55·66 per cent above fifteen were illiterate. Of 9506 Christians, 1194 (males 618, females 576) or 12·56 per cent below fifteen and 907 (males 836, females 71) or 9·54 per cent above fifteen were under instruction; 93 (males 47, females 46) or 0·97 per cent below fifteen and 3768 (males 2770, females 998) or 39·66 per cent above fifteen were instructed; and 1458 (males 692, females 766) or 15·28 per cent below fifteen and 2086 (males 1158, females 928) or 21·95 per cent above fifteen were illiterate:

Poona Education, 1881.

AGE.	HINDUS.		MUSALMA'NS.		CHRISTIANS.	
	Males.	Females.	Males.	Females.	Males.	Females.
<i>Under Instruction.</i>						
Below Fifteen ...	11,594	196	1111	77	618	576
Above Fifteen ...	2651	24	262	4	2770	71
<i>Instructed.</i>						
Below Fifteen ...	928	49	90	10	47	46
Above Fifteen ...	30,800	254	2181	65	2770	998
<i>Illiterate.</i>						
Below Fifteen ...	159,960	161,033	7086	7747	602	766
Above Fifteen ...	221,054	258,731	10,501	12,899	1158	928
Total ...	430,497	420,287	21,231	20,805	6121	5375

The following statement shows that of the two chief classes of the people the Hindus had the larger proportion of their boys and girls under instruction both in 1855-56 and 1882-83:

Pupils by Race, 1855-56 and 1882-83.

RACE.	1855-56.		1882-83.			
	Pupils.	Percentage.	Pupils.	Percentage.	School-going Population.	Percentage.
Hindus ...	4024	95·87	13,361	93·48	217,783	7·05
Musalma'ns ...	182	4·33	1072	6·52	10,777	9·94
Total ...	4206	.....	14,433	.....	228,560	7·19

The following tables prepared from special returns furnished by the Educational Department show in detail the number of schools and pupils with their cost to Government:

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Instruction.
READERS AND
WRITERS.
1881.

PUPILS BY RACE,
1855-56 and
1882-83.

SCHOOL RETURNS.
1855-1883.

DISTRICTS.

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Instruction.

SCHOOL RETURNS.
1855-1883.

Poona School Returns, 1855-56, 1865-66, and 1882-83.

CLASS.	SCHOOLS.			PUPILS.					
				Hindus.			Musalmāns.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
<i>Government.</i>									
High School ...	1	1	2*	...	317	568	...	...	16
Anglo-vernacular ...	...	11	6	...	1370	506	...	28	66
Vernacular ...	94	83	256	4024	3384	14,067	131	189	990
Training Schools ...	...	1	2	...	54	460	...	...	11
Total ...	95	95	266	4024	5125	16,361	132	227	1072

* One of these is a Drawing class attached to the High School.

CLASS.	PUPILS—continued.						AVERAGE DAILY ATTENDANCE.†		
	Pāris.			Total.					
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
<i>Government.</i>									
High School	28	169	...	343	753	...	...	...
Anglo-vernacular	100	842	...	1508	1463	...	...	...
Vernacular	343	4206	3673	15,405	...	...	...
Training Schools	2	...	54	173	...	...	...
Total	128	1361	4206	5478	17,794	...	...	...

† Detailed figures are not available.

CLASS.	FEES.			RECEIPTS.					
				Government.			Local Cess.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
<i>Government.</i>				£	£	£	£	£	£
High School ...	...	4s.	1s to 10s.	...	1207	1613	...	...	...
Anglo-vernacular ...	...	1d. to 2s.	6d. to 4s.	...	676	1116	...	9	...
Vernacular ...	1d to 1½d.	1d. to 3d.	1d. to 9d.	1068	1569	1860	...	27	2350
Training Schools ...	...	...	...	...	1087	2041	...	...	723
Total ...	...	...	...	1068	4200	6635	...	36	3073

CLASS.	RECEIPTS—continued.								
	Municipalities.			Private.			Fees.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
<i>Government.</i>	£	£	£	£	£	£	£	£	£
High School	303	...	551	1716
Anglo-vernacular	66	...	...	1180	...	443	2331
Vernacular	94	72	17	676	...	510	1181
Training Schools	116	...	...	...
Total	160	72	17	2364	...	1509	5228

Poona School Returns, 1855-56, 1865-66, and 1882-83—continued.

CLASS.	RECEIPTS—continued.			EXPENDITURE.					
	Total.			Inspection and Instruction.			Buildings.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
<i>Government.</i>	£	£	£	£	£	£	£	£	£
High School ...	...	1818	3736	...	1597	3479	...	...	282
Anglo-vernacular ...	...	1133	4603	...	1078	4908	...	95	...
Vernacular ...	1130	2123	6161	1217	1919	6422	...	10	...
Training Schools	1687	2885	...	834	1714	27
Total ...	1130	6161	17,463	1217	5423	16,473	...	105	289

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SCHOOL RETURNS,
1855-1883.

CLASS.	EXPENDITURE—continued.						COST TO		
	Scholarships.			Total.			Government.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
<i>Government.</i>	£	£	£	£	£	£	£	£	£
High School	91	132	...	1683	3323	...	1290	1618
Anglo-vernacular	1173	4908	...	676	1116
Vernacular	1217	1929	6422	1054	1569	1840
Training Schools	273	1143	...	1107	2886	...	1037	2042
Total	364	1277	1217	5307	13,039	1054	4542	6616

CLASS.	COST TO—continued.								
	Local Cos.			Other Funds.			Total.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
<i>Government.</i>	£	£	£	£	£	£	£	£	£
High Schools	418	2205	...	1683	3323
Anglo-vernacular	0	...	...	483	5792	...	1173	4908
Vernacular	27	2300	163	423	2332	1217	1929	6422
Training Schools	778	...	50	116	...	1107	2886
Total	27	3078	163	1310	8345	1217	4907	13,039

A comparison of the present (1882-83) provision for teaching the town and the country population gives the following results :

In the town of Poona there were twenty-four Government schools with 3437 names and an average attendance of about 2955 pupils. Of these schools one was a High School, seventeen were Maráthi schools eleven for boys and six for girls, one was an Urdu school, two were Anglo-Vernacular schools, one was a Drawing Class attached to the High School, and two were Training Schools or Colleges. The average yearly cost for each pupil in the High School was £6 3s. 6d. (Rs. 61½); in other schools the cost varied from £21 1s. 3d. to 10s. 2d. (Rs. 210½ to Rs. 5½). Since 1870, 332 or an average of twenty-four pupils a year have passed the matriculation examination from the High School.¹

Of the two training schools one is intended for males and the other for females. The one for males, which was established in

Town Schools.
Poona.

High School.

Training Schools.

¹ The details are : 1870, eleven ; 1871, fourteen ; 1872, twenty-five ; 1873, twenty-nine ; 1874, eighteen ; 1875, twenty-nine ; 1876, twelve ; 1877, twenty ; 1878, twenty-one ; 1879, thirty ; 1880, twenty-eight ; 1881, twenty-three ; 1882, thirty-five ; 1883, thirty-seven.

Chapter XI.**Instruction.****TOWN SCHOOLS.****Poona.****Training Schools.**

1857, is situated in Patvardhan's Váda in Sadáshiv Peth. It is maintained for the instruction of vernacular masters and assistant masters in the profession of teaching. Admission of students depends upon their rank in the results of the Sixth Standard Public Service examinations held during the previous eighteen months. Subsistence allowance varying from 12s. to 16s. (Rs. 6-8) is granted to a certain number of students and a certain number of free students are also admitted. No student is passed for a mastership or assistant mastership worth from £1 to £2 10s. (Rs. 10-25) unless he has been at least two years in the school and undergone the prescribed test. In 1882-83 there were 127 pupils and the total cost amounted to £1984 14s. (Rs. 19,847) or about £18 (Rs. 180) a pupil. A boarding house is attached to the school, which is situated in Pethe's Váda in Kasba Peth. The training school for females which was established in 1870 is situated in Abhyanker's Váda in Shukravár Peth. Subsistence allowance varying from 10s. to 16s. (Rs. 5-8) is granted to a certain number of students and a certain number of free students are also admitted. Passed students are guaranteed employment by the Educational Department in the town or village where their husbands or other male guardians are employed as schoolmasters. In 1882-83 there were forty-six pupils and the total cost amounted to £950 (Rs. 9500) or £30 (Rs. 300) a pupil.

Deccan College.

Besides these schools there are two colleges in Poona, the Deccan Arts College and the College of Science. The Deccan College as before stated owes its rise to the old Sanskrit College established in Poona in 1821. In 1837 some branches of Hindu learning were dropped, the study of the vernacular and of English was introduced, and the college was opened to all classes, and after having been amalgamated with the English school in 1851 it arose in its present form in 1857 by a separation of the college division from the school division. From a portion of the Dakshina Fund, Dakshina Fellowships have been founded of which four fellowships, one senior of £10 (Rs. 100) a month and three junior of £7 10s. (Rs. 75) each are attached to this college. In 1863 Sir Jamsetji Jijibháí, Bart., offered to Government £10,000 (Rs. 1 lákh) to provide suitable buildings for the college. In 1868 the buildings were occupied and the college was named the Deccan College. The college is endowed by Government with ten senior scholarships, three of the value of £2 (Rs. 20) and seven of the value of £1 10s. (Rs. 15) a month, and eleven junior scholarships of the value of £1 (Rs. 10) all tenable for one year. Of private endowments there are two scholarships of 8s. (Rs. 4) each, one for Maráthi and one for Sanskrit. These were founded in 1857 in the name of the late Major Candy the Principal of the college. In 1877 to perpetuate the memory of Mr. W. H. Havelock, C. S., some time Revenue Commissioner Southern Division, a prize of the value of £8 (Rs. 80) to be awarded yearly was established by members of the Bombay Civil Service. In 1879 another yearly prize of £4 (Rs. 40) was established by Mr. Vishnu Moreshvar Mahájani, M. A., some time a student and fellow of the college. The college staff consists of the Principal who is also a professor of English, drawing a monthly salary of £125 (Rs. 1250) and three professors, of logic

and moral philosophy, mathematics, and oriental languages, each drawing from £50 to £100 (Rs. 500 - 1000), an assistant professor of oriental languages drawing £25 (Rs. 250), a lecturer on physics drawing £13 (Rs. 130), two *śāstrī* or Sanskrit teachers one drawing £7 10s. (Rs. 75) and the other £5 10s. (Rs. 55), and four Dakshina fellows drawing in the aggregate £32 10s. (Rs. 325). The number of pupils in 1858-59 when the college was separated from the English school was forty-two, and it gradually rose to 107 in 1874-75, fell in 1877-78 to seventy-one, and again rose to 150 in 1882-83. The college fee is 10s. (Rs. 5) a month, and in 1882-83 the receipts amounted to £724 6s. (Rs. 7243) and the charges to £5117 8s. (Rs. 51,174) or a cost of £34 2s. (Rs. 341) for each pupil. In the same year of thirty-four students seventeen were successful in the university examinations.

The College of Science arose out of a school established in Poona in 1854 by Government at the suggestion of Lieutenant-Colonel Walter Scott, Bombay Engineers, for the purpose of educating subordinates of the Public Works Department. To assist in providing a new profession for his fellow-countrymen, Kāvasji Jahāngirji Ready-money, Esquire, presented to Government a sum of £5000 (Rs. 50,000) towards the erection of a suitable building for that purpose in July 1863. The foundation stone of the new college was laid by His Excellency Sir Bartle Frere on the 5th of August 1865, and the building was completed in the latter part of the year 1868.

In 1865 the Poona Engineering School was affiliated to the Bombay University and thus became one of its colleges. The college is under the Educational Department, and the college business is conducted by a staff consisting of the principal, three professors drawing from £50 to £100 (Rs. 500 - 1000), one agricultural instructor, one superintendent of workshops, two lecturers one on botany and the other on veterinary, one drawing-master, and five other teachers, the total cost to Government being £550 16s. (Rs. 5508) a month.

The college commenced with fourteen pupils in 1855, and during the seven years ending 1861 the number varied between seven in 1858 and twenty-two in 1856 and averaged thirteen. During the next nine years (1862 - 1870) the number varied between thirty-four in 1862 and ninety-two in 1869-70, and averaged sixty-three. In 1871 it increased to 136 and fell to 113 in 1873. During the next ten years (1874 - 1883) the number varied between 151 in 1883 and 210 in 1879 and averaged 177.

In 1868 only one candidate for the first time got the degree of Civil Engineering, and since that date the degree has been obtained by 142 candidates. The students of the college are arranged in four departments: First, matriculated students are educated through the English language for university degrees in Civil Engineering, Government guaranteeing one appointment every year as assistant engineer third grade in the engineering branch of the Public Works Department to that student who shall obtain the first place in the first class at the university examination for the degree of L.C.E. To the next three in order Government also offer appointments in the subordinate branch of the Public Works Department. Second,

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matriculated students who study scientific agriculture in the college and on the farm attached to it, on passing the final examination, obtain certificates of qualification from the college. Candidates who pass the final examination of the agricultural class have a preferential claim for situations in the Revenue Department up to £3 (Rs. 30) over candidates in or out of the service who have merely matriculated. Candidates who pass the final examination of the high school agriculture classes are admitted to the college as agricultural apprentices. They are allowed the full privileges enjoyed by the college class after passing the matriculation examination. Third, matriculated students who enter the forest class of the college have six appointments guaranteed annually to them by the Bombay Forest Department. Fourth, apprentices who prosecute their studies in the college workshops are given practical instruction in the use of machinery. To the apprentices who pass the final examination of this department three appointments as sub-overseers are annually guaranteed by the Public Works Department in the Bombay Presidency. Besides the Frere scholarship of the value of £2 10s. (Rs. 25) a month, thirty-four yearly scholarships of the value of from 6s. to £1 10s. (Rs. 3-15) a month are attached to the engineering department, nineteen scholarships of the value of 10s. to £1 4s. (Rs. 5-12) a month are attached to the agricultural department, and twelve scholarships of the value of 14s. to 18s. (Rs. 7-9) are attached to the forest department of the college.

During the five years ending 1882-83 the receipts amounted to £2897 6s. (Rs. 28,973) and the charges to £33,346 6s. (Rs. 3,33,463), the cost per pupil being £32 14s. (Rs. 327).

Private Schools.

In addition to the Government schools, there were in 1882-83 forty-five private schools in the town of Poona, with, out of 2868 names on the rolls, an average attendance of 2299 pupils.

The following are the available details about some of these schools: The Bishop's High School was established in 1864. In 1882-83 it was in an efficient state having passed five candidates in the matriculation examination and having 110 names on the rolls and an average attendance of ninety-eight. The school-fee was 10s. (Rs. 5) and the cost per pupil about £8 (Rs. 80). The St. Vincent Roman Catholic High School teaching only up to the fifth anglo-vernacular standard was established in 1867. In 1882-83 it was in an efficient state having 210 names on the rolls and an average attendance of 176. The school-fee varied from 1s. to 10s. (Rs. $\frac{1}{4}$ -5) and the cost per pupil amounted to about £2 10s. (Rs. 25). The Free Church Mission Institution was established in 1866. In 1882-83 it was in an efficient state having passed four candidates in the matriculation examination and having 170 names on the rolls and an average attendance of 158. The school-fee varied from 1s. 6d. to 2s. (Rs. $\frac{3}{4}$ -1) and the cost per pupil amounted to about £3 10s. (Rs. 35). The Poona Native Institution was established in 1866. In 1882-83 it was in an efficient state having passed three candidates in the matriculation examination and having 199 names on the rolls and an average attendance of 155. The cost per pupil amounted to

£2 10s. (Rs. 25). The Pensioners' Middle Class school for boys and girls was established in 1864. In 1882-83 it was in a satisfactory state having fifty-seven names on the rolls and an average attendance of forty-three. The school-fee varied from 6d. to 4s. (Rs. ¼ - 2) and the cost per pupil amounted to about £4 10s. (Rs. 45). The Conference Middle Class School was established in 1879. In 1882-83 it was in a satisfactory state having fifty-six names on the rolls and an average attendance of forty-two. The school-fee was 8s. (Rs. 4) and the cost per pupil about £5 (Rs. 50). The Mission Orphanage and Christian Boys Middle Class School Panch Haud was established in 1879. In 1882-83 it had ten names on the rolls and an average attendance of five. The cost per pupil was about £9 10s. (Rs. 95). The Victoria Girls High School was established in 1876. In 1882-83 it was in an efficient state having passed three girls in the matriculation examination and having ninety-six names on the rolls and an average attendance of sixty-four. The cost per pupil amounted to about £9 10s. (Rs. 95). The St. Mary's Girls High School was established in 1867. In 1882-83 it was in an efficient state having passed one girl in the matriculation examination and having 121 names on the rolls and an average attendance of 106. The cost per pupil amounted to £9 (Rs. 90). The Convent High School for girls was established in 1860 by the Roman Catholic Bishop of Bombay. In 1882-83 it was in an efficient state having passed two girls in the matriculation examination and having 119 names on the rolls and an average attendance of 118. The cost per pupil amounted to about £9 10s. (Rs. 95). The Scottish Girls High School had in 1882-83 nineteen names on the rolls and an average attendance of twelve. The cost per pupil amounted to about £9 10s. (Rs. 95). The St. Anne's Middle Class School for girls was established in 1873. In 1882-83 it was in a satisfactory state having twenty-four names on the rolls and an average attendance of seventeen. The cost per pupil amounted to about £3 (Rs. 30). The Zanána Mission Anglo-vernacular School for girls was in 1882-83 in a satisfactory state having nine names on the rolls and an average attendance of eight. The cost per pupil amounted to about £1 (Rs. 10). The Free Church Mission Vernacular Boys School in Adivár Peth was established in 1876. In 1882-83 it was in a satisfactory state having 172 names on the rolls and an average attendance of 106. The cost per pupil amounted to about 10s. (Rs. 5). The Mission Orphanage Panch Haud Vernacular School was in 1882-83 in a satisfactory state having thirty-eight names on the rolls and an average attendance of twenty-nine. The cost per pupil amounted to about £9 (Rs. 90). The Free Church Mission Girls Vernacular School in the camp was established in 1850. In 1882-83 it was in an efficient state having forty-five names on the rolls and an average attendance of thirty-eight. The cost per pupil amounted to about £9 (Rs. 90). The Zanána Mission Girls Vernacular Schools in Shukravár Peth, Sadáshiv Peth, Civil Lines, and Kámáthipura were all of them in 1882-83 in a satisfactory state having from forty-seven to fifty-four names on the rolls and an average attendance of from thirty to fifty-four. The cost per pupil varied from 14s. to £3 (Rs. 7-30). The Free Church Mission Girls Vernacular

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school in Áditvár Peth was in 1882-83 in a satisfactory state having seventy-eight names on the rolls and an average attendance of forty-three. The cost per pupil amounted to about 10s. (Rs. 5). The Bene-Israel Girls Vernacular School in Rástya's Peth was in 1882-83 in a satisfactory state having fifty-nine names on the rolls and an average attendance of thirty-four. The cost per pupil amounted to £3 10s. (Rs. 35).

The New English School was established on the 2nd of January 1880 by the late Mr. Vishnu Krishna Chiplunkar, B.A., a son of the well known Krishna Shástri Chiplunkar, chiefly with the object of facilitating and cheapening education among the people. The school began with nineteen boys, and at the end of January 1885 there were about 1200 students on the rolls. The school fees vary from 1s. 4d. to 4s. (Rs. $\frac{3}{4}$ - 2), and about fifteen per cent free and half-free scholars are admitted and there are monthly scholarships of the total value of £5 (Rs. 50), mostly paid from the school proceeds. During the five years of its existence eighty students or on an average sixteen a year passed the matriculation examination and succeeded every year in securing at least one of the two University Jagannáth Shankarshoth Sanskrit scholarships.¹

The promoters of the school established, on the 24th of October 1884, a society called the Deccan Education Society to facilitate and cheapen education by starting affiliating or incorporating at different places, as circumstances permit, schools and colleges under native management, or by any other ways best adapted to the wants of the people. The society during the short time of its existence has secured endowments of the value of about £8000 (Rs. 80,000) and has succeeded in establishing an Arts College in Poona after the name of His Excellency Sir James Fergusson, Governor of Bombay. The Fergusson College has been recognized by the University of Bombay for the purposes of the Previous examination provisionally for three years. The number of students on the college rolls is about eighty and the staff of teachers consists of five Bombay University graduates. The college fee is 8s. (Rs. 4) a month; seven scholarships of the total value of £6 (Rs. 60) are awarded every month and ten per cent free students are allowed. The Government of Bombay has been pleased to grant the Budhvár Váda site to the society under reasonable conditions, where the society intend to erect a large building so as to accommodate the New English School and the Fergusson College together. The foundation stone of this building was laid by His Excellency Sir James Fergusson on the 5th of March 1885.

In the town of Kirkee near Poona there were, in 1882-83, three schools with 131 names and an average attendance of 113 pupils. The average yearly cost per pupil varied from 1s. 1½d. to 8s. 10½d. (8½ as. - Rs. 4 as. 7½). In the town of Junnar there were three schools with 384 names and an average attendance of 308. The average yearly cost per pupil was 11s. 9¾d. (Rs. 5 as. 14½). In the town of Indápur there was one school with 164 names and an average attendance of 118. The average yearly cost per pupil was 11s. 0½d. (Rs. 5

¹ The details are : 1880-81, eight ; 1881-82, five ; 1882-83, eighteen ; 1883-84, fourteen ; and 1884-85, thirty-five.

as. 8½). In the town of Talegaon Dábháde in Mával there were two schools with 193 names and an average attendance of 145. The average yearly cost per pupil was 15s. 7½d. (Rs. 7½). In the town of Khed there was one school with 138 names and an average attendance of 117. The average yearly cost per pupil was 16s. 2½d. (Rs. 8 as. 1½). In the town of Sásvad there were two schools with 255 names and an average attendance of 206. The average yearly cost per pupil was 13s. 4d. (Rs. 6 as. 10½). In the town of Utur in Junnar there were two schools with 194 names and an average attendance of 156. The average yearly cost per pupil was 12s. 5½d. (Rs. 6 as. 3½). In the town of Ghodnadi in Sirur there were two schools with 192 names and an average attendance of 125. The average yearly cost per pupil was 16s. 1½d. (Rs. 8 as. 1½). In the town of Talegaon Dhandhere in Sirur there was one school with ninety-three names and an average attendance of sixty-six. The average yearly cost per pupil was 18s. 9½d. (Rs. 9 as. 6½). In the town of Bárámati in Bhimthadi there were three schools with 234 names and an average attendance of 180. The average yearly cost per pupil was 9s. 9½d. (Rs. 4 as. 14½).

Exclusive of the eleven towns of Poona, Kirkee, Junnar, Indápur, Talegaon Dábháde, Khed, Sásvad, Utur, Ghodnadi, Talegaon Dhandhere, and Bárámati, the district of Poona was, in 1882-83, provided with 219 schools, or on an average one school for every five inhabited villages. The following statement shows the distribution of these schools by sub-divisions :

Poona Village Schools, 1882-83.

Sub-Division.	Villages.	Population.	Number of Schools.		Sub-Division.	Villages.	Population.	Number of Schools.	
			Boys.	Girls.				Boys.	Girls.
Junnar ...	158	86,120	23	...	Bhimthadi ...	129	105,150	33	...
Indápur ...	85	43,873	20	...	Haveli ...	235	180,188	43	...
Khed ...	243	134,875	43	...	Mával ...	162	67,493	16	...
Sirur ...	74	64,801	20	1	Total ...	1177	742,489	219	2
Purandhar ...	91	69,994	22	1					

Besides the Poona Native General Library, the United Service Library, and the Poona Camp Library, there are two reading-rooms one each at Sásvad and Rástia's Peth in Poona. The reading-rooms at Indápur, Talegaon Dhandhere, Pábal, Jejuri, and Talegaon Dábháde have all been closed. The Poona Native General Library was established in 1848 under the auspices of Mr. J. Warden, Agent for Sardárs, assisted by Ráv Bahádur Gopálráv Hari Deshmukh, Moro Raghunáth Dhandhere, Khán Bahádur Padamji Pestanji, A'ábá Sáheb Shástri Patvardhan, and others, many of whom presented the institution with books and granted donations. Subsequently the late Mr. C. R. Ovens of the Bombay Civil Service did much to improve the institution. In 1872 the library received three donations. In 1879 the library which was situated in the Budhvár palace was destroyed by fire and a new one started. In 1884 it contained 913 books and subscribed for sixteen newspapers and four journals. The cost was defrayed by ninety-two subscribers paying in all about £85 (Rs. 650) and by grants amounting to about £16 (Rs. 160). The United Service Library was established in 1860

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and contained in 1884 upwards of 1000 volumes and subscribed for twenty-three newspapers and twenty periodicals. The cost was defrayed by 140 subscribers paying in all £480 (Rs. 4800). The Camp Library was established in 1881 and contained, in 1884, 895 volumes and subscribed, besides eleven received gratis, for seventeen newspapers and periodicals, the cost being defrayed by seventy-seven subscribers paying in all £69 10s. (Rs. 695). The Reading-rooms at Rástya's Peth in Poona and at Sásvad were established in 1881 and 1860 respectively, contained about 600 volumes each, and subscribed for from six to nine papers each. The cost which was about £11 and £7 10s. (Rs. 110 and 75) was defrayed by fifty and forty members respectively.

DAKSHINA PRIZE
COMMITTEE.

The Dakshina, as mentioned before, was a charitable grant originally made by Dábháde the Senápati of the Maráthá empire from the revenues of the state, and on the decline of the power of that family it was continued by the Peshwás. It was a yearly allowance and was distributed chiefly to learned Bráhmans and Vaidiks and also to poor people of the same class; the larger amounts, however, were given to Pandits or Shástris of distinguished learning, or to those Bráhmans who passed with distinction the examination in the Sanskrit sciences which was held in the presence of the Peshwa and his court. The usual amount thus distributed was about £8500 (Rs. 85,000). After the conquest of the Deccan, Mr. Elphinstone continued the allowance fixing the annual grant at £5000 (Rs. 50,000). It was a voluntary act of that able officer which manifestly had its origin in a motive of state policy and in a desire to conciliate the most influential class of the people. The grant under such circumstances plainly imposed no obligation on the part of Government to continue it, nor any guarantee to refrain from interfering with the arrangements under which it would be distributed.¹ Of the £5000 (Rs. 50,000) sanctioned, £2000 (Rs. 20,000) were shortly afterwards alienated to defray the expenses of the Hindu college at Poona. In 1837 the balance of £3000 (Rs. 30,000) was declared to be available for general purposes of promoting education and rewarding those who distinguished themselves in the acquisition of science, and in 1838 Government resolved to exclude those who had no pretensions to learning and to restrict the grant to old candidates who were proficient in useful branches of literature. In 1839, in consequence of the whole sum of £3000 (Rs. 30,000) being absorbed in the payment of annuities awarded in previous years, it became necessary to refuse new candidates and this refusal was continued till 1849 when by the lapse of annuities an annual sum of £689 8s. (Rs. 6894) was available out of the allowance of £3000 (Rs. 30,000), while from the balance of past years there had accumulated upwards of £2500 (Rs. 25,000). As the savings by the lapse of shares was expected to progressively increase, Government were induced at the recommendation of the Agent for Sardárs in the Deccan to authorise a new distribution of £300 (Rs. 3000) a year. Of this sum one-half was authorised to be reserved for candidates belonging to the classes declared

¹ Mr. Lumsden, January 1850, General Record 26 of 1850, 89-90.

in 1838 to be eligible to participate in the Dakshina. The management of this fund was entirely in the hands of the Agent. The other half was authorised to be distributed as prizes for useful works in Maráthi written by natives of India. The amount to be so appropriated was divided into eleven shares or prizes for the distribution of which a committee was appointed composed of the Agent for Sardárs in the Deccan as president and nine members, including the Collector of Poona, the assistant agent for Sardárs, the Principal Poona College, the Principal Sadar Amin of Poona, inspecting Shástri, secretary to the Poona Native General Library, and three other natives to be selected by the president. The Agent for Sardárs and Major Candy were consulted as to the best means of disposing of the entire available balance of the Dakshina fund both present and prospective. At the end of 1850 there was an accumulated balance of £2699 6s. (Rs. 26,993) and an available yearly sum of £489 (Rs. 4890). Of the £2699 6s. (Rs. 26,993) it was proposed to form a fund for professorships contemplated in the scheme for amalgamating the Poona Sanskrit College and the Government English School at Poona. To make up the deficiency in the financial arrangements of the new institution it was proposed to appropriate from the Dakshina a further annual sum of £103 14s. (Rs. 1037). It was also recommended that £10 (Rs. 100) a month or £120 (Rs. 1200) a year should be devoted to the endowment of a professorship of the vernacular languages in the new college, and £16 (Rs. 160) a month or £192 (Rs. 1920) to the foundation in the same institution of four translation exhibitions of £4 (Rs. 40) each. The balance of £73 6s. (Rs. 733) a year and the subsequent annual increase from lapsed shares, it was proposed, to apply to the formation of a general fund for the encouragement of native literature and education. The chief items were to reward writers of useful practical works in Maráthi either original or translated, to print such works as seemed worthy of publication, to reward with gratuities old and meritorious vernacular schoolmasters, and to grant occasional assistance to societies engaged in promoting the improvement of native literature. The proposal received the sanction of Government. In 1856, Government decided that the Dakshina should be transferred to the Educational Department. The annual balance increased from year to year by the lapse of annuities to Bráhmans. In 1857, Mr. Howard, the Director of Public Instruction, proposed to apply the increasing balance to the foundation of fellowships in the Poona college. This proposal was sanctioned by Government and as the pensions to Bráhmans fell in, money was found for the foundation of Fellowships in the Elphinstone College and in the new Gujarát College. Grants were also made to the Training Colleges at Poona and Dhárwár, and the balance of the fund was spent on prizes and rewards to authors. In course of time the Poona College and the institutions which grew out of it, the High School and the Training College, were placed upon the Imperial or Provincial budget; but the balance of the Dakshina, amounting to £2068 (Rs. 20,680) a year has been continued as a separate fund and its receipts and charges for 1882-83 were as under :

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DAKSHINA PRIZE
COMMITTEE.*Dakshina Fund Receipts and Charges, 1882-83.*

RECEIPTS.		CHARGES.	
Amount sanctioned by Government for twelve months from 1st April 1882 to 31st March 1883.	£		£
	2068		
		Allowance to Senior and Junior Dakshina Fellows, Elphinstone College.	432
		Allowance to Senior and Junior Dakshina Fellows, Deccan College.	390
		Allowance to Dakshina Fellows, Gujarat College.	135
		Salary of the Secretary	75
		Salary of the Establishment	30
		Salary of the Dakshina Examiner's Clerk.	8
		Salary of the Dakshina Fund Accountant.	47
		Scholarship Allowance, Poona Training College.	108
		Contribution to Boarding House, Poona.	60
		Contribution to Boarding House, Dhárwar.	60
		Office Rent	2
		Contingencies	7
		Allowance to the Sanskrit Class at Nāsik.	12
		Rewards to Authors	569
		Dakshina to Bráhmans ¹	130
Total ...	2068	Total ...	2068

¹ The number of Bráhmans still on the Dakshina fund list is 109.

SÁRVAJANIK.

The Poona SárvaJanik Sabha or the People's Association at Poona was founded on the 2nd of April 1870 (New Year's Day 1792 S.) under the auspices of the Pant Pratinidhi, the Chief of Aundh in Sátára, with the object of promoting the political welfare and advancing the interest of the people of this and other parts of the country. The members include, besides a few Deccan Sardárs and Inámdárs, Government servants chiefly in the Educational and Judicial Departments, pensioners, and a few pleaders. The association since its constitution has discussed and made representations to Government on many important subjects. A quarterly magazine in English issued by the association contains, besides a full report of the proceedings, ably written articles on current political topics. The Poona association had given birth to similar associations in other parts of the Deccan, but none of them have been of any importance.

VAKTRIVOTTEJAK
SABHA.

The Poona Society for the encouragement of elocution or *Vaktrivottejak Sabha* was started in 1868 by some of the leading men of the town. The object of the society is to encourage public speaking by giving prizes to good Maráthi speakers. Two or three subjects, political, social, or religious, are announced every year by the secretary, and candidates are invited to speak on those subjects at a public meeting to be held two months after the issue of the notice. A committee of five or six members chosen from the audience decides the merits of the speakers and awards the prizes which range between £1 to £5 (Rs. 10 - 50) to the successful competitors.

NEWSPAPERS.

Besides two weekly English newspapers the *Deccan Herald* and the *Poona Observer*, conducted by Europeans, seven newspapers and four magazines are conducted by natives in the city of Poona. Of the seven native newspapers one the *Maráthá* a weekly paper with a circulation of 460 copies and a yearly subscription of 14s. 6d.

(Rs. 7½) is conducted in English; two the *Dnyán Prakāsh* or the Light of Knowledge, a bi-weekly paper with a circulation of 500 copies and a yearly subscription of 16s. (Rs. 8) and the *Dnyán Chakshu* or the Eye of Knowledge, a weekly paper with a circulation of 1300 copies and a yearly subscription of 4s. (Rs. 2) are conducted in English and Maráthi; three, the *Kesari* or the Lion with a circulation of 4350 copies and a yearly subscription of 2s. (Rs. 1), the *Pune Vaibhav* or the Glory of Poona with a circulation of 450 copies and a yearly subscription of 6s. (Rs. 3), and the *Shiváji*, so called after the founder of the Maráthá empire of that name, with a circulation of 200 copies and a yearly subscription of 4s. (Rs. 2) are weekly papers conducted in Maráthi; and one the Military Instructor with a circulation of 330 copies and a yearly subscription of 6s. (Rs. 3) is a weekly paper conducted in English Maráthi and Urdu. Of the four magazines the Journal of the Poona Sárva-janik Sabha with a circulation of 750 copies and a yearly subscription of 8s. 6d. (Rs. 4½) is a quarterly conducted in English; and the *Lokahitavádí* or the Advocate of the People's Good with a circulation of 265 copies and a yearly subscription of 2s. (Rs. 1), the *Nibandha Chandrika* or the Essay Moonlight with a circulation of 400 copies and a yearly subscription of 5s. (Rs. 2½), and the *Pune Sárva-janik Sabheche Māsik Pustak* or the Monthly Journal of the Poona Sárva-janik Sabha with a circulation of 200 copies and a yearly subscription of 8s. (Rs. 4) are monthly magazines conducted in Maráthi. The *Dnyán Prakāsh* is the oldest paper in the Presidency. The *Maráthá* and the *Kesari* are twin papers under the same editors and their prevailing tone is unfriendly to Government. The same may be said of the *Pune Vaibhav*. The *Kesari* has the largest circulation of any paper. The Quarterly Journal of the Sárva-janik Sabha in English is conducted with care and ability. The other papers and magazines are conducted with average ability.

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CHAPTER XII.

HEALTH.

Chapter XII.

Health.

CLIMATE.

OWING to the elevation of the district, the trap formation of the surrounding country, the absence of alluvial deposits, and the general prevalence of westerly sea breezes and good water, the Poona climate is dry and invigorating and suits European constitutions better than that of most other parts of India. The air is lighter, the cold more bracing, and the heat less oppressive. There are several hill sanitariums, Sinhgad, Purandhar, Khandála, and Lonávla. Poona is the seat of the Government during the rainy season and is the resort of many rich Bombay families, and was once intended to be made the permanent seat of the Bombay Government and of the Viceregal court.¹ Poona may be said to be healthy all the year round, but if one time is more unhealthy than another it is the period between June and November. The languor, which in almost every season of the year is found in most parts of India, is hardly experienced in Poona even in the hot weather.

DISEASES.

The prevailing diseases, which are chiefly of the endemic class, are fever, ague, and diseases of the liver and bowels, and violent colds and catarrhs. The thermometer sometimes varies from twenty to thirty degrees in the course of the day and night, and at the breaking up of the rains there is a succession of cool breezes and hot sunshine which cannot fail to be injurious to those who are obliged to endure the full force and rapidity of the changes. It is at this period that all those complaints symptomatic of a deranged state of the liver are most prevalent. During October and November, owing to the cessation of the rainy season and the elevated temperature, remittent and intermittent fevers with visceral diseases prevail and are the cause of greater mortality than any other disease. Fevers of the ephemeral and intermittent classes are more prevalent than those of the remittent type. Simple continued and typhoid fevers are very rare. Dysentery and all bowel complaints are prevalent at the commencement and during the rainy season. Cholera as epidemic is rare though sporadic cases occur annually. During the hot season small-pox, chicken-pox, and measles prevail among the native population and eruptive and other forms of fever among Europeans.

HOSPITALS.
1882.

Besides the Sassoon General Hospital, the Roman Catholic Orphanage, and the Charitable Infirmary and Leper Hospital at Poona, the district had in 1882 one endowed and nine grant-in-aid

¹ Deccan Scenes, 10. The Earl of Elgin intended to come round to Poona for the wet season of 1865. 400 acres of ground were taken and a palace was to be built for the Viceroy's residence. The lamented death of the Earl, however, put a stop to these arrangements and the next Viceroy did not concur in his predecessor's views.

dispensaries. Of 74,100 patients treated 71,507 were out-patients and 2593 in-patients. The total cost was £4744 (Rs. 47,440). The following details are taken from the 1882 report :

The Sassoon General Hospital has a building of its own. The commonest diseases treated were malarious fevers, lung diseases, syphilis, bowel complaints, and poisons and injuries. Cholera appeared sporadically from May till October and eleven cases were reported, all of which proved fatal. Small-pox broke out in an epidemic form in February and 126 deaths occurred from this disease alone. There were fifty-one major operations performed, all important ones, including seven amputations and fourteen lithotomies ; two were discharged cured, fifteen were relieved, and four died. The diseases which principally caused the mortality were malarious fevers, lung and bowel complaints, cholera, syphilis, and poisons and injuries. 12,542 out-patients and 1933 in-patients were treated at a cost of £3289 (Rs. 32,890).

The Roman Catholic Orphanage has a building of its own. The general health of the children was fairly good. With the exception of a slight outbreak of chicken-pox in March and one case of small-pox in December, no epidemic occurred. The commonest diseases were bronchial catarrh, ague, colic, diarrhœa, and dysentery. The total number of patients was 530 and the cost was £139 (Rs. 1390).

The Sâsvad dispensary has no building of its own. The most prevailing diseases were malarious fevers, conjunctivitis, respiratory affections, bowel complaints, and skin diseases. There was no epidemic. 243 children were vaccinated. 5287 out-patients and fourteen in-patients were treated at a cost of £132 (Rs. 1320).

The Jejuri dispensary was opened in 1872. The prevailing diseases were malarious fevers, ophthalmia, diseases of the stomach and bowels, respiratory affections, and skin diseases. Cholera appeared in the month of April, and out of ten persons attacked four died. Eighty-seven children were successfully vaccinated. 4170 out-door and five in-door patients were treated at a cost of £99 (Rs. 990).

The Bârdmati dispensary was established in 1873. The prevailing diseases were malarious fevers, ophthalmia, bowel complaints, intestinal worms, and skin diseases. Cholera appeared towards the end of the year and there were thirty-two cases with seven deaths. 161 primary vaccinations were successfully performed. 3103 out-patients and ten in-patients were treated at a cost of £99 (Rs. 990).

The Indâpur dispensary was opened in 1870. The commonest diseases treated were malarious fevers, ophthalmia, ulcers, and skin diseases. No epidemic occurred in the town, but cholera appeared in the surrounding villages. 157 children were successfully vaccinated. 4419 out-patients and twenty-three in-patients were treated at a cost of £129 (Rs. 1290).

The Junnar dispensary was established in 1869. It has a building of its own in good repair. Malarious fevers, ophthalmia, worms, and skin diseases were the commonest complaints. Cholera,

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HOSPITALS.
*Sassoon General
Hospital.*

*Roman Catholic
Orphanage.*

DISPENSARIES.
Sâsvad.

Jejuri.

Bârdmati.

Indâpur.

Junnar.

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Health.

DISPENSARIES.

Khed.

made its appearance in the district but no cases occurred in the town. There were 150 vaccinations. 7475 out-patients were treated at a cost of £78 (Rs. 780).

The Khed dispensary was founded in the year 1876. The commonest diseases were malarious fevers, eye affections, skin diseases, and worms. There was no epidemic. 5358 out-patients and three in-patients were treated at a cost of £72 (Rs. 720).

Talegaon Dábháde.

The Talegaon Dábháde dispensary was opened in 1876. Ophthalmia, malarious fevers, skin diseases, ulcers, and worms were the commonest diseases. Two cases of small-pox were observed, but there was no cholera. Seventy-eight children were successfully vaccinated. 6083 out-patients and thirteen in-patients were treated at a cost of £101 (Rs. 1010).

Talegaon Dhamdhare.

The Talegaon Dhamdhare dispensary was established in 1876. It is held in a hired building. Skin diseases, ophthalmia, malarious fevers, and bowel complaints including intestinal worms were the prevailing diseases. There was no epidemic. Primary vaccination was successfully performed in 188 cases. 4758 out-patients and four in-patients were treated at a cost of £51 (Rs. 510).

Álandi.

The Álandi dispensary was established in 1882. It is held in a *dharmshála* or rest-house, which is however totally unsuited and in bad repair. The principal diseases treated were malarious fevers and respiratory and bowel affections. There was no epidemic. 1677 out-patients were treated at a cost of £77 (Rs. 770).

Khán Bahádúr Pestonji Sorábjí.

The Khán Bahádúr Pestonji Sorábjí endowed dispensary at Poona was opened in 1851. It has a building of its own in good repair. The prevailing diseases were malarious fevers and diseases of the stomach, eyes, chest, and skin. Small-pox and measles prevailed in the city and cantonment. 16,635 out-patients and fifty-eight in-patients were treated at a cost of £478 (Rs. 4780).

INFIRM PEOPLE.

According to the 1881 census, 4164 persons (males 2406, females 1758) or 0.46 per cent of the population were infirm. Of the total number, 3991 (males 2296, females 1695) were Hindus, 153 (males 99, females 54) Musalmáns, 13 (males 7, females 6) Christians, 5 (males 2, females 3) Pársis, and 2 (males) Jews. Of 4164 the total number of infirm persons, 257 (males 174, females 83) or 6.17 per cent were insane, 2363 (males 1143, females 1220) or 56.75 per cent were blind, 456 (males 271, females 185) or 10.95 per cent were deaf-mutes, and 1088 (males 818, females 270) or 26.13 per cent were lepers. The details are :

Poona Infirm People, 1881.

	Hindus.		Musalmáns.		Christians.		Pársis.		Jews.		Total.	
	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.
Insane ...	151	77	30	3	2	2	1	1	...	...	174	83
Blind ...	1087	1178	53	37	2	3	1	2	...	...	1143	1220
Deaf-Mutes ...	261	178	9	6	...	1	...	...	1	...	271	185
Lepers ...	797	262	17	8	3	...	...	...	1	...	818	270
Total ...	2296	1695	99	54	7	6	2	3	2	...	2406	1758

In 1883-84, under the supervision of the deputy sanitary commissioner the work of vaccination was carried on by seventeen vaccinators with yearly salaries varying from £16 16s. (Rs. 168) to £28 16s. (Rs. 288). Of these operators fourteen were distributed over the rural parts of the district, two were employed in Poona city, and one in the Poona and Kirkee cantonments. Besides the vaccinators the medical officers in charge of the nine grant-in-aid dispensaries carried on vaccine operations. In 1883-84 the total number of persons vaccinated was 25,746 exclusive of 780 revaccinated, compared with 13,601 in 1869-70. The following statement shows the sex, religion, and age of the persons primarily vaccinated :

Poona Vaccination Details, 1869-70 and 1883-84.

YEAR.	PERSONS VACCINATED.									
	Sex.		Religion.					Age.		Total.
	Males.	Females.	Hindus.	Musal-māns.	Pārās.	Christians.	Others.	Under One Year.	Above One Year.	
1900-70 ...	7242	6359	11,429	641	67	53	1381	5463	8138	13,601
1883-84 ...	13,368	12,388	21,557	1196	89	297	2677	14,117	11,629	25,746

In 1883-84, the total cost of these operations, exclusive of those performed in the dispensaries, was £870 (Rs. 8700) or about 8½d. (5½ as.) for each successful case. The charges included the following items: supervision and inspection £309 12s. (Rs. 3096), establishment £502 10s. (Rs. 5025), and contingencies £57 18s. (Rs. 579). Of these the supervising and inspecting charges were met from Government provincial funds, while £418 2s. (Rs. 4131) were borne by the local funds of the different sub-divisions, £81 18s. (Rs. 819) by the Poona municipality for the services of the two vaccinators in the city, and £65 8s. (Rs. 654) by the committee of the Poona and Kirkee cantonments for the services of the one vaccinator in the two cantonments.

¹ The native physicians of Poona may be divided into two classes. The first class includes those who have studied the native medical sciences from the Sanskrit works on the subject. The second class includes all quacks who pretend to medical skill which they do not possess. The persons of both classes are indiscriminately called *Vaidyas*. The scientific practitioners hold a good position in society, are much respected, and all honor due to great learning is paid to them. Their advice is much sought after and valued and they derive a good income. Those holding the best position, on an average, realize about £20 (Rs. 200) a month. The medicines they use are generally prepared by themselves, with the exception of decoctions of herbs and other easily made concoctions, which are left to the patients or their friends to prepare, the *Vaidyas* giving the necessary directions. The system of remuneration is either by a small

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Health.

VACCINATION.

NATIVE PHYSICIANS.

¹ Rāv Sāheb Viśhrām Rāmji Ghole, Assistant Surgeon, Poona.

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NATIVE
PHYSICIANS.

fee for each visit, a fixed annuity, or a bargain is struck for the cure of a certain disease, the moiety being paid down and the balance remaining to be paid on the recovery of the patient, and the *Vaidyas* supplying the medicine without extra charge. The quacks as a rule occupy an acknowledged inferior position in society, their advice is not much valued, their practice is limited, and they are generally poor. Most of them are herbalists and some aspire to the position of specialists for the cure of certain diseases only.

There is another class of persons called *Vaidus* who may be grouped with the quacks. These men are from Talegaon Dábháde, form a distinct race, and appear to be the aboriginal practitioners, and have an obscure history. There are about a hundred families of these men living about Ganesh Khind who come daily into Poona to sell their herbs and medicaments. They are found scattered over every part of the district during the fair weather, returning to their homes in the rainy season. Their remedies consist mostly of herbs and a few metallic compounds and reduced metals. They generally practise their art among the ignorant classes of people. The diseases which they principally pretend to treat are gonorrhoea, rheumatism, syphilis, ulcers, fevers, abscesses, impotence, and sterility. Their surgical knowledge is limited to the opening of abscesses and extracting guineaworm, in which latter complaint they display considerable skill. Their pretensions are great, and they have special remedies for every ailment.

There are some *Hakims* or Musalmán physicians in the city. Their condition and customs are similar to those of the *Vaidyas*. They derive their education from Persian medical works.

The number of scientific practitioners is small and they are gradually disappearing owing to the natural neglect of native medicine. There are now (1882) twenty-four *Vaidyas* and three *Hakims* practising in the city of Poona, but of the quacks who daily parade the virtues of their nostrums in the streets there is no count. The scientific practitioners or *Vaidyas* are all Bráhmans by caste. The larger number of the quacks are Bráhmans, a few being Sonárs, Maráthás, and others. The *Vaidus* are a distinct race or caste by themselves. The native practitioners' forte lies in medicine; their surgical practice has not been studied to the same extent, as the Sanskrit treatises on that subject are very imperfect. Their doctrines are based on humoral pathology. They state there are three chief humors in the body, choler or bile, phlegm, and wind, and a disorder or vitiation of any of them constitutes a disease. The *Hakims* occasionally undertake surgical cases, couch cataracts, extract stone from the bladder, and attempt rhinoplastic operations. The *Vaidyas* and *Hakims* make use of reduced metals or ashes of metals, metallic compounds which are prepared by themselves, and vegetable roots, barks, seeds, and oils. Many of the *Vaidyas* and *Hakims* have commenced to use English medicines, which they disguise to deceive their patients. The position and emoluments of these practitioners in large cities, where native

graduates, apothecaries, and hospital assistants practise, have lately suffered much. But even in the city of Poona some of the *Vaidyas* are extensively consulted and sought after even by the best educated natives.

In 1883 a curious epidemic occurred among the cats at Sirur. From the 1st to the 21st of June 1883, 125 cats died. The chief symptom noticed was vomiting. Cholera was prevalent at Sirur at the time. The disease among cats had, as far as could be ascertained by the medical officer Surgeon Stewart, never appeared before at the place. On the 19th of May 1883 cholera broke out at Sirur, and about the 1st of June cats died at the rate of twelve a day. Cholera ceased on the 22nd of June and the worst part of the cat epidemic was over by the 18th of the same month, although the disease continued to prevail among the animals to a slight extent for two or three weeks afterwards. Altogether about 300 cats died during the epidemic, that is fifty per cent of the total number of cats in the town. Out of nine cats examined which died of the disease, eight gave evidence of symptoms resembling each other. The ninth cat suffered from by far the most severe type of the disease. The cat first became restless, not sitting for any length of time in any one place but shifting about. As it walked it staggered in its gait. Some of the cats cried very loudly and incessantly as if in great pain. All food and drink were refused from the commencement of the illness till death took place. In one case brought to Surgeon Stewart's knowledge a cat recovered after three days illness. Great salivation and foaming at the mouth were invariably present. The matter vomited was usually yellow, but sometimes green, and in one case it was observed to be white. Throughout the illness there was no diarrhoea. All the people who handled the cats said that there was great heat and fever. As the disease progressed, the features of the animals became pinched and shrunken and the eyes sunk in the head. This was a marked feature of the disease. The state of the conjunctivæ was noticed by one man and he said that he saw a yellow tinge. Gradually the cats either assumed a comatose or lethargic condition, or else attacks of convulsions set in; and after a time, varying from ten to thirty-six hours death occurred, the cat either dying quietly or during an attack of convulsions. No cases of cholera had occurred in the houses where the nine cats were examined, but in several instances such cases had occurred within a few yards of the neighbourhood. The owners of two out of the nine cats said that the animals changed colour, one of them which was white becoming somewhat darker, and some of the hair of the other which was of a brindled sandy colour becoming white.¹

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CAT PLAGUE.

¹ A similar plague occurred at Ahmadnagar in 1881. Here also cholera prevailed from about the beginning of July till the middle of August. During the first part of this period a great mortality occurred among the cats of the city. About 750 cats died from the first to the 25th of July 1881. The symptoms of the disease were almost the same. A day or two before the cat died it appeared inactive, took no food, and tried to find some cool place where it could rest. The throat of the animal became swollen and choked and when it died it foamed at the mouth.

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CAT PLAGUE.

In the second or severe type of the disease, a cat, which was a very strong black animal and was well when it was let out of the house at six o'clock in the morning, died within six hours. It showed signs of illness shortly after re-entering the house and vomited at least twenty times, the vomit being black like coffee grounds. A thick slime ran from the animal's mouth and it had two white watery stools. The eyes were so sunken that it was only with difficulty that they could be seen when open. The animal was extremely restless, moving about from place to place. It refused all food and drink, cried a little during the first hour of its illness but not afterwards, was not lame from cramps when it walked, but staggered in its gait and seemed quite stupid. It had no convulsions and died quite peaceably. The cat was said to be colder than was natural during illness, and after death it became very rapidly cold. The colour changed from black to rusty brown, and so great was the change that the owner recognised it with difficulty.

On the whole, the disease from which the animals suffered was in Surgeon Stewart's opinion a malignant epidemic disease of the most virulent type, resembling cholera in some points, but in others much more resembling what one would expect to find in cases of yellow fever, a disease in which acute atrophy of the liver forms one of the leading features. Charbonous fever without eruption is the only disease known to veterinary science closely resembling the one described above. This affection differs widely from cholera in many of its symptoms.

A very similar disease attacked some of the cattle at Sirur, principally young healthy buffaloes. Of nineteen buffaloes and five cows owned by three individuals examined by Surgeon Stewart, ten buffaloes and one cow were attacked with the disease and died. Six of the animals were attacked between the 18th and the 21st of July, three on the 23rd, the 28th, and the 29th of July, and two on the 2nd and the 7th of August 1883. All were young and healthy animals, only one being of medium age. Death occurred within fourteen to eighteen hours. The symptoms were panting, salivation, running from the nose and mouth, restlessness in some cases, and rapid death.¹

BIRTHS AND DEATHS.

The total number of deaths shown in the Sanitary Commissioner's yearly reports for the eighteen years ending 1883 is 321,918 or an average mortality of 17,884, that is, according to the 1881 census, of about twenty in every thousand people. Of the average number of deaths 11,297 or 63·2 per cent were returned as due to fevers, 1485 or 8·3 per cent to cholera, 1434 or 8·0 per cent to bowel complaints, 580 or 3·2 per cent to small-pox, and 2816 or 15·8 per cent to miscellaneous causes. Deaths from violence or injuries averaged 270 or 1·5 per cent of the average mortality. An examination of the death returns shows that fever which during the eighteen years ending 1883 caused an average yearly mortality of 11,297 or 63·2 per cent

¹ Memorandum on the 'Cat-plague' at Ahmadnagar in 1881 and at Sirur in 1883.

was below the average in the six years ending 1871 and in 1874, 1879, and 1880, and was above the average in 1872, 1873, in the four years ending 1878, and in the three years ending 1883. The five years ending 1870 had less than 8000 deaths from fever, the lowest total being 5545 in 1867; the two years 1866 and 1869 had between 6000 and 7000 deaths; 1870 had between 7000 and 8000 deaths. The three years ending 1873, 1875, 1876, and the four years ending 1883 had between 10,000 and 15,000 deaths, and the two years ending 1878 had between 15,000 and 21,000 deaths. Of the deaths from cholera which amounted to 26,736 and averaged 1485, 5279 or 19·7 per cent happened in 1883, 4646 or 17·4 per cent happened in 1875, 3673 or 13·8 per cent in 1877, 3613 or 13·5 per cent in 1872, 3601 or 13·5 per cent in 1878, and 1706 or 6·36 per cent in 1869. Of the twelve years below the average, 1881 had 1412 deaths, 1876 had 719 deaths, 1868 had 686 deaths, 1880 had 461 deaths, and 1870 1871 and 1882 had between 200 and 300 deaths; 1879 had 100 deaths; and 1866 had 161 deaths. Of the remaining three years 1873 was free from cholera and 1867 and 1874 had less than ten deaths. Of the deaths from small-pox which amounted to 10,447 and averaged 580, 2121 or 20·3 per cent happened in 1872, 1599 or 15·3 per cent in 1868, 1312 or 12·5 per cent in 1877, 1225 or 11·7 per cent in 1883, and 1000 or 9·6 per cent in 1867. Besides these years one year 1876 with 886 deaths had a more than average mortality from small-pox. Of the years below the average 1871 and 1882 had between 560 and 500 deaths, 1869 and 1873 had between 300 and 400; 1866, 1874, and 1875 had between 100 and 200; 1870 had ninety-one deaths; 1878 and 1879 had less than fifty deaths; and the remaining two years 1880 and 1881 were free from small-pox. Deaths from bowel complaints which amounted to 25,820 and averaged 1434, varied from 706 in 1866 to 2270 in 1877. Injuries with a total mortality of 4867 and an average mortality of 270 varied from 177 in 1869 to 340 in 1878. Other causes with a total mortality of 50,695 and an average mortality of 2816 varied from 1625 in 1879 to 4808 in 1872. During the thirteen years ending 1883 for which birth returns are available, the number of births was returned at 243,078, the yearly total varying from 11,740 in 1878 to 25,705 in 1883 and averaging 18,698, or according to the 1881 census about twenty-one in every thousand people. The details are given overleaf:

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BIRTHS AND DEATHS.

DISTRICTS.

Chapter XII.

Health.

BIRTHS AND
DEATHS.*Poona Births and Deaths, 1866-1883.¹*

YEAR.	DEATHS.							BIRTHS.
	Cholera.	Small-pox.	Fevers.	Bowel Complaints.	Injuries.	Other Causes.	Total.	
1866	161	117	6547	706	205	1994	9730	...
1867	9	1000	5543	855	191	2077	9677	...
1868	686	1599	5026	919	217	2904	11,351	...
1869	1708	357	6303	1084	177	2619	12,246	...
1870	214	91	7542	1270	190	2997	12,313	...
1871	243	552	10,791	1859	304	3379	17,628	15,172
1872	3613	2121	14,137	2103	249	4308	27,031	16,461
1873	...	302	11,419	1646	284	3481	17,131	18,441
1874	2	129	9731	1963	284	2330	14,339	19,906
1875	4046	186	12,018	1886	263	2942	21,927	21,214
1876	719	836	13,342	1764	327	2903	19,341	19,617
1877	5673	1312	19,753	2270	320	3481	30,519	15,132
1878	3601	40	20,812	1760	340	3245	29,697	11,740
1879	100	24	9599	937	303	1625	12,593	15,139
1880	461	...	10,522	976	297	1338	14,694	18,109
1881	1412	...	13,967	1463	330	2585	19,737	21,378
1882	211	506	11,420	1345	260	2323	15,071	24,754
1883	5279	1225	14,480	1625	291	2563	25,763	25,765
Total	26,736	10,447	203,353	25,820	4367	50,696	321,915	243,078
Average	1435	580	11,297	1434	270	2816	17,884	13,693

¹ The death returns are believed to be fairly correct and the birth returns to be incomplete.

CHAPTER XIII.

SUB-DIVISIONS.¹

Bhimthadi, or Bhima Bank, is one of the eastern subdivisions, and has its head-quarters at Supa. It lies on the right bank of the Bhima between 18° 2' and 18° 40' north latitude and 74° 13' and 74° 55' east longitude, and is bounded on the north by Sirur and the Shrigonda sub-division of Ahmadnagar, both separated from it by the Bhima; on the east by the Karjat sub-division of Ahmadnagar and the Karmála sub-division of Sholápur both separated from it by the Bhima and by Indápur; on the south by the Phaltan State separated from it by the Nira; and on the west by Purandhar and Haveli. Its area is 1036 square miles, its 1881 population 110,428 or 107 to the square mile, and its 1881-82 land revenue £22,935 (Rs. 2,29,350).

Of an area of 1035 square miles 1032 have been surveyed in detail. Of these 99 are the lands of alienated villages. The rest, according to the revenue survey returns, contains 495,517 acres or 82 per cent of arable land; 316 acres or .05 per cent of unarable land, 20,065 acres or 3 per cent of grass; 20,837 acres or 3 per cent of forest reserves; and 60,688 acres or 10 per cent of village sites, roads, river beds, and hills. From the 495,517 acres of arable land, 46,007 acres or 9 per cent have to be taken on account of alienated lands in Government villages. Of the balance of 449,510 acres, the actual area of arable Government land, 405,624 acres or 90 per cent were under tillage in 1880-81. Of these 392,577 or 97 per cent were dry-crop and 13,047 acres or 3 per cent were watered garden land.

A spur of the Sahyádris enters the sub-division from the west and quickly widening fills nearly the whole breadth before it reaches the eastern border. The only hill of note is that occupied by the ancient temple of Bhuleshvar. The north along the Bhima and the Mula-Mutha is generally level but is very bare of trees. The north-east is rough and hilly, as also are the villages bordering on the Bhuleshvar range to the east of Pátas. There are almost no mango groves, but the grass lands along the Bhima have some good *bábhuls*, and some *bábhuls*, *limbs*, and *pimpals* fringe the sides of streams and shade the neighbourhood of wells. The Bhuleshvar hills in the centre are bare, and the whole country is exceedingly bleak. In the south the land slopes southwards, a waving plain watered and broken by the Karha and other smaller streams.

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Sub-Divisions.BHIMTHADI.
Boundaries:

Area.

Aspect.

¹ From materials supplied by Mr. P. C. H. Snow, C. S. and Mr. W. M. Fletcher, Survey Superintendent.

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Sub-Divisions.

BHIMTILADI.

Aspect.

The flat hill tops have usually a surface of shallow black soil strewn with stones. The slopes and skirts of the hills are generally of shallow light soil, while black soil of considerable depth is found in the river basins. Many villages near the Bhima and Nira have much deep rich black soil. The chief crops are *bājri*, *javāri*, *math*, gram, wheat, and *kulthi*, besides a little sugarcane, cotton, tobacco, linseed, and vegetables. The staple grains are *javāri* in the east and *bājri* in the west.

Water.

The Mula-Mutha and Bhima form the northern, and the Nira the southern boundary; and the Karha a smaller stream, crossing the sub-division falls into the Nira in its south-east corner. Many smaller streams like the Karha are dry during the hot weather. Besides the Mutha canals which water a considerable area there are large reservoirs at Kásurde, Mátoba, Shirsuphal, Pátas, and Supa.

Wells.

Near the Bhima water lies so deep that villages along its bank have never had wells. In the whole sub-division besides 675 wells used for drinking, about 2766 wells are used for watering the land. Of the whole number about 874 are with and 2567 without steps. A well waters from one to three acres and the depth of water varies from one to twenty-two feet. The cost of building a well varies from £20 to £200 (Rs. 200 - 2000).

Climate.

The climate which is dry and airy varies in different parts. The north-west enjoys in general a good rainfall, while in the north-east, as in Indápur, the supply is scanty and uncertain. The difference begins from the Bhuleshvar hills to the east of Pátas. Along the Bhima in the north the certain rainfall makes irrigation less necessary than in other parts. The southern half though part of it is nearer the Sahyádris has, like the north-east, an uncertain supply of rain due apparently to the clouds being drawn to the Purandhar and Mahádev hills.

Stock.

According to the 1882-83 returns, farm stock included fifty-nine riding and 2575 load carts, 525 two-bullock and 3434 four-bullock ploughs, 36,596 bullocks and 18,518 cows, 866 he-buffaloes and 2712 she-buffaloes, 2547 horses, 83,786 sheep and goats, and 1015 asses.

Crops.

In 1881-82, of 403,112 acres, the whole area held for tillage, 34,898 acres or 8·65 per cent were fallow or under grass. Of the remaining 368,214 acres, 4942 were twice cropped. Of the 373,156 acres under tillage, grain crops occupied 318,258 acres or 85·28 per cent, of which 226,152 were under Indian millet *javāri* *Sorghum vulgare*; 82,159 under spiked millet *bājri* *Penicillaria spicata*; 8688 under wheat *gahu* *Triticum aestivum*; 720 under maize *makka* *Zea mays*; 136 under *rāla* or *kāng* *Panicum italicum*; 51 under barley *jav* *Hordeum hexastichon*; 33 under rice *bhāt* *Oryza sativa*; and 819 under other grains of which details are not given. Pulses occupied 17,017 acres or 4·56 per cent, of which 6698 were under gram *harbhara* *Cicer arietinum*; 2934 under *kulith* or *kulthi* *Dolichos biflorus*; 1576 under *tur* *Cajanus indicus*; 351 under *mug* *Phaseolus mungo*; and 5458 under other pulses. Oilseeds occupied 34,607 acres or 9·27 per cent, of which 354 were under gingelly seed *til*

Sesamum indicum; 70 under linseed *alski* *Linum usitatissimum*; and 34,183 under other oilseeds. Fibres occupied 659 acres or 0·17 per cent, all of them under Bombay hemp *san* or *tág* *Crotalaria juncea*. Miscellaneous crops occupied 2615 acres or 0·70 per cent, of which 724 were under chillies *mirchi* *Capsicum frutescens*; 311 under sugarcane *us* *Saccharum officinarum*; 181 under tobacco *tambákhu* *Nicotiana tabacum*; and the remaining 1399 under various vegetables and fruits.

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Sub-Divisions.

BHIMTHADI.

People.

The 1881 population returns show, of 110,428 people 106,733 or 96·65 per cent Hindus; 3569 or 3·23 per cent Musalmáns; 115 or 0·10 per cent Christians; 7 Jews; and 4 Pársis. The details of the Hindu castes are: 3338 Bráhmans; 28 Káyasth Prabhus, writers; 1158 Márwár Vánis, 765 Lingáyats, 678 Gujarát Vánis, 71 Komtis, and 71 Vaishya Vánis, traders; 42,922 Kunbis, 8130 Mális, and 4 Káchis, husbandmen; 2954 Chámhbárs, leather-workers; 1026 Sonárs, goldsmiths; 1026 Telis, oilmen; 976 Kumbhárs, potters; 878 Badháis, carpenters; 641 Shimpis, tailors; 578 Lohárs, blacksmiths; 531 Koshtis, weavers; 402 Kásárs, glassbangle-hawkers; 327 Sangars, weavers; 290 Lonáris, lime-burners; 167 Pátharvats, stone-masons; 82 Sális, weavers; 40 Bhávsárs, dyers; 35 Buruds, bamboo-workers; 33 Ráuls, weavers; 20 Jingars, painters; 19 Beldárs, quarrymen; 12 Gaundis, masons; 9 Tám bats, coppersmiths; 5 Niláris, dyers; 5 Ghisádis, polishers; 5 Otáris, casters; one Khatri, weaver; one Bhadbhunja, grain-parcher; 683 Guravs, temple-servants; 45 Ghadshis, musicians; 1412 Nhávis, barbers; 750 Parits, washermen; 13,770 Dhangars, cowmen; 128 Gavlis, cowkeepers; 1035 Kolis and 379 Bhois, fishers; 246 Rajputs, messengers; 34 Kámáthis, house-builders; 5 Bhandáris, palm-tappers; 3 Kaláls, distillers; 3 Lodhis, labourers; one Raddi, waterman; 4490 Rámoshis, watchmen; 1089 Vadars, stone-cutters; 370 Vanjáris, grain-dealers; 216 Kaikádis, labourers; and 120 Thákurs, husbandmen; 9730 Mhárs, village servants; 2974 Mángs, messengers; 73 Dhors, tanners; 26 Halálkhors, scavengers; and 518 Gosávis, 397 Joshis, 255 Holárs, 215 Kolhátis, 142 Bharádis, 107 Kánphátás, 91 Jangams, 57 Vaidus, 50 Gondhlis, 28 Bhántás, 19 Tirmális, 13 Chitrakathis, 10 Árádhis, 9 Vásudevs, 7 Bháts, and 5 Mánbhávs, beggars.

Cultivators.

About eighty-six per cent of the cultivators are Kunbis, nine per cent Bráhmans, Lingáyat Vánis, and Dhangars, four per cent Mhárs and Mángs, and one per cent Musalmáns. The houses of most husbandmen have walls of hardened earth occasionally mixed with stone. The roofs are either flat made of wood and hardened mud or sloping with tiles and reed thatch. Some rich landholders of Supa and Baramati have better and roomier houses than those in other parts of the sub-division. Nearly fifty per cent of the landholders have to borrow bullocks to till their holdings, as they seldom have more than one pair of their own. Rich landholders have one to six pairs of bullocks and also have she-buffaloes, goats, and sheep. About seventy per cent have not more than enough grain to keep themselves and their families, and the poor have to eke out their profits by labour. About sixty per cent are small landowners, thirty per cent labourers, and ten per cent proprietors

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BHIMTHADI.

Communications.

with tenants. The Kunbis do a substantial business during the slack season in carting, either themselves working for hire or letting their carts and bullocks.

The Poona-Sholápur road passes throughout the length of the sub-division, and the Peninsula Railway also crosses it in the same direction, the two running parallel to and at a very short distance from each other through the western half, while the eastern half is opened by the railway in the north and the Poona high road in the centre. Three railway stations, Dhond Pátas and Kedgaon, are within the Bhimthadi limits, and two Diksál and Uruli are close to its borders. Besides these, main lines of road lead from the station at Kedgaon to Sirur through Párgaon and to Supa and Jejuri through Pádvi. The market towns are Pátas, Karkamb, and Yavat on the high road from Poona to Sholápur, and Baramati, Supa, Jejuri, Sásvad, Phaltan, Wái, Bhor and Sátára are all within reach of the sub-division. The people are almost entirely occupied in husbandry, and gram and other products are sent to Poona and to a less extent to Bombay.

HAVELL.
Boundaries.

Haveli, the most southerly of the Sahyádris sub-divisions, with its head-quarters at Poona, and lying between $18^{\circ} 17'$ and $18^{\circ} 45'$ north latitude and $73^{\circ} 24'$ and $74^{\circ} 16'$ east longitude, is bounded on the north by Khed and Sirur; on the east by Bhimthadi; on the south by Purandhar and Bhor; and on the west by Pen in Kolába and Bhor in Sátára. Its area is 813 square miles, its 1881 population 287,062 or 353 to the square mile, and its 1881-82 land revenue £20,494 (Rs. 2,04,940).

Area.

Of an area of 813 square miles 795 have been surveyed in detail. Of these 202 are the lands of alienated villages. The rest, according to the revenue survey returns, contains 265,329 acres or 69 per cent of arable land; 11,075 acres or 2 per cent of unarable land; 23,089 acres or 6 per cent of grass; 30,336 acres or 7 per cent of forest reserves; and 49,910 acres or 13 per cent of village sites, roads, river beds, and hills. From the 265,329 acres of arable land, 34,688 acres or 13 per cent have to be taken on account of alienated lands in Government villages. Of the balance of 230,641 acres the actual area of arable Government land 226,841 acres or 98 per cent were under tillage in 1880-81. Of these 212,044 acres or 93 per cent were dry-crop and 14,797 acres or 7 per cent were watered garden land.

Aspect.

A spur from the Sahyádris, of which the hill fort of Sinhgad in the west is the most conspicuous feature, runs along the southern boundary of the sub-division. To the east of Poona in the centre the country is flat, open, and almost bare of trees; to the west it is rugged and hilly and much of it well wooded especially along the south side of the Mutha where are large numbers of fine mango trees and a sprinkling of jack trees. Teak also appears on the sides of the Sinhgad hills but never grows to any size. The Mula-Mutha running east divides the country to the east of Poona into two nearly equal portions. The tract to the north of the Mula-Mutha, between it and the Bhima, comprising some of the poorer villages, is chiefly stony, barren, high-lying land, better fitted for sheep-

grazing than tillage. The people make the most of their barren inheritance, every available gorge being blocked with rough stone embankments, to gather and keep the scanty soil which is washed from uplands. The country to the south between the Mutha and the hills is much more level and has a large proportion of rich soil. Even under the hills the villages are not unfruitful, a better rainfall making up for a somewhat poorer soil.

The flat-topped hills and terraces have usually a shallow surface of black soil strewn with stones. The slopes and skirts of the hills are shallow red and gray or mere stones and rock, and the river and stream basins are a rich deep black.

The neighbourhood of the great market of Poona makes the tillage of Haveli more energetic and careful than in most other parts of the district. The chief crops are *bājri*, *javāri*, rice, *nāgli*, *hulga*, wheat, gram, *tur*, *khurāsni*, *udid*, *mug*, *til*, *bhuimug*, castor-seed, sugarcane, and chillies. Near Poona those crops are chiefly grown which are suited to meet the daily demands of a large city. Green fodder in a great measure supersedes grain and is supplied by early *javāri* and maize. In garden lands especially for some miles around Poona, oranges, limes, pomaloes, guavas, plantains, figs, pomegranates, grapes, mangoes, and vegetables of all kinds, both local and foreign, are grown in large quantities. Lucern grass is a much-grown and profitable crop. *Pānmālds* or betel vine gardens are numerous especially in the villages of Kondve Budruk, Kondve Khurd, Nudri, Muhammadvādi, and Phursangi. To the west of Poona early or *kharif* crops predominate, the chief being early *javāri* and *bājri* supplemented by *tur*, *til*, *nāchni*, and wheat. Rice is also grown in a few border villages notably in Rahatanda, Arvi, Marunji, Kāsārsai, Mulkhed, and Bhukan. These western villages have little garden land, probably because the rainfall is certain enough to ensure a regular return from dry-crop tillage. They have also much land under grass which from the plentiful rainfall grows freely and in Poona finds a ready sale. The area of arable land kept for private grazing is no less than 13·45 per cent of the whole occupied area. Vāgholi, Kharadi, Vadgaon, Sheri, Kesnand, and Lohogaon from their nearness to Poona, have large tracts under grass which probably pay better than they would if under tillage. Long strings of men and women daily bring in bundles of grass, firewood, cowdung-cakes, and milk to the camp and city of Poona.

The sub-division is well watered. Besides the smaller streams it is crossed by five considerable rivers, the Bhima and the Indráyani which form its northern boundary, the Pauna rising in the Nāne-Mával and falling into the Mula near Dāpuri, and the Mula and the Mutha, which, with their sources in the Sahyādris join below the city of Poona and flow east to the Bhima. The Indráyani, which also has its source in the Sahyādris, after crossing Mával flows into the Bhima at Tolápur, from which for a short distance the Bhima forms the boundary of Haveli. All of these rivers throughout the hot months hold water in considerable pools, if not in small streams. The Mutha canal scheme, including Lake Fife

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HAVELI.

*Aspect.**Water.*

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HAVELI,
Water.

and the Páshán reservoir are the chief sources of crop water. Except these two water works the streams seldom supply water channels throughout the year, and are useful in raising only such crops as can be cleared before the hot weather begins in March. The Kátraj lake in the Sinhgad hills about fifteen miles south of Poona was built by Báláji Bájiráv the third Peshwa (1740-1761), to supply the city of Poona with drinking water. The canal still carries a small quantity of water into the city.

Wells.

Besides 99 wells used for drinking, about 1722 wells are used for watering the land. Of the whole number about 599 are with and 1222 without steps. A well waters from two to four acres and the depth of water varies from four to twenty feet. The cost of building a well varies from £20 to £200 (Rs. 200-2000).

Climate.

The climate which is dry and healthy varies much in different parts of the sub-division; the rainfall increases so rapidly towards the west that in the border villages rice and *nágli* take the place of *javári* and *bájri*. Mulshi in the west has an average fall of forty-seven inches, compared with twenty-five inches at Poona in the centre.

Crops.

In 1881-82, of 226,743 acres, the whole area held for tillage, 21,306 acres or 9·39 per cent were fallow or under grass. Of the remaining 205,437 acres, 1803 were twice cropped. Of the 207,240 acres under tillage, grain crops occupied 185,994 acres or 89·74 per cent of which 81,283 were under spiked millet *bájri* *Penicillaria spicata*; 54,877 under Indian millet *javári* *Sorghum vulgare*; 21,104 under rice *bhát* *Oryza sativa*; 12,572 under *rági* or *náchni* *Eleusine corocana*; 8288 under *sáva* and *vari* *Panicum miliaceum* and *miliare*; 3503 under wheat *gahu* *Triticum aestivum*; 113 under *rála* or *káng* *Panicum italicum*; 50 under barley *jav* *Hordeum hexastichon*; 50 under maize *makka* *Zea mays*; and 4154 under other grains of which details are not given. Pulses occupied 2841 acres or 1·37 per cent, of which 1404 were under gram *harbhara* *Cicer arietinum*; 589 under *tur* *Cajanus indicus*; 226 under *mug* *Phaseolus mungo*; 110 under *kulith* or *kulthi* *Dolichos biflorus*; 100 under peas *vátána* *Pisum sativum*; 47 under *udid* *Phaseolus radiatus*; and 365 under other pulses. Oil-seeds occupied 11,148 acres or 5·37 per cent, of which 4392 were under gingelly seed *tíl* *Sesamum indicum*, and 6756 under other oil-seeds. Fibres occupied 2362 acres or 1·13 per cent. Miscellaneous crops occupied 4895 acres or 2·36 per cent, of which 2260 were under sugarcane *us* *Saccharum officinarum*; 221 under chillies *mirchi* *Capsicum frutescens*; and the remaining 2414 under various vegetables and fruits.

Stock.

According to the 1882-83 returns farm stock included 962 riding and 5110 load carts, 4508 two-bullock and 4359 four-bullock ploughs, 34,046 bullocks and 25,229 cows, 1556 he-buffaloes and 8763 she-buffaloes, 2176 horses, 21,169 sheep and goats, and 2140 asses.

People.

The 1881 population returns show, of 287,062 people 256,056 or 89·19 per cent Hindus; 20,503 or 7·13 per cent Musalmáns; 8372 or 2·91 per cent Christians; 1491 or 0·51 per cent Pársis; 560 or 0·19 per cent Jews; 77 Buddhists;

and 3 Unitarians. The details of the Hindu castes are : 23,976 Bráhmans ; 554 Káyasth Prabhus, 398 Velális, 171 Pátáne Prabhus, and 30 Dhruv Prabhus, writers ; 3458 Márwár Vánis, 2189 Lingáyats, 1542 Gujarát Vánis, 351 Vaishya Vánis, 236 Kiráds, 156 Komtis, 95 Agarváls, 67 Bhátyás, 63 Brahma-Kshatris, 49 Támbois, 33 Bangars, and 6 Lohánás, traders and merchants ; 117,830 Kunbis, 13,502 Mális, 649 Káchis, 64 Báris, and 10 Páhádís, husbandmen ; 5496 Chámbhárs, leather-workers ; 5256 Shimpis, tailors ; 3878 Sonárs, goldsmiths ; 2776 Badháis, carpenters ; 2496 Telis, oilmen ; 2338 Kumbhárs, potters ; 1200 Sális, weavers ; 1121 Kásárs, glassbangle-hawkers ; 864 Tám bats, copper-smiths ; 511 Jingars, painters ; 504 Buruds, bamboo-workers ; 487 Koshtis, weavers ; 408 Lohárs, blacksmiths ; 381 Ghisádís, polishers ; 381 Khatris, weavers ; 357 Beldárs, quarrymen ; 344 Lonáris, lime-burners ; 256 Gaundis, masons ; 252 Pátharvats, stone-masons ; 275 Ráuls, weavers ; 245 Sangars, weavers ; 198 Bhadbhunjá, grain-parchers ; 98 Niláris, dyers ; 86 Saltánkars, tanners ; 79 Lakheris, lac bracelet-makers ; 66 Halvais, sweetmeat-sellers ; 59 Otáris, casters ; 53 Kácháris, glassbangle-makers ; 32 Bhávsárs, dyers ; 21 Kátáris, turners ; 20 Jhárekars, dust-washers ; 931 Guravs, temple-servants ; 27 Ghadshis, musicians ; 3408 Nhávis, barbers ; 2556 Parits, washermen ; 4256 Dhangars, cowmen ; 1757 Gavlis, cowkeepers ; 2322 Kolis and 1907 Bhois, fishers ; 2328 Rajputs, messengers ; 1053 Kámáthis, house-builders ; 361 Lodhis, labourers ; 180 Chhaparbands, thatchers ; 108 Bhandáris, palm-tappers ; 62 Kaláls, distillers ; 29 Raddis, watermen ; 3766 Rámoshis, watchmen ; 679 Vanjáris, grain-dealers ; 470 Kaikádis, labourers ; 397 Vadars, stone-cutters ; 346 Káthkars, catechu-makers ; 243 Thákurs, husbandmen ; 81 Bhils, labourers ; 30 Phásepárdhis and 5 Berads, hunters ; 23,554 Mhárs, village-servants ; 4303 Máugs, messengers ; 878 Halálkhors, scavengers ; 392 Dhors, tanners ; 1449 Gosávis, 465 Jangams, 444 Joshis, 357 Vaidus, 257 Bharádis, 199 Gondhils, 93 Kolhátis, 77 Pánguls, 74 Joháris, 65 Holárs, 50 Bháts, 38 Bhámtás, 21 Mánbhávs, 20 Kánphátás, 15 Arádhis, 14 Chitrakathis, 12 Bhutás, and 10 Tirmális, beggars.

Except in some of the villages to the north-west of Poona where the country is too rugged for carts means of communication abound in the subdivision. The Peninsula railway runs through its centre having five stations within its limits. The high roads are numerous and good, the chief being those to Bombay, Ahmadnagar, Sholápur, and Sátára. To Sátára there are three routes by the Kátraj, Bábdév, and Diva passes, all skilful lasting works, the top of the Kátraj hill being pierced by a tunnel of considerable length. Many miles of excellent made roads cross the cantonment of Poona and connect it with Kirkee and the city. A second class road runs also through Náráyangaon to Junnar and Násik. All these roads centre in Poona and give easy access from all parts of the district to the vast quantity of supplies required by so large a city. The villages in the Mutha valley have a good road from the foot of Sinhgad ; and the new road to Bhor joins Bhukum, Bávdhan, and other places with the city while most of the villages along the Mula are at

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INDÁPUR.

Boundaries.

no great distance from the old Bombay road. In the north-west of the sub-division a new road has been made from Poona to Paud.

Indápur, the most south-easterly sub-division, lying between $17^{\circ} 54'$ and $18^{\circ} 20'$ north latitude and $74^{\circ} 44'$ and $75^{\circ} 14'$ east longitude, is bounded on the north by Bhimthadi and by the Karmála sub-division of Sholápur, which, separated by the Bhima, also forms its eastern boundary; on the south by the Málsiras sub-division of Sholápur and the Phaltan state territory, both separated from it by the Nira; and on the west by Bhimthadi. Its area is 566 square miles, its 1881 population 48,114 or 85 to the square mile, and its 1881-82 land revenue £10,200 (Rs. 1,02,000).

Area.

Of an area of 566.6 square miles 353,570 acres have been surveyed in detail. Of these 9366 acres are the lands of alienated villages. The rest according to the revenue survey returns contains 291,828 acres or 85 per cent of arable land; 21,268 acres or 6.1 per cent of unarable land; 18,467 acres or 5.3 per cent of grass; 493 acres or 0.1 per cent of forest reserves; and 12,144 acres or 3.5 per cent of village sites, roads, river beds, and hills. From the 291,828 acres of arable land, 14,547 acres or 4.9 per cent have to be taken on account of alienated lands in Government villages. Of the balance of 277,280 acres, the actual area of arable Government land 206,999 acres or 74.6 per cent were under tillage in 1880-81. Of these 199,929 acres or 97 per cent were dry-crop and 7069 acres or 3 per cent were watered garden land.

Aspect.

The sub-division is hilly and rugged in the north-west and centre, but towards the rivers on its borders it is open and smooth. In all the higher lands the soils are shallow and stony. Good black soil is found on plateaus, but of no extent or depth except along the banks of the Nira and Bhima. A yellow alluvial soil called *dheli* is also found in small quantities along these streams. A small area of land close to the banks of the Bhima is yearly flooded and enriched by the rainy weather freshes and its tillage to some extent made independent of the local rainfall. Though a little *báñri* is grown the staple crop is *javári*.

Water.

The river Bhima bounds Indápur from its north-west to its south-east corner where it is joined by the river Nira, which forms the southern boundary. Besides the Nira canal which commands a large area there are large reservoirs at Indápur and Bhádalvádi.

In a drought-stricken tract like Indápur, before any large water-works were constructed, its wells were of the greatest importance. In past years the little spots round wells were the only parts of the district that yielded any return. The Nira canal supplies water enough even for late crops and during the cold months instead of Indápur being parched and barren, large tracts are covered with valuable crops. Besides by direct watering, the supplies brought by the Nira canal have improved Indápur by soaking into the soil. Wells that were dry before the canal was opened have now a good supply; and streams which ceased to flow early in the dry season now flow nearly throughout the year.

Wells.

Besides 409 wells used for drinking, about 1185 wells are used for watering the land. Of the whole number about 359 are with

and 1235 without steps. A well waters from one to twelve acres and the depth of water varies from five to thirty feet. The cost of building a well varies from £20 to £200 (Rs. 200 - 2000).

As regards rainfall, Indápur is one of the worst placed sub-divisions in the Deccan. In parts seasonable rain seems unknown and when the rain is seasonable it is generally scanty and uncertain. Year after year lands are left unsown for want of moisture and those that are sown yield next to nothing. Failures of crops more or less general are the rule and a good or even a fair harvest the exception. Apparently from its nearness to the Mahádev range in North Sátára the fall is somewhat larger and more certain along the Bhima in the south-east corner of the sub-division than in the west from Kalas to the Baramati villages in Bhimthadi.

According to the 1882 returns farm stock included twenty-five riding and 1213 load carts, 780 two-bullock and 1508 four-bullock ploughs, 17,514 bullocks and 8086 cows, 1061 he-buffaloes and 2095 she-buffaloes, 1253 horses, 53,153 sheep and goats, and 562 asses.

In 1881-82, of 218,881 acres, the whole area held for tillage, 20,868 acres or 9·53 per cent were fallow or under grass. Of the remaining 198,013 acres, 1431 were twice cropped. Of the 199,444 acres under tillage, grain crops occupied 160,690 acres or 80·56 per cent, of which 129,069 were under Indian millet *javári* *Sorghum vulgare*; 24,136 under spiked millet *bájri* *Penicillaria spicata*; 2983 under wheat *gahu* *Triticum aestivum*; 630 under maize *makka* *Zea mays*; 102 under rice *bhát* *Oryza sativa*; 85 under *rála* or *káng* *Panicum italicum*; 14 under barley *jav* *Hordeum hexastichon*; and 3671 under other grains of which details are not given. Pulses occupied 10,527 acres or 5·27 per cent, of which 5020 were under gram *harbhara* *Cicer arietinum*; 645 under *kulith* or *kulthi* *Dolichos biflorus*; 356 under *tur* *Cajanus indicus*; 31 under *mug* *Phaseolus mungo*; 2 under peas *vátána* *Pisum sativum*; and 4473 under other pulses. Oilseeds occupied 23,039 acres or 11·55 per cent, of which 77 were under linseed *alshi* *Linum usitatissimum*; 14 under gingelly seed *tíl* *Sesamum indicum*; and 22,948 under other oil seeds. Fibres occupied 4703 acres or 2·35 per cent, of which 4565 were under cotton *kápus* *Gossypium herbaceum*; 94 under Bombay hemp *san* or *tág* *Crotalaria juncea*; and 44 under other fibres. Miscellaneous crops occupied 485 acres or 0·24 per cent, of which 264 were under chillies *mirchi* *Capsicum frutescens*; 113 under sugarcane *us* *Saccharum officinarum*; 38 under tobacco *tambákhu* *Nicotiana tabacum*; and the remaining 70 under various vegetables and fruits.

The 1881 population returns show, of 48,114 people 46,240 or 96·10 per cent Hindus; 1801 or 3·74 per cent Musalmáns; 68 Christians; and 5 Pársis. The details of the Hindu castes are: 2046 Bráhmans; 7 Káyasth Prabhus, writers; 652 Lingáyats, 574 Márwár Vánis, 365 Gujarát Vánis, 145 Vaishya Vánis, and 25 Komtis, traders; 16,704 Kunbis and 3282 Mális, husbandmen; 1036 Chámbhárs, leather-workers; 460 Telis, oilmen; 391 Sonárs, goldsmiths; 374 Kumbhárs, potters; 374 Badháis, carpenters; 323 Lohárs, blacksmiths; 237 Shimpis, tailors; 209 Koshtis, weavers; 118 Kásárs, glassbangle-hawkers; 81 Lonáris,

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lime-burners; 69 Sangars, weavers; 52 Gaundis, masons; 47 Beldárs, quarrymen; 44 Buruds, bamboo-workers; 40 Bhávsárs, dyers; 21 Tábats, coppersmiths; 19 Khatriis, weavers; 18 Pátharvats, stone-masons; 18 Sális, weavers; 12 Jingars, painters; 5 Kátáris, turners; 4 Ráuls, weavers; 268 Guravs, temple-servants; 25 Ghadshis, musicians; 625 Nhávis, barbers; 365 Parits, washermen; 7640 Dhangars, cowmen; 35 Gavlis, cowkeepers; 443 Kolis and 96 Bhois, fishers; 151 Rajputs, messengers; 1103 Vanjáris, grain-dealers; 1188 Rámoshis, watchmen; 251 Vadars, stone-cutters; 124 Thákurs, husbandmen; 88 Kaikádis, labourers; 87 Berads and 64 Phásepárdhis, hunters; 3442 Mhárs, village-servants; 1782 Mángs, messengers; 26 Dhors, tanners; 260 Gosávis, 166 Holárs, 98 Joshis, 52 Jangams, 39 Gondhliis, 33 Tirmális, 16 Kolhátis, 7 Bháts, 6 Árádhis, 5 Joháris, and 3 Mánbháva, beggars.

Cultivators.

Of about 20,000 husbandmen about seventy per cent are Kunbis, eight per cent Dhangars, eight per cent Mális, five per cent Márwári Gujar and Lingáyat Vánis, three per cent Bráhmans, three per cent Musalmáns, and two per cent Vanjáris. The houses are generally poor with walls of hardened mud and flat roofs. Dwellings with stone walls are sometimes found. The husbandman's dress is of the coarsest kind and his household goods are seldom worth more than £2 10s. (Rs. 25). Only a small number of landholders have a large stock of cattle and a complete set of field tools. The rest have to borrow. Few garden crops are grown. The tillage is careless and manure and deep ploughing are almost unknown. Of the cultivating classes about five per cent are proprietors with tenants, sixty per cent small landholders, and thirty-five per cent labourers. Márwári Gujar and Lingáyat Vánis and Bráhmans, as a rule, do not work in the fields. Many Kunbis and Mális take to carting when field work is slack and add considerably to their scanty means of living. Dhangars feed large flocks of sheep and make a fair living by selling them and their butter and wool.

Communications.

The Poona-Sholápur road runs through the sub-division by the central town of Indápur.

JUNNAR.*Boundaries.*

Junnar, the most northerly sub-division, stretching from the Sahyádris to the eastern boundary of the district and lying between 18°59' and 19°22' north latitude and 73°43' and 74°24' east longitude is about thirty-five miles long and sixteen or seventeen miles broad. It is bounded on the north by the Akola, Sangamner, and Párner sub-divisions of Ahmadnagar; on the east by Párner; on the south by Párner and Khed separated from it for about fifteen miles by the Ghod; and on the west by the Murbád sub-division of Thána. Its area is 611 square miles, its 1881 population 102,273 or 167 to the square mile, and its 1881-82 land revenue £14,714 (Rs. 1,47,140).

Area.

Of an area of 611 square miles 606 have been surveyed in detail. Of these 62 are the lands of alienated villages. The rest according to the revenue survey returns contains 236,408 acres or 67 per cent of arable land; 114,674 acres or 33 per cent of unarable land; 236,408 acres or 67 per cent of grass; 34,296 acres or 9 per cent of forest reserves; and 10,752 acres or about 3 per cent of village sites, roads, river beds, and hills. From the 236,407 acres of arable land, 18,727 acres or 5·3 per cent have to be taken on account of alienated

lands in Government villages. Of the balance of 217,680 acres the actual area of arable Government land, 203,224 acres or 57·75 per cent were under tillage in 1880-81. Of these 200,155 acres or 56·87 per cent were dry-crop and 3569 acres or 0·87 per cent were watered garden lands.

Numerous spurs, forming distinct ranges, start at right angles to the Sahyádris in the west, and growing gradually smaller, barer, and tamer, spread many miles east and south-east. The chief of these ranges is the Harishchandragad range in the north which for some distance separates Poona from Ahmadnagar. South of this and parallel to it are two smaller spurs separated from each other by the narrow valleys which form the approach from the Deccan to the Málsej and Nána passes. These ranges are neither so lofty nor so broad as the Harishchandragad range. They pass east for about fifteen miles and then near the town of Junnar disappear somewhat abruptly. To the south of these a fourth range bounds the Junnar and Khed sub-divisions as far as Mahálunga in Khed. Each of the valleys lying between these spurs formed one of the old petty divisions or *tarfs* known as Minner, Kokadner, and Madhkhole. The most noted hills are Harishchandragad whose southern slopes only are in the sub-division, Shivner, Chávand, Hadsar, Jivdhan, and Náráyangad, all of which are fortified and of great strength. Round Junnar there are three hills, Ganesh Páháđ three miles to the north, Tuljádevi two miles to the west, and Mánmodi one and a half miles to the south.

Except a few villages, Junnar consists of the two valleys of the Mina and the Kukdi. Towards the west the Kukdi valley splits into three ravines where the main river is joined by the Ár and the Pushpávati. In the east only a rising ground separates the valleys of the Mina and the Kukdi which might almost be called one plain. To the west of Junnar the valleys are separated by spurs of the Sahyádris that rise 3000 to 4500 feet above the sea and 1000 to 1500 feet above the plain. The sub-division thus forms two distinct portions to the east and west of the town of Junnar and Otur. The east half which includes perhaps three-fifths of the sub-division is open and except a few single hills is flat. The west is a mass of high hills and valleys more or less rugged and broken. In the east the soil is generally either black or a poor gravel. The black soil, except in a few villages in the centre of the sub-division and in a few places along the rivers, is generally thin or of strangely variable depth. In this portion the gentle slope from the base of the hills to the river banks is in every way suited for gardens, water being available either from wells or dams thrown across streams. In the west the soil is very variable. The Madhkhole or northern valley is comparatively flat and open and has a large area of black and blackish red soil. The central valley or Kokadner is particularly rugged and broken with hardly any black soil, the prevailing soil being reddish; and the third or south valley the Minner, is a narrow strip of rolling country, with soil generally blackish but coarse and shallow. Except a little land watered from streams this part has no gardens, the place of garden crops being taken by rice of which a large area is grown. Every stream is dammed and every suitable hollow and dip is a rice patch. The rice soil varies considerably. In the Madhkhole

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on the north it is nearly all black or brownish-gray or brown, in Kokadner in the centre much is fine yellow and yellowish red, and in the Minner in the south it is nearly all black or brownish gray. Near the town of Junnar the valleys and garden lands are very rich. Over the whole sub-division the chief crop is *bājri* with about 44·7 per cent of the whole tillage. The next is wheat of which the best sorts are raised near Junnar and in the chief valleys. Large quantities of garden produce are grown especially in the centre and east. Plantains are a favourite crop at Ale and at Junnar, and Rājuri is famous for its vineyards, and large quantities both of grapes and of plantains go to the Poona and Bombay markets. The western and northern villages grow rice instead of garden crops. In the better soils a second crop of gram and peas is raised after the rice is cut and sometimes wheat and vegetables, and rarely sugarcane. On the *māl* or uplands the usual crops are *nāgli*, *sāva*, and *khurāsni*. Where the slopes are not too steep the plough is used, but in many places bullocks cannot be used and the land is dug by hand. These steep tracts generally remain untilled for several years and then, as in the old wood-ash or *dalhi* system the bushes are cut and burnt. There is no fixed rule about ploughing. The heavier black soils are generally ploughed every second year, while the lighter soils are ploughed every year. The large area of land, 11,724 acres, watered from wells and channels has caused so heavy a demand for manure that dry-crop land is left totally unmanured. The practice of sending the cattle to graze in the western villages reduces the supply of manure, and in the centre where the soil is good, it is not enough even for garden land.

Water.

Besides the Mina in the north and the Kukdi in the centre which have their sources in the Sahyādris a smaller river called the Pushpāvatī rises near the Mālsej pass, flows through the Madh valley, receives the water of the Māndva, and meets the Kukdi near the village of Kivra. The Mina and the Kukdi are both feeders of the Ghod, which, for about ten miles, forms the southern boundary of the sub-division. They pass south-east in nearly parallel lines and hold water in pools throughout the year and on all of them are dams for channel-watering and wells.

Wells.

Besides about 260 wells used for drinking, about 3781 wells are used for watering the land. Of the whole number about 185 are with and about 3856 without steps. A well waters from one to five acres and the depth of water varies from four feet to nine feet. The cost of building a well varies from £10 to £50 (Rs. 100-500).

Climate.

The climate is dry and healthy and free from hot winds. Great heat and total failure of rain are very rare. Within the limits of the sub-division there is great variety of climate. On the western border the rainfall is abundant. The tract near Junnar is famous for its fine climate. Nowhere in Poona is the rainfall so general and so certain as here. During the twenty-one years ending 1881 the Junnar rainfall varied from 10·18 inches in 1862 to 39·43 inches in 1878, and averaged 22·61 inches from 1860 to 1870 and 23·91 inches from 1871 to 1881.

Cultivators.

The chief husbandmen are Kunbis, Kolis, and Thākurs. Kolis and Thākurs who form about ten per cent of the people are found

near the Sahyádris, and the Kunbis who form about sixty-five per cent in other parts of the sub-division. The husbandmen's houses are poor, built of hardened mud, with roofs of tiles, reeds, straw, mud, and sticks. A few rich husbandmen have large houses with sloping tiled roofs. The average value of a husbandman's stock of house goods varies from £2 10s. to £7 10s. (Rs. 25-75). Their livestock generally includes one or more cows or she-buffaloes and one or more pair of bullocks with a few goats. A Koli's stock is less than a Kunbi's. Large vat-shaped grain stores are sometimes found attached to the houses of the better class of husbandmen. Most husbandmen are small landholders, a considerable number are labourers, and a small number are proprietors with tenants. Many in the intervals of field labour make money by carting. A few Dhangars weave blankets and Sális weave women's robes. The poorer families, both men women and children, often labour in the fields of the richer, and receive regular wages. The rich landholders do a large business in lending grain and more rarely money to their poorer brethren.

In 1881-82, of 203,184 acres, the whole area held for tillage, 20,190 acres or 9·93 per cent were fallow or under grass. Of the remaining 182,994 acres, 1843 were twice cropped. Of the 184,837 acres under tillage, grain crops occupied 163,704 acres or 88·56 per cent, of which 108,599 were under spiked millet *bájrí* *Penicillaria spicata*; 21,677 under wheat *gahu* *Triticum aestivum*; 16,438 under Indian millet *javári* *Sorghum vulgare*; 6983 under *rági* or *náchni* *Eleusine corocana*; 4317 under *sáva* and *vari* *Panicum miliaceum* and *miliare*; 4169 under rice *bhát* *Oryza sativa*; 397 under *kodra* or *harik* *Paspalum scrobiculatum*; 6 under barley *jau* *Hordeum hexastichon*; one under *rála* or *káng* *Panicum italicum*; and 1117 under other grains of which details are not given. Pulses occupied 9659 acres or 5·22 per cent, of which 4770 were under gram *harbhara* *Cicer arietinum*; 2220 under *kulíth* or *kulthi* *Dolichos biflorus*; 769 under *tur* *Cajanus indicus*; 687 under *mug* *Phaseolus mungo*; 330 under *udid* *Phaseolus radiatus*; 329 under peas *vátána* *Pisum sativum*; 94 under lentils *masur* *Ervum lens*; and 460 under other pulses. Oilseeds occupied 7233 acres or 3·91 per cent, of which 5806 were under gingelly seed *tíl* *Sesamum indicum*; and 1427 under other oilseeds. Fibres occupied 15 acres. Miscellaneous crops occupied 4226 acres or 2·28 per cent, 1867 of which were under chillies *mirchi* *Capsicum frutescens*; 275 under tobacco *tambákhú* *Nicotiana tabacum*; 968 under sugarcane *us* *Saccharum officinarum*; and the remaining 1116 under various vegetables and fruits.

According to the 1882-83 returns farm stock included 543 riding and 1529 load carts, 4288 two-bullock and 3848 four-bullock ploughs, 27,481 bullocks and 16,944 cows, 2731 he-buffaloes and 6320 she-buffaloes, 906 horses, 40,870 sheep and goats, and 856 asses.

The 1881 population returns show, of 102,273 people, 97,241 or 95·07 per cent Hindus; 5006 or 4·89 per cent Musalmáns; 22 Christians; and 4 Shaikhs. The details of the Hindu castes are: 6137 Bráhmans; 988 Márwár Vánis, 354 Lingáyats, 107 Gujarát Vánis, 50 Komtis, and 45 Vaishya Vánis, traders; 44,982 Kunbis and 7431 Mális, husbandmen; 1486 Badháis, carpenters; 1069 Chámhbárs, leather-workers; 1015 Telis, oilmen; 974 Kumbhárs, potters; 950

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Sonárs, goldsmiths; 873 Sális, weavers; 840 Koshtis, weavers; 756 Shimpis, tailors; 325 Kásárs, glassbangle-hawkers; 217 Lohárs, blacksmiths; 95 Tábats, coppersmiths; 73 Burads, bamboo-workers; 71 Beldárs, quarrymen; 60 Bhávsárs, dyers; 47 Niláris, dyers; 38 Pátharvats, stone-masons; 29 Khattris, weavers; 18 Ghisádis, polishers; 17 Ráuls, weavers; 12 Lonáris, lime-burners; 10 Kátáris, turners; 8 Jingars, painters; 6 Gaundis, masons; 932 Guravs, temple-servants; 990 Nhávis, barbers; 573 Parits, washermen; 1041 Dhangars, cowmen; 12,467 Kolis and 185 Bhois, fishers; 330 Rajputs, messengers; 2367 Thákurs, husbandmen; 1009 Rámoshis, watchmen; 246 Bhils, labourers; 181 Vadars, stone-cutters; 137 Káthkaris, catechu-makers; 70 Vanjáris, grain-dealers; 64 Kaikádis, labourers; 5670 Mhárs, village-servants; 632 Mángs, messengers; 273 Dhors, tanners; and 436 Gosávis, 169 Joshis, 112 Gondhlis, 106 Jangams, 73 Bharádis, 48 Kolhátis, 23 Mánbhávs, 11 Árádhis, 5 Joháris, 4 Chitrakathis, and 4 Pánguls, beggars.

Communications and Traffic.

Junnar has fair means of communication: all the market towns and villages lie on made roads. Of two metalled roads the Poona-Násik high road passes north and south by the towns of Náráyangaon and Ále; the other branches off the Poona-Násik road at Náráyangaon and goes as far as Junnar. Of several fair-weather local fund roads one runs east to the Ahmadnagar district and west to the Konkan down the Málsej pass by the market towns of Belha, Ále, Otur, and Madh. At Belha the road has two branches one to Ahmadnagar through the Anna pass and the other through Párner joining the Poona-Ahmadnagar high road. The town of Junnar is connected with this road by two branches, one ending at Otur the other at Dingora. Another road fit for carts runs from Junnar to Ghátghar at the top of the Nána pass and though fit only for bullocks and buffaloes has a considerable traffic with the Konkan. Besides these some other short roads are passable for carts in the fair weather. Numerous villages on the tops of hills or in the broken west and north country are inaccessible to carts, pack animals being employed in carrying goods to and from them. The chief markets are at Junnar, Náráyangaon, Ále, Madh, and Otur, and small ones at Belha and Anna both alienated villages. At Junnar is a large attendance and weekly sales amount to £200 (Rs. 2000). Besides the people of the villages round, those of the western villages and many from the Konkan below the Nána pass go to Junnar, bringing hill grains grown there, bundles of wood and grass, and baskets. In 1880-81, 1636 carts and 24,369 laden pack animals entered Junnar. The weekly sales at Náráyangaon and Ále amount to about £45 (Rs. 450) each. The chief outside markets to which Junnar produce passes are Alkute in the Párner sub-division of Ahmadnagar to the east and the large cattle market of Manehar in Khed to the south. Besides weaving which is carried on in most of the large towns, paper-making is carried on in the town of Junnar to a considerable extent. The paper is sent to Poona, Sholápur, and the Nizám's dominions. The leading local exports are gram, chillies, potatoes, onions, plantains, oil-cake, paper, myrobalans, and sheep. The traffic chiefly passes by the Poona-Násik and Junnar-Nánághát roads.

From Ále, Náráyangaon, and the Mina valley villages plantains potatoes and chillies go by cart either direct to Poona or branching off near Khed go through Talegaon by rail to Bombay or by road to Panvel for the Konkan. Chillies go in large quantities to Panvel from Náráyangaon. Plantains worth £3000 to £4000 (Rs. 30,000-40,000) go to Poona from Ále. By this road too paper, cotton goods, and iron and other heavy goods are imported and exported. From December 1881 to March 1882, about 3500 pack animals a month passed up and down the Nánághat road. The chief articles sent down were chillies, onions, wheat, *bájri*, oil-cake, and myrobalans mostly to Kalyán in Thána for export to Europe. A large number of sheep are forwarded by this road to Bombay. Over 10,000 passed during the four months of the cold weather of 1881-82. Flocks of sheep come from Sangamner and other sub-divisions of Ahmadnagar to graze in Junnar where they are welcomed on account of their manure, and dealers buy them and send them along with locally reared sheep to the Bombay markets. Along the Málsej route a fair amount of traffic passes between the northern part of the sub-division, Otur and Madh, and the Konkan. The exports are of the same kind as on the other roads, and the average number of pack animals is about 2900 a month. Otur has a little traffic with the Akola sub-division of Ahmadnagar, sending *bájri* and salt and getting rice and hill grains. A certain amount of cloth, potatoes, and tobacco go by the old Ahmadnagar road through Bori Budruk and Belha to the Ahmadnagar district, most of the carts passing as far as Yeola. The imports are less in quantity than the exports. Cotton goods, iron, copper vessels, groceries, and refuse scrap paper for the paper-makers are the leading articles brought by cart; the pack-bullocks chiefly bring salt and cocoanuts from the Konkan. Among the minor imports is kerosine oil.

Khed, one of the Sahyádrí sub-divisions, lying between 18° 34' and 19° 13' north latitude and 73° 35' and 74° 15' east longitude, is bounded on the north by Junnar, on the east by Sirur, on the south by Haveli and Mával, and on the west by the Karjat and Murbád sub-divisions of Thána. Its area is 888 square miles. In 1881 its population was 141,890 or 160 to the square mile, and in 1881-82 its land revenue was £15,887 (Rs. 1,58,870).

Of an area of 877 square miles 822 have been surveyed in detail. Of these about 116 miles or 74,168 acres are the lands of alienated villages. The rest about 706 miles or 451,965 acres contains, according to the revenue survey returns, 292,278 acres or 64½ per cent of arable land; 159,686 acres or 35½ per cent of unarable land; 283,875 acres or 62 per cent of grass; 83,602 acres or 18 per cent of forest reserves; and 76,084 acres or 16 per cent of village sites, roads, river beds, and hills. From the 292,278 acres of arable land, 26,295 acres or 8 per cent have to be taken on account of alienated lands in Government villages. Of the balance of 265,982 acres, the actual area of arable Government land, 257,580 acres or 96 per cent were under tillage in 1880-81. Of these 252,381 acres or 98 per cent were dry-crop and 5198 acres or 2 per cent were watered garden land.

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Within Khed limits are two large chains of hills one in the north which separates it from Junnar and one in the south which separates it from Mával. Besides these, two smaller ranges of hills cross the centre. These ranges divide Khed into three leading valleys of the Bhima, the Bháma, and the Indráyani. The east is a series of table-lands, divided and crossed by mountains and hills; towards the west as it approaches the Sahyádris, the country becomes still more broken and rugged. Most of the soil is either red or gray.

The Mával or west has little dry crop tillage. Much of the soil can be cropped only at intervals of several years. Rice is the great staple and rent-paying product, the other crops being *náchni*, *vari*, and *sáva* which supply the food on which the bulk of the people live. The east of the sub-division which is fairly level grows the ordinary dry-crops chiefly those that belong to the early harvest. Much of the deep black and brown soil is moisture-holding and yields two crops *bájri* followed by gram. The villages near Khed and Chákan have a large area under pepper, which in low moist places is grown as a monsoon crop. Considerable quantities of potatoes are grown. The husbandry on the whole is good. Manure is regularly used and is so much appreciated that husbandmen bring it back from Poona after disposing of their *javári* straw.

Climate.

The climate is generally good. During the four years ending 1873-74 the rainfall averaged 24·12 inches.

Water.

The rivers Ghod, Bhima, Bháma, and Indráyani water the sub-division, flowing west to east in nearly parallel courses. All have water in pools throughout the hot season.

Wells.

Besides 611 wells used for drinking about 2623 wells are used for watering the land. Of the whole number about 434 are with and 2800 without steps. A well waters from four to six acres and the depth of water varies from two to twenty-four feet. The cost of building a well varies from 10s. to £200 (Rs. 5-2000).

Crops.

In 1881-82, of 257,420 acres, the whole area held for tillage, 30,123 acres or 11·70 per cent were fallow or under grass. Of the remaining 227,297 acres, 4288 were twice cropped. Of the 231,585 acres under tillage, grain crops occupied 194,268 acres or 83·88 per cent, of which 107,856 were under spiked millet *bájri* *Penicillaria spicata*; 28,782 under Indian millet *javári* *Sorghum vulgare*, 16,310 under *rági* or *náchni* *Eleusine corocana*; 11,163 under *sáva* and *vari* *Panicum miliaceum* and *miliare*; 8205 under wheat *gahu* *Triticum aestivum*; 5998 under rice *bhát* *Oryza sativa*; and 15,954 under other grains of which details are not given. Pulses occupied 17,144 acres or 7·40 per cent of which 4329 were under gram *harbhara* *Cicer arietinum*; 4056 under *kulith* or *kulthi* *Dolichos biflorus*; 2349 under *mug* *Phaseolus mungo*; 1399 under *tur* *Cajanus indicus*; 1031 under *udid* *Phaseolus radiatus*; 329 under peas *vátána* *Pisum sativum*; 302 under lentils *masur* *Ervum lens*; and 3349 under other pulses. Oilseeds occupied 13,367 acres or 5·77 per cent, of which 12,381 were under gingelly seed *til* *Sesamum indicum* and 986 under other oilseeds. Fibres occupied 16 acres all of them under brown hemp *ambádi* *Hibiscus cannabinus*.

Miscellaneous crops occupied 6790 acres or 2·93 per cent, of which 3708 were under chillies *mirchi* *Capsicum frutescens*; 428 under sugarcane *us Saccharum officinarum*; 239 under tobacco *tambákhū* *Nicotiana tabacum*; and the remaining 2415 under various vegetables and fruits.

According to the 1882-83 returns farm stock included 383 riding and, 3224 load carts, 7436 two-bullock and 4849 four-bullock ploughs, 44,176 bullocks and 31,664 cows, 1946 he-buffaloes and 10,858 she-buffaloes, 1252 horses, 19,409 sheep and goats, and 783 asses.

The 1881 population returns show, of 141,890 people 138,274 or 97·45 per cent Hindus; 3601 or 2·53 per cent Musalmáns; 14 Christians; and one Pársi. The details of the Hindu castes are: 5599 Bráhmans; 16 Velális, 15 Káyasth Prabhus, and 10 Pátáne Prabhus, writers; 1156 Márwár Vánis, 585 Lingáyats, 487 Gujarát Vánis, 99 Vaishya Vánis, and 35 Komtis, traders; 68,913 Kunbis, 6104 Mális, and 7 Káchis, husbandmen; 1855 Chámhbárs, leather-workers; 1904 Badháis, carpenters; 1298 Kumbhárs, potters; 1225 Telis, oilmen; 1188 Sonárs, goldsmiths; 590 Shimpis, tailors; 468 Koshtis, weavers; 410 Lohárs, blacksmiths; 297 Sális, weavers; 257 Kásárs, glassbangle-hawkers; 95 Pátharvats, stone-masons; 68 Buruds, bamboo-workers; 46 Niláris, dyers; 52 Beldárs, quarrymen; 35 Otáris, casters; 30 Bhávsárs, dyers; 22 Lonáris, lime-burners; 19 Tám bats, coppersmiths; 17 Ráuls, weavers; 16 Ghisádis, polishers; 11 Khatri and 6 Sangars, weavers; one Jingar, painter; 1240 Guravs, temple-servants; 12 Ghadshis, musicians; 1374 Nhávis, barbers; 547 Parits, washermen; 2446 Dhangars, cowmen; 13 Gavlis, cowkeepers; 21,255 Kolis and 220 Bhois, fishers; 294 Rajputs, messengers; 25 Kaláls, distillers; 17 Bhandáris, palm-tappers; 3 Lodhis, labourers; 2 Kámáthis, house-builders; 2465 Thákurs, husbandmen; 1229 Rámoshis, watchmen; 236 Káthkars, catechu-makers; 221 Vadars, stone-cutters; 114 Kaikádis, labourers; 97 Vanjáris, grain-dealers; 12 Bhils, labourers; 11,094 Mhárs, village servants; 786 Mángas, messengers; 182 Dhors, tanners; and 422 Gosávis, 241 Bharádis, 199 Joshis, 171 Gondhis, 128 Jangams, 71 Chitrakathis, 59 Vaidus, 27 Jogis, 27 Joháris, 26 Kolhátis, 22 Mánbhávs, 21 Bhámtás, 16 Vásudars, 13 Bháts, 5 Árádhis, 4 Pánguls, and 2 Tirmális, beggars.

The leading cultivating classes are Kunbis, Thákurs, Kolis, and Mhárs. About sixty per cent of the husbandmen are Kunbis, ten per cent Thákurs, ten per cent Kolis, and ten per cent Mhárs. In the larger villages some well-to-do cultivators, not more than ten per cent, have good houses. Most houses are made of hardened mud with sloping roofs of tile or of reeds. Well-to-do landholders own two to four and a few as many as ten pairs of bullocks and a large quantity of grain in store. The poorer cultivators have grain enough to last them eight months, and for the other four months they have to buy or borrow. About sixty per cent of the cultivators are small landholders, thirty per cent labourers, and ten per cent proprietors with tenants.

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Almost all Khed villages have easy access to Poona, many of them by the Poona-Junnar road passing through the sub-division. Those on the banks of the Bhima and in the east can generally cross into the direct road from Ahmadnagar; others avail themselves of the Álandi road which is always passable by carts. Husbandmen take full advantage of this easy transport, and send to Poona large quantities of grain and fodder or *kadbi*.

The chief market towns are Khed, Chákan, Aihera, Váda, and a few other small places; Aihera is the largest market in the west, a centre whence rice is sent inland and below the Sahyádris.

MÁVAL.
Boundaries.

Mával, one of the Sahyádrí sub-divisions, with the head-quarters at Khadkála lying between 18° 36' and 18° 59' north latitude and 73° 26' and 73° 51' east longitude, is bounded on the north by Khed, on the east by Haveli, on the south by Bhór territory and Haveli, and on the west by Bhór territory, the Pen sub-division of Kolába, and the Karjat sub-division of Thána. Its area is 385 square miles, its 1881 population 62,383 or 162 to the square mile, and its 1881-82 land revenue £7586 (Rs. 75,860).

Area.

Of an area of 354 square miles 230,438 acres have been surveyed in detail. Of these 17,665 are the lands of alienated villages. The rest according to the revenue survey returns contains 138,950 acres or 65 per cent of arable land, 24,762 acres or 11 per cent of unarable, 44,419 acres or 21 per cent of grass, 231 acres or 10 per cent of forest reserves, and 4409 or 2 per cent of village sites, roads, river beds, and hills. From the 138,950 acres of arable land 15,277 or 11 per cent have to be taken on account of alienated lands in Government villages. Of the balance of 123,673 acres, the actual area of arable Government land, 110,889 or 89 per cent were under tillage in 1880-81. Of these 110,862 acres or 99 per cent were dry-crop and 26 acres or one per cent were watered garden land.

Aspect.

Three leading spurs from the Sahyádris cross the sub-division. The largest passes east across its whole length in the south, a second, which though not so high is broader, penetrates to the centre, and the third forms the north-eastern boundary for about twenty miles.

The general features of Mával are like those of other Sahyádrí sub-divisions. Except the range in which are the forts of Visápur and Lohogad the hills which cross it are not perhaps so large as they are elsewhere; the valleys are also generally more open and level. A striking example of this is in that part of the sub-division which is crossed by the road from Poona to Bombay. The level plain begins three or four miles from Khandála and stretching almost to the foot of the hills which overlook the road on each side, it spreads to within a short distance of Vadgaon. The western parts of the Mulshi petty division are more rugged and waving than any other parts near the Sahyádris. The sub-division is fairly wooded.

Red and gray are the leading soils, black being found only on the banks of rivers and large streams. The chief dry-crop products are *náchni*, *sáva*, and *tíl* for the *kharif* or early crops and wheat and gram for the *rabi* or late crops. *Bájri* and *javári* are grown to a small extent in a few villages on the eastern border. The black soil

lands are suited only for late crops. Rice is the crop from which the cultivators pay their revenue. It is for the most part sent to the Poona market. A little goes below the Sahyádris and a smaller portion is kept for retail sale at the great halting places along the line of road, of which Vadgaon and Khandála are the chief. No manure is applied to any lands in Mával except what they receive from the burning of brushwood and grass, a practice which is confined to rice and *náchni* seed beds.

The Indráyani, rising on the western border of the sub-division, passes south-east through its entire length. The Ándhra a smaller stream rises in the north-west of the district and has a course of some seventeen miles before it falls into the Indráyani.

At Talegaon Dábháde a pond covering thirty-seven acres and fifty feet deep holds water all the year round, and waters some garden land. It was built about seventy years ago by Dábháde Senápati. The village ponds of Mundhve, Khandála, Vadgaon, Kusur, and Valvhán also hold water throughout the year.

Besides 486 wells used for drinking about 55 wells are used for watering the land. Of the whole number about 225 are with and 261 without steps. A well waters from ten to thirteen acres and the depth of water varies from one or two feet in Andar Mával to twenty feet in Chákan. The cost of building a well varies from £20 to £120 (Rs. 200 - 1200).

Though rice grows throughout the sub-division the rainfall varies greatly in different parts. It is very heavy close to the Sahyádris, and considerably lighter near the eastern boundary. Hot winds are almost unknown, and the climate generally is cooler than in the east.

In 1881-82, of 111,050 acres, the whole area held for tillage, 47,125 acres or 42·43 per cent were fallow or under grass. Of the remaining 63,925 acres, 27 were twice cropped. Of the 63,952 acres under tillage, grain crops occupied 54,846 acres or 85·75 per cent, of which 14,990 were under rice *bhát* *Oryza sativa*; 14,036 under *rági* or *náchni* Eleusine corocana; 9537 under wheat *gahu* *Triticum aestivum*; 7885 under *sáva* and *vari* *Panicum miliaceum* and *miliare*; 4648 under spiked millet *bájri* *Penicillaria spicata*; 2919 under Indian millet *jvári* *Sorghum vulgare*; and 831 under other grains of which details are not given. Pulses occupied 3613 acres or 5·64 per cent, of which 2678 were under gram *harbhara* *Cicer arietinum*; 440 under lentils *masur* *Ervum lens*; 95 under *tur* *Cajanus indicus*; 76 under peas *vátána* *Pisum sativum*; 21 under *udid* *Phaseolus radiatus*; one under *mug* *Phaseolus mungo*; and 302 under other pulses. Oilseeds occupied 5403 acres or 8·44 per cent, all of which were under gingelly seed *tíl* *Sesamum indicum*. Fibres occupied 10 acres or 0·01 per cent, of which 7 were under Bombay hemp *san* or *tág* *Crotalaria juncea*; and three under other fibres. Miscellaneous crops occupied 80 acres or 0·12 per cent, of which 34 were under chillies *mirchi* *Capsicum frutescens*; 22 under sugarcane *us* *Saccharum officinarum*; and the remaining 24 under various vegetables and fruits.

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MÁVAL.

People.

According to the 1882-83 returns farm stock included twenty-two riding and 2065 load carts, 6213 two-bullock and 813 four-bullock ploughs, 16,523 bullocks and 12,370 cows, 2810 he-buffaloes and 4175 she-buffaloes, 293 horses, 1927 sheep and goats, and sixty-four asses.

The 1881 population returns show, of 62,383 people 59,674 or 95·65 per cent Hindus; 1976 or 3·16 per cent Musalmáns; 612 or 0·98 per cent Christians; 70 Pársis; 50 Jews, and one Buddhist. The details of the Hindu castes are: 2285 Bráhmans; 76 Káynsth Prabhus, 22 Pátáne Prabhus, and 9 Velális, writers; 626 Márwár Vánis, 252 Gujarát Vánis, 155 Lingáyats, 42 Vaishya Vánis, and 5 Agarváls, traders; 32,115 Kunbis and 579 Mális, husbandmen; 1327 Telis, oilmen; 1237 Chámbhárs, leather workers; 535 Kumbhárs, potters; 798 Badháis, carpenters; 489 Sonárs, goldsmiths; 283 Shimpis, tailors; 100 Beldárs, quarrymen; 92 Lohárs, blacksmiths; 84 Buruds, bamboo-workers; 82 Kásárs, glassbangle-hawkers; 52 Jíngars, painters; 30 Bhávsárs, dyers; 26 Ghisádis, polishers; 21 Tábats, coppersmiths; 18 Sangars, weavers; 11 Bhadbhunjárs, grain-parchers; 8 Khatris, weavers; 7 Lonáris, lime-burners; 3 Sális and one Rául, weavers; 2 Otáris, casters; 671 Guravs, temple-servants; 729 Nhávis, barbers; 389 Parits, washermen; 1038 Dhangars, cowmen; 47 Gavlis, cowkeepers; 3630 Kolis and 354 Bhois, fishers; 171 Rajputs, messengers; 78 Kámáthis, house-builders; 4 Kaláls, distillers; 2 Bhandáris, palm-tappers; 538 Rámoshis, watchmen; 361 Káthkaris, catechu-makers; 157 Thákurs, husbandmen; 103 Vanjáris, grain-dealers; 72 Kaikádis, labourers; 66 Vadars, stone-cutters; 8948 Mhárs, village servants; 436 Mángs, messengers; 85 Dhors, tanners; 22 Halálkhors, scavengers; and 135 Gosávis, 94 Bharádis, 46 Jangams, 34 Joshis, 23 Gondhalis, 23 Kolbátis, 13 Chitrakathis, 7 Árádhis, 6 Tirmális, 6 Vásudevs, 5 Bháts, 4 Holárs, 3 Pánguls, 1 Jogi, and 1 Johári, beggars.

Cultivators.

The chief husbandmen are Kunbis, Mhárs, Mángs, Dhangars, Kolis, and Mális. Most of their houses are poor, the walls made of hardened earth occasionally mixed with stone with sloping roofs generally tiled and sometimes thatched with reeds and leaves. The poorest husbandmen own no bullocks. Some have one or two pairs, others as many as eight or ten, one or two she-buffaloes or cows, and some sheep and goats. The better-off cultivators have sometimes considerable stores of grain but most have no more than is required to supply food or seed and to sell or exchange for cloth. Nearly seventy per cent of the cultivating classes are small proprietors, twenty per cent are mere labourers, and the rest proprietors with tenants.

Communications.

The Bombay road passes through the sub-division, and the villages along or at a short distance from the line derive a considerable advantage from the sale of grass for the numerous droves of cart and pack bullocks that daily halt at the different stages on the road.

PURANDHAR.

Boundaries.

Purandhar, one of the southern sub-divisions with its headquarters at Sásvad and lying between 18° 6' and 18° 26' north latitude and 73° 56' and 74° 24' east longitude, is bounded on the north by Haveli and Bhimthadi; on the east by Bhimthadi; on the south by the Vái sub-division of Sátára and the Bhor territory; and on the

west by Bhor and Haveli. It covers an area of 470 square miles, its 1881 population was 75,678 or 161 to the square mile, and its 1881-82 land revenue was £9776 (Rs. 97,760).

Of an area of about 457 square miles 450 have been surveyed in detail. Of these 114 are the lands of alienated villages. The rest, according to the revenue survey returns, contains 166,388 acres or 76 per cent of arable land; 18,720 acres or 12 per cent of unarable; 5952 or 8 per cent of grass; 26,655 or 13 per cent of forest reserves, and 7076 or 3 per cent of village sites, roads, river beds, and hills. From the 166,388 acres of arable land 24,778 or 15 per cent have to be taken on account of alienated lands in Government villages. Of the balance of 141,610 acres, the actual area of arable Government land, 141,503 or 99 per cent were under tillage in 1880-81. Of these 134,039 acres or 94 per cent were dry-crop and 6835 acres or 4 per cent were watered garden land.

Purandhar is hilly, in fact mountainous. The different ranges tend north-east and south-west, dividing it into two valleys along which flow almost parallel streams. The spur of the Sahyádris which is the water-shed between the Bhima and the Nira runs along the northern boundary of the sub-division. Its leading summits are those on which stand the fort of Malhargad and the Hindu temples of Bhuleshvar and Dhavaleshvar. A branch of the same spur fills the south half of the sub-division, the only important peak being crowned by the twin forts of Purandhar and Vajragad. The general level is about 2800 feet above the sea, and the hill of Purandhar is nearly 1700 feet higher, on which about 400 feet from the summit is the fort of the same name. The valleys, chiefly the northern valley, have some fairly level well wooded tracts. Along the streams, especially the Karha, are found small tracts of alluvial soil. Elsewhere, except on the flat tops of some of the hills, the soil is shallow and rocky.

The mode of husbandry is like that in the neighbouring sub-divisions, except that the land is oftener ploughed, the light soils yearly and the heavier black soils once in two years. The husbandmen also show unusual energy in cultivation. Manure is applied to dry-crop lands and the garden lands generally get as much as fifty cart-loads to the acre for sugarcane and twenty to thirty cart-loads for ordinary crops. The manure is the usual farmyard refuse or sheep-droppings. Most villages grow a second crop of gram after the *bájrí* or other early crop has been cleared. The raw sugar or *gul* of this sub-division is much prized for its high quality and firmness which stands long journeys. It fetches about 4s. (Rs. 2) the *palla* of 120 *shers* more than that made in other parts of the district. The special strength of the Purandhar sugar is said to be due to their peculiar practice of keeping the cane in the ground eighteen months instead of twelve. The cane is planted in May or June and cut in November or December of the following year. The chief crop is *bájrí* which covers 48 per cent of whole area under tillage, the next highest is *javári* with 27·2 per cent. Of the whole area under tillage 51·5 per cent are under early and 48·5 per cent under late crops.

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throughout. Half-way from the Bábdév pass on the road to Sásvad another road branches to the fort of Purandhar, but since the Diva road was finished this line has not been much used. Another road, fairly metalled but not bridged, goes from Sásvad to the south-west, and, after passing through the Sápger gorge joins the main road from Poona to Sátára through the Kátraj pass close to the village of Kápurhol in the Pant Sachiv's State. The Kátraj road after passing through some of the south-western villages crosses the Nira not far from the market town of Kikvi. Another made but unbridged road goes from Sásvad to the south, passes through the Pimpla gorge close to the village of Parincha and on to the river Nira not far from the village of Tondla. Another road, leaving the main Diva pass route, close to the village of Belsar, crosses the Bhor pass to the railway station of Urali on the Peninsula Railway and is fit for carts. Of three fair weather roads one leads from Sásvad to Supa in Bhimthadi, and two pass east from Jejuri. The local market towns are Sásvad, Válha, Parincha, and Kikvi. Except Sásvad they are of no great importance. Almost the whole field produce goes to Poona as the numerous good roads throughout the sub-division make the journey easy and speedy. Its thrifty skilful husbandmen and its immediate prospect of unfailing water from the Nira canal and of railway communication with Poona have combined to draw the attention of those interested to Purandhar as perhaps the most favourable part of the Deccan in which to try the experiment of an Agricultural Bank.

SIRUR.
Boundaries.

Sirur, in the north-east of the district lying between 18° 31' and 19° 1' north latitude and 74° 5' and 74° 40' east longitude and about thirty-eight miles long and thirty-six miles broad, is bounded on the north by Junnar and the Párner sub-division of Ahmadnagar separated by the Ghod river; on the east by Shrigonda also a sub-division of Ahmadnagar; on the south by Bhimthadi and Haveli both separated from it by the Bhima; and on the west by Khed and Junnar. One village is detached about five miles from the north boundary on the Poona and Ahmadnagar border. Its area is 578 square miles, its 1881 population was 72,793 or 126 to the square mile, and its 1881-82 land revenue was £13,759 (Rs. 1,37,590).

Area.

Of an area of above 577 square miles 366,589 acres have been surveyed in detail. Of these 64,480 acres are the lands of alienated villages. The rest, according to the revenue survey returns, contains 248,063 acres or 82 per cent of arable land; about 8 per cent of unarable land; 3 per cent of grass; 2 per cent of forest reserves; 4 per cent of village sites, roads, river beds, and hills. From the 248,063 acres of arable land, 4034 or 4 per cent have to be taken on account of alienated lands in Government villages. The whole balance of 234,029 acres, the actual area of arable Government land, was under tillage in 1880-81. Of these 229,862 acres or 76 per cent were dry-crop and 4167 acres or 24 per cent were watered garden land.

Aspect.

Sirur consists of stony uplands seamed towards the centre by rugged valleys, but towards its river boundaries sloping into more open plains. The chief features are low hills and uplands. The

low hills are sometimes rugged and steep; and the uplands have in some cases rich tracts of good soil, and in others are poor and stony with, especially in the south-east corner, gentle wavings passing into a fairly level plain. The country is throughout sparsely wooded. The prevailing soil is a light friable gray, freely mixed with gravel, which requires seasonable and frequent falls of rain to make it yield. The best upland soils are purplish black of suddenly changing depth and very productive even with a comparatively scanty rainfall. The villages lying along the Bhima and the Ghod, especially near their meeting have a fair share of black soil, and black soil is also found in the dips and hollows of other villages. *Bājri* and *jeāri* are the staple crops. Manure as a rule is applied to watered lands, and to a limited extent to dry crop lands. Garden tillage is carried on by means of channels or *pāts* and wells, but chiefly by wells. The fair weather *bandhārās* or dams, 127 in number, are made year after year when the rains are over. Few streams flow till the middle of May and most are dry by the middle of March. In 1881, 164 acres were watered by channels, 424 by channels and wells combined, and 2543 by wells, making a total watered area of 3131 acres. Of the 3131 watered acres 186 were under the richer crops, sugarcane, betel-leaf, plantains, grapes, and other fruits, and the rest under poorer crops, groundnuts, chillies, onions, potatoes, sweet-potatoes, wheat, and gram. The husbandry is similar to, but in many places is more efficient and careful than that practised in other parts of the district. On unwatered land as a rule only one crop is grown, though some tracts with good moisture-holding soil yield a second crop.

The Bhima after forming the southern and its feeder the Ghod after forming the northern boundary of the sub-division, meet at its south-eastern corner, while the Vél entering from the west falls into the Bhima after a course of about eighteen miles. The Kukdi a feeder of the Ghod also touches the extreme northern corner of the sub-division.

The rainfall at Sirur during the twelve years ending 1881 varied from 9.91 inches in 1871 to 23.72 inches and averaged 17.39 inches.

Besides 337 wells used for drinking, about 1620 wells are used for watering the land. Of the whole number about 209 are with and 1748 without steps. A well waters from three to four acres and the depth of water varies from four to twelve feet. The cost of building a well varies from £40 to £100 (Rs. 400 - 1000).

In 1881-82, of 224,126 acres, the whole area held for tillage, 17,434 acres or 7.77 per cent were fallow or under grass. Of the remaining 206,692 acres, 2181 were twice cropped. Of the 208,873 acres under tillage, grain crops occupied 178,945 acres or 85.67 per cent, of which 116,306 were under spiked millet *bājri* *Penicillaria spicata*; 57,239 under Indian millet *jeāri* *Sorghum vulgare*; 4919 under wheat *gahu* *Triticum æstivum*; 68 under *rāla* or *kāng* *Panicum italicum*; 9 under maize *makka* *Zea mays*; and 404 under other grains of which details are not given. Pulses occupied 19,885 acres or 9.52 per cent, of which 7830 were under *tur* *Cajanus indicus*; 2360 under gram *harbhara* *Cicer arietinum*; 942 under *kulith* or

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kulthi *Dolichos biflorus*; 5 under *mug* *Phaseolus mungo*; and 8748 under other pulses. Oil-seeds occupied 7488 acres or 3·58 per cent, of which 878 were under gingelly seed *til* *Sesamum indicum*; three under linseed *alshi* *Linum usitatissimum*; and 6607 under other oil-seeds. Fibres occupied 526 acres or 0·25 per cent all of them under Bombay hemp *san* or *tág* *Crotalaria juncea*. Miscellaneous crops occupied 2029 acres or 0·97 per cent of which 1131 were under chillies *mirchi* *Capsicum frutescens*; 378 under sugarcane *as* *Saccharum officinarum*; 84 under tobacco *tambákhu* *Nicotiana tabacum*; and the remaining 436 under various vegetables and fruits.

Stock.

According to the 1882-83 returns farm stock included 472 riding and 1512 load carts, 1432 two-bullock and 4080 four-bullock ploughs, 27,296 bullocks and 18,255 cows, 517 he-buffaloes and 2183 she-buffaloes, 1484 horses, 38,107 sheep and goats, and 736 asses.

People.

The 1881 population returns show, of 72,793 people 68,674 or 94·34 per cent Hindus; 4036 or 5·54 per cent Musalmáns; 81 Christians; and two Jews. The details of the Hindu castes are: 2159 Bráhmáns; 22 Káyasth Prabhus, writers; 1365 Márwár Vánis, 285 Lingáyats, 214 Gujarát Vánis, 79 Komtis, 44 Vaishya Vánis, and 15 Agarváls, traders; 34,566 Kunbis, 6661 Mális, and 48 Káchis, husbandmen; 1639 Chámhbárs, leather-workers; 710 Badháis, carpenters; 653 Sális, weavers; 648 Kumbhárs, potters; 647 Sonárs, goldsmiths; 582 Telis, oilmen; 549 Shimpis, tailors; 358 Lohárs, blacksmiths; 281 Kásárs, glassbangle-hawkers; 138 Sangars, weavers; 85 Lonáris, lime-burners; 46 Jingars, painters; 41 Buruds, bamboo-workers; 41 Koshtis, weavers; 36 Tábats, coppersmiths; 35 Bhávsárs, dyers; 32 Pátharvats, stone-masons; 16 Ráuls, weavers; 12 Niláris, dyers; 8 Ghisádis, polishers; 4 Beldárs, quarrymen; 362 Guravs, temple-servants; 27 Ghadshis, musicians; 758 Nhávis, barbers; 555 Parits, washermen; 3286 Dhangars, cowmen; 41 Gavlis, cowkeepers; 560 Kolis and 178 Bhois, fishers; 171 Rajputs, messengers; 26 Kámáthis, house-builders; 1717 Rámoshis, watchmen; 274 Vadars, stone-cutters; 131 Vanjáris, grain-dealers; 63 Kaikádis, labourers; 71 Thákurs, husbandmen; 37 Bhils, labourers; 34 Phásepárdhis, hunters; 5548 Mhárs, village-servants; 1514 Mángs, messengers; 73 Dhors, tanners; 43 Halálkhors, scavengers; 420 Gosávis, 151 Joshis, 137 Mánbhávs, 105 Bharádis, 65 Bhámtás, 63 Jangams, 59 Kolhátis, 53 Vaidus, 43 Gondhlis, 40 Chitrakathis, 37 Bháts, 9 Árárdhis, and 4 Vásudevs, beggars.

Cultivators.

The cultivating classes, who form nearly two-thirds of the whole population, are chiefly Kunbis and Mális who are found throughout the sub-division. A few members of other castes till themselves or by tenants. Most husbandmen's houses have walls of hardened earth and mud with flat roofs. In Ghodnadi, Pábal, Kendur, Talegaon Dhamdhere, and other large towns, about fifteen per cent of the houses have tiled sloping roofs and about eight per cent are built of stone. A well-to-do landholder owns three to six pair of bullocks, one or two cows and she-buffaloes, and perhaps a few sheep and goats. A poorer landholder will sometimes have only one pair of bullocks. About five per cent of the husbandmen have

to borrow both cattle and field tools. The poorer husbandmen have barely enough to support their families throughout the year and are forced to work as labourers during the slack season. The better off have the usual grain bins in which they store grain for food and seed. About fifty per cent of the cultivating classes are small landholders, about twenty per cent are proprietors with tenants, and about thirty per cent are labourers. Both Mális and Kunbis engage freely in carting when field work is slack. Some Dhangars weave and spin wool, but their chief calling besides agriculture is tending flocks. Labour and the sale of dairy produce supply the wants of many cultivators.

Sirur is well off for roads. The high road from Bengal through Aurangabad and Ahmadnagar to Poona and the coast passes through the sub-division, entering from the north-east close to the town of Sirur and leaving it in the south-west corner close to Koregaon. Two other metalled roads lead one from Sirur to Khed in the west through Pábal, and another also from Sirur to the Bhimthadi sub-division in the south through the Kedgaon railway station. Eight fair weather roads join the chief towns and act as branch communications between the main or metalled roads. No other sub-division in Poona has such facilities for cart traffic. Though the railway does not pass through the sub-division, five stations between Urali and Dhond are easy of access and at no great distance from the southern border. Of five market towns Sirur, Pábal, Talegaon, Kendar, and Kavtha, the chief is Sirur which is also a cattle market. The weekly sales amount to about £30 (Rs. 300) worth of grain, £30 (Rs. 300) worth of cattle, and £20 (Rs. 200) of steam and handwoven cloth. The chief industries are the weaving of women's robes and turbans which employs ninety-three and the weaving of blankets which employs eight looms. Most of the produce of the looms is used locally, and the rest goes to Poona.

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PLACES.¹

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Places.

ÁMBEGAON.

Ahire, a small village twelve miles north-west of Khed with in 1881 a population of 323, has a Friday weekly market.

Ámbegaon on the left bank of the Ghod river, about twenty miles north-west of Khed, is a small village, with in 1881 a population of 877. The village gives its name to the Ámbegaon petty division whose head-quarters are at Ghode. A mile west of Ámbegaon the Ghod narrows and flows through a fine rocky gorge. A weekly market is held on Wednesday.

In 1673 the English traveller Fryer passed by Ámbegaon on his way to Junnar. Fryer found one Musalmán beggar in the town as all the people had fled from a party of Moghal horse.²

ÁMBEGAON.

Ámbegaon, on the old Panvel-Poona road, is a small market town twelve miles south-west of Khadkála, with in 1881 a population of 653. Except during the rains a weekly market is held on Wednesday. Ámbegaon was formerly the head-quarters of a subdivision.

ÁLANDI.

Álandi, on the Poona-Násik road on the left bank of the Indráyani about twelve miles south of Khed, is a small municipal town, with in 1881 a population of 1754. Álandi is noted as containing the tomb and temple of the great Bráhmañ saint Dnyáneshvar (1271-1300) where a large yearly fair attended by about 50,000 pilgrims is held in November-December.

The Poona road crosses the Indráyani at Álandi by a stone bridge which was built in 1820 at a cost of about £8000 (Rs. 80,000) by Thákurdás Mohanlál Agarwála a rich banker of Poona. The bridge gives a good view of Álandi with its temples, houses, walls, trees, and gardens.³ The village contains about 300 houses. The temple of Dnyáneshvar has three chief gateways, Chandulál's, Gáikvád's, and Sindia's, the last facing the bazár being the chief. The temple enclosure has an arched corridor all round, now divided into compartments and used as dwelling houses. The *mandap* is large and arched and built of stone. It is painted on the inside with scenes and figures from Hindu mythology, and on the outside has the

Temple.

¹ Except the Poona city and Junnar accounts, this chapter has been prepared chiefly from materials contributed by the late Mr. G. H. Johns, C.S.

² East India and Persia, 123.

³ Lady Falkland's Chow Chow, I. 244.

same scenes and figures sculptured in relief.¹ An unwall'd covered way leads from the corridor to the shrine which consists of a vestibule and the tomb-chamber. Over Dnyánoba's tomb is his image three feet high with a silver face and crown and dressed in red clothes.² Behind the image are figures of Vithoba and Rakhmái. The shrine is said to have been built about 300 years ago by one Ambekar Deshpánde and the large *mandap* by Rámchandra Malhár a minister of Sindia about 1760. The west wall and corridor were built about 1750 by the third Peshwa Báláji Bájráv (1740-1761) and the drum-house or *nagárhána* in the west or Gáikvád gate was built about 1840 by Ganpatráv Gáikvád at a cost of £200 (Rs. 2000). About 1725 a descendant of Ambekar Deshpánde built the east and south wall. The balcony over the east or Chandulál gateway was built by Chandulál a famous minister of the Nizám. The north corridor was built about 1750 by Sindia and one Káshiráv. The balcony or drum-house over the north gateway was built about 1800 at a cost of £800 (Rs. 8000) by Báláji Govind one of Sindia's followers.

Álandi has six other temples of Bahiroba, Malappa, Máruti, Pundlik, Rám, and Vishnu. Pundlik's temple is in the river bed. Another object of worship is a masonry wall which is said to have served Dnyáneshvar as a horse.³ The temple revenue, amounting to about £200 (Rs. 2000), is enjoyed by the Guravs who correspond to the Badvá's of Pandharpur. The Guravs have about twenty-one houses and number about a hundred. Besides the income from pilgrims the temple enjoys a Government cash grant of £108 (Rs. 1080) managed by six administrators who are chosen for life by the people. Pilgrims come on the dark eleventh of every Hindu month, but the chief day is the dark eleventh of *Kártik* or November-December when about 50,000 pilgrims assemble. The camping ground for pilgrims is on the outskirts of the village with good natural drainage.

The municipality was established in 1867 and in 1882-83 had an income of £545 (Rs. 5450) and an expenditure of £522 (Rs. 5220). The chief source of income, £470 10s. (Rs. 4705), is a pilgrim tax at the rate of 3*d.* (2 *as.*) a head which gives the number of pilgrims in 1882-83 at 37,640.

Dnyánoba's father was a Deshasth Bráhmaṇ named Vithoba, who lived at Apegaon on the Godávári near Násik. In travelling to different holy places Vithoba came to Álandi then called Alkápur. Here a village accountant named Shidhopant gave him his daughter Rakhmái in marriage. Soon after his marriage Vithoba went to Benares and became an ascetic or *sanyáshi*. When Shidhopant heard that his son-in-law had taken to an ascetic's life, he recalled him, reasoned with him, and admitted him to the life of a householder. The village Bráhmaṇs, believing it against scripture rules that an ascetic should

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¹ Oriental Christian Spectator, VII. 46. A part of Dnyánoba's temple-tomb is said to have been built by the great Váni saint Tukárám who was a great admirer of Dnyánoba.

² Oriental Christian Spectator, VII. 46.

³ See below p. 104.

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History.

return to a householder's life, outcasted Vithoba who went with his four children, three sons Dnyáneshvar Nivruttináth and Sopándev and a daughter Muktábái, to lay his case before the learned Bráhmans of Paithan. The Bráhmans would not have admitted the family into caste but for two miracles performed by Dnyáneshvar to show that they were all four incarnations of Vishnu, Shiv, Brahma, and Lakshmi, and that no expiatory rites were necessary for their re-admission. The two miracles were endowing a he-buffalo with speech and making him recite Vedic *mantras*, and inviting in person the ancestors of a man when he was performing their *shráddh* ceremony. On re-admission Dnyáneshvar returned to Álandi. On the way the Ved-reciting buffalo died and Dnyáneshvar, giving him the name of Mhasoba, buried him with due rites at Kolvádi a hamlet of Ále village sixteen miles east of Junnar.¹ At Álandi Dnyánoba performed his most notable miracle of riding on a wall. Chángdev a reputed saint came to meet Dnyáneshvar riding through the air on a tiger and using a snake for his whip. Dnyáneshvar, not wishing to be outdone by Chángdev, went to the town wall and striding on it caused a part of it to move forward and meet Chángdev. The wall is still shown surrounding a mud temple of Vithoba on the river bank.

Dnyáneshvar was born in 1272 (*Shak* 1194) and is said to have died in his twenty-eighth year at Álandi in 1300. In 1290 he wrote at Nevása in Ahmadnagar his greatest work called after his name Dnyáneshvari, a Maráthi treatise in verse on theogony and metaphysics based upon the well known Bhagvadgita. A book on Dnyáneshvar and other saints called *Bhaktivijaya* was written by Mahipati about 1775.

ÁLE.

Ále, a small market town sixteen miles east of Junnar, with in 1881 a population of 3397, was transferred by His Highness Holkar to the British Government. A weekly market is held on Friday. In Kolvádi a hamlet of Ále a yearly fair attended by 1000 to 1500 people is held on the bright eleventh of *Chaitra* or March-April in honour of Mhasoba or the buffalo-god. The local account of the origin of the fair is that the great saint Dnyánoba (1272-1300) buried here a buffalo-god whom he had taught the Vedas and raised a *samádh* or tomb on the spot. A shrine was afterwards built and a hall added but never completed. In 1827 Captain Clunes notices it as belonging to Holkar, with 300 houses, four shops, wells, and a temple of Máruṭi.²

ÁNE.

Áne, at the head of the Áne pass twenty-five miles east of Junnar, is a *dumála* or two-owned village, with in 1881 a population of 1916, and a weekly market on Wednesday. A well made road passes from Áne ten miles south-west to Belhe.

AVSARI BUDRUKH.

Avsari Budrukh is a small town fifteen miles north-east of Khed, with in 1881 a population of 2778. The town was the headquarters of a petty division till 1862 when the petty division was abolished. The petty divisional office, which is just outside the west

¹ At Mhasoba's tomb a fair is still held on the bright eleventh of *Chaitra* or March-April. See below Ále.

² Itinerary, 22.

entrance of the town, is now used as a school. Within and close to the west entrance is a temple of Bhairav built about a hundred years ago by one Shankarshet a Lingáyat Váni. The hall, which is entered through a broad archway, is elaborately painted inside with scenes from Hindu mythology. The outside of the temple which has several figures on the roof and spire, notably a Ganpati above the entrance arch, is every year re-painted in gorgeous colours. Facing the entrance are two fine lamp-pillars covered with brackets for lights and ending in square capitals adorned underneath with sculptured foliage. Beyond the lamp-pillar is a drum-house or *nagárákhána* on a stone canopy which contains a stone horse on a pedestal.

Ba'ra'mati, north latitude $18^{\circ} 10'$ and east longitude $74^{\circ} 39'$, on the Karha about fifty miles south-east of Poona, is a municipal town and the head-quarters of a petty division, with in 1881 a population of 5272. The 1872 census showed a population of 4975, of whom 4445 were Hindus and 530 Musalmáns. The 1881 census gave an increase of 297 or 5272 of whom 4773 were Hindus and 499 Musalmáns. Besides the petty divisional revenue and police offices Bára'mati has a municipality, a dispensary, and a post-office. The municipality, which was established in 1865, had in 1882-83 an income of £584 (Rs. 5840) and an expenditure of £466 (Rs. 4660). The dispensary was established in 1873. In 1882-83 it treated thirteen in-patients and 4081 out-patients at a cost of £106 6s. (Rs. 1063). In 1637 Bára'mati was included in the territory belonging to Sháhájí the father of Shivájí.¹ Bára'mati was the residence of the Náik banker family which intermarried with the Peshwás and of the famous Maráthi poet Moropant, a Karháda Bráhmaṇ, who flourished in the eighteenth century (1729-1794). In 1792 Captain Moor, afterwards the author of the Hindu Pantheon, described Bára'mati as a large respectable town with strong fortifications. The Karha river divided the town and the best part was protected by a high wall. About a mile to the east was a tract of rich garden land.² In 1802 Fattehshing Máne the general of Yashvantráv Holkar attacked the Peshwa's camp at Bára'mati and routed his army taking all the artillery.³ General Wellesley camped at Bára'mati on the 18th of April 1803 on his way from Seringapatam to Poona to seat Bájiráv Peshwa on the throne. From Bára'mati, to save it from destruction, he made the famous march to Poona of sixty miles in thirty-two hours.⁴

Bedsa, a small village of 220 people in Mával about five miles south-west of Khadkála station on the Peninsula railway, gives its name to a group of two caves of about the first century A.D. The caves lie in the Supati hills, which rise above Bedsa village, at a height of about 300 feet above the plain and 2250 feet above sea level.

The caves may be visited from Kárlé or Khadkála. From Kárlé the way to the caves leads south-east across the railway by a very rough rocky track about six miles east to Pimpalgaon and from Khadkála a walk round the west base of a spur leads about two miles to Pimpalgaon. From Pimpalgaon a footpath leads about 550

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AṆSARI BUDRUKH.

BÁRÁMATI.

BEDSA.

¹ Grant Duff's Maráthás, 56.² Grant Duff's Maráthás, 537.³ Moor's Narrative, 344-345.⁴ Despatches, I. 166.

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feet up a steep hill side to the crest of a ravine at a small temple of Vaghoba. The smoothly topped hill on the right of the temple with the peaked central head is Bhatras and the heavy rugged cliff on the left is Khurva. From the temple the path leads along a rough terrace across some stream beds and up a short steep climb to the caves.

The two chief caves are a chapel or *chaitya* and a dwelling cave or *layana* both of them with very clear traces of being copied from wooden buildings. The chapel is approached by a narrow forty feet passage between two blocks of rock about eighteen feet high.¹ A passage five feet wide has been cleared between the blocks and the front of two massive octagonal columns and two demi-columns which support the entablature at a height of about twenty-five feet. Their bases are of the *lota* or water-vessel pattern from which rise shafts slightly tapering and surmounted by an ogee or fluted capital of the Persepolitan type,² grooved vertically and supporting a fluted torus in a square frame over which lie four thin square plates each projecting over the one below. On each face of the uppermost plate crouch elephants horses and bulls with beautiful and well proportioned groups of men and women riding over them. On the pilaster to the right of the entrance are two horses with a man and woman seated on them. The whole is finely carved especially the mouth and nostrils of the horses. The woman is seated astraddle on the horse, her left hand is raised and her right hand holds her hair. She has large square earrings, a bracelet near the wrist and another near the elbow, and a double anklet, the lower with bells. The man has a globe-shaped ornament on his head. The pillar to the right of the entrance has, on the east face of the capital, two seated or kneeling horses back to back. On the south horse sits a woman, her left hand on the horse's neck, her right fist closed and shaken at the man. The woman wears a square earring a necklace and an anklet. The man faces east and has his left hand turned back clutching a curl of the woman's hair. His right hand is on the horse's neck. He wears a necklace, which is a row of octagonal stones, and on his right arm are four bracelets and on his left two. His waistcloth is folded in bands which hang down the side of the horse. The horse has neither saddle nor bridle. The left pillar has, on the east face, two seated elephants with a woman on the north and a man on the south. The woman is seated on the elephant and is pulled back by the man who draws her by the wrist. The left arm is bent, the hand resting on the elephant's head. The man's left hand drags the woman's right hand and his right hand is broken. The man has no hair on his face. The elephants are very finely carved. They have no tusks which were either of wood or ivory which has dropped away leaving holes. The left or south pilaster has a horse on the east and

¹ The long passage in front is left to get sufficiently back to get the necessary height for the front or facade. The blocks on either side hide the greater part of the front. Fergusson and Burgess' Cave Temples, 229.

² The pillar and pilaster to the west are much closer fluted and more like Ashok pillars than the pillar and pilaster to the east. The top of the pillar below the capital is clearly Assyrian.

a bull on the west. On the bull, which is finely carved, is a seated woman with her left hand on the bull's neck and her right hand on the man's shoulder. The man looks east; his left hand is on his left thigh and his right hand on the horse's neck.

The west or inner face of the right pillar has two elephants. On the north elephant is a woman seated bare to the waist. She wears heavy square earrings, a large folded necklace hanging to the breasts, a waistband, and an anklet. Her right hand rests on the elephant's temple and her left hand clutches the man's turban. On the south, that is the left, elephant, to one looking out of the cave, is a woman in front and a man behind, both looking west that is facing the relic-shrine. The woman has her left hand near the elephant's ear and her right hand on the man's neck. The man's right hand holds the woman's left arm to keep her from dragging off his turban. His left hand is near the waist of the woman.

The west or inner face of the left pillar has two horses. A woman is seated on the north horse and a man on the south horse. The woman's left hand rests on her hip and her right hand is raised above the horse's neck. The man's left hand is on the horse's neck; his right hand catches the woman's hair. Comparing the inner faces of the two pillars, on the left pillar the man tries to carry away the woman and on the right pillar the woman tries to take away the man.

The veranda or porch within the pillars is nearly twelve feet wide and in front 30' 2" long with two benched cells projecting somewhat into it from the back corners and one in the right end in front, with, over the door, an inscription in one line recording:

'The gift of Pushyanaka, son of A'nanda Sethi, from Na'sik.'

Inscription 1.

The corresponding cell in the opposite end is only begun. Along the base of the walls and from the levels of the lintels of the cell-doors upwards the porch walls are covered with the rail pattern on flat and curved surfaces, intermixed with the *chaitya* window ornaments but without any animal or human representations. This and the entire absence of any figure of Buddha show the early or Hináyana style of the caves, probably of about the first century after Christ.

The door jambs slant slightly inwards as do also the inside pillars, another mark of its early age. The interior is 45' 4" long by 21' wide. The gallery in the sill of the great window extends 3' 7" into the cave, which, besides the two irregular pillars in front, has twenty-four octagonal shafts, 10' 3" high, separating the nave from the side aisles 3' 6" wide. Over the pillars is a fillet 4" deep and then the triforium about four feet high. All the wood work has disappeared though the pegs that kept it in its place may still be seen.¹ On the pillars, as late as 1861, could be clearly traced portions of old painting chiefly of Buddha with attendants; but the caves have since been

¹ The wood work would seem to have disappeared within the last twenty years. In 1844 (Jour. Bom. Br. Roy. As. Soc. I. 438) Westergaard describes the cave as ribbed, and about 1861 a writer in the *Oriental Christian Spectator* (X. 17-18) found fragments of timber lying on the floor.

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whitewashed and no trace of the painting is left.¹ On five of the right pillars are carved Buddhist symbols. The sixth pillar from the entrance has, about ten feet from the ground, a central and two side lotus symbols. The seventh pillar has a central wheel of the law and side flowers. The eighth pillar has a central symbol with, above it, a Buddhist trident and below two lotuses. The ninth pillar has two taurus signs above and two lotus signs below. The tenth pillar has a sun-like circle for the wheel and trident and a lotus.

The *dāghoba* or relic shrine has a broad fillet of rail ornament at the base and top of the cylinder from which rises a second and shorter cylinder also surrounded above with the rail ornament. The box of the capital is small and is surmounted by a very heavy capital in which, out of a lotus bud, stands the wooden shaft of the umbrella. The top of the umbrella has disappeared. The relic shrine is daubed in front with redlead and worshipped as Dharmarāj's *dhera* or resting-place.

Leaving the chapel and passing a well near the entrance about twenty paces off is a large unfinished cell with in its back a water cistern. Over the water cistern is an inscription in three lines of tolerably clear letters which records :

Inscription 2.

'The religious gift of Maha'bhoja's daughter Sa'madinika, the Maha'devi Maha'rathini and wife of A'padevanaka.'

Close by the unfinished cell is cave II. a *vihāra* or dwelling cave but unique in design with an arched roof and round at the back like a chapel. Outside, one on each side of the entrance, are two benched cells. The entrance is 17' 3" wide with a thin pilaster 3' 5" broad on each side. Within the entrance the cave is 18' 2" wide and 32' 5" deep to the back of the apse and has eleven cells all with benches or beds. The cell doors have arches joined by a string course of rail pattern and, in a line with the finials of the arches, is another similar course. The doors have plain architraves and outside each architrave a pilaster. In the walls between the doors are carved false-grated windows. The whole cave has been plastered and was probably painted, but it is now overlaid with a coating of smoke. In the back wall of the cave in a niche is a figure of the goddess Yemmai thickly covered with red paint. A *sati* stone lies against the wall, a little to the right.

Beyond this and under steps leading up to the left is a small cell and in the stream beyond is a small open cistern (7' x 3' 6") with sockets cut in the rock. About thirty feet beyond is another plain room about 14' 8" square with a door seven feet wide.

On the rock behind a relic shrine or *dāghoba* a short distance from Cave I. is a weather-worn inscription in two lines which records :

Inscription 3.

The *stupa* of Gobhuti, native of Ma'rakuda, an A'ranaka (and) Pedapa'tika. Caused to be made by Asa'lamita Bhata, inhabitant of.

¹ About 1861 the roof had traces of indistinct paintings. The pillars were richly and elaborately painted on a ground apparently of lime. The proportions and expression of the figures was admirable. On one side of the pillars was a figure holding a sword and on another a figure with a square white fan. On another pillar was traceable part of a cornice very minutely painted with flowers and birds, one of the birds as fresh and perfect as if fresh painted. Oriental Christian Spectator, III. 17.

Belhe, twenty-one miles south-east of Junnar, is a large village with in 1881 a population of 2816 and a weekly market on Mondays. Belhe belongs to a Moghal family who held a high position in Junnar in the seventeenth century and who still enjoy the title of Nawábs of Belhe. They have married with the Nawábs of Surat and the present proprietor is the son-in-law of Jáfar Ali the late Nawáb of Surat. They have a large mansion in Junnar town which is entered by a fine gateway.¹ To the south-east of Belhe, near the Musalmán burial-ground, is a Hemádpanti well. The well is about twenty yards square and is entered by two opposite flights of ten steps each. The walls have eighteen canopied niches four each on the sides with steps and five each on the other two sides. The niches (3' x 1' 6" x 1') are square headed with carved side pillars and a finial consisting of a canopy knobbed at the top. The south wall has a worn-out inscription. Close by the well is a Pir's tomb where a yearly fair or *urus*, attended by about 1000 people, is held on the second day of the bright half of *Chaitra* or March-April.

Bhāja, a small village of 291 people in Mával about seven miles south-west of Khadkála and about two miles south of Kárlé railway station, has a group of about eighteen early Buddhist caves of about the second and first century B.C. A rough road leads about two miles south of the Kárlé rest-house to Bhāja. The caves are about 400 feet above the village in the west face of a steep hill.

Beginning from the north the first is apparently a natural cavern thirty feet long and slightly enlarged. The next ten are plain cells. Cave VI. is an irregular cell much ruined and half filled up. The hall is irregular about fourteen feet square with two cells on each side and three in the back wall with *chaitya* window ornaments over all the cell doors. Over the right side cell door in the back wall is inscription one recording :

'The gift of Ba'dha' (Bodhi) a ploughman's wife.'

On the back wall of cave IX. is a frieze projecting 2' 2" with four *chaitya* arches joined by the rail pattern. In front of the cave was a veranda which seems to have had pillars with animal capitals. A fragment of the base of a pillar is left as also a broken capital with animal figures upon it.

Cave XII. the *chaitya* or chapel is the best in the group, one of the most interesting in India, and, according to Dr. Burgess, one of the most important to be found anywhere for the history of cave architecture. The cave is fifty-nine feet long by about twenty-nine feet wide with a semicircular apse at the back and having an aisle 3' 5" wide separated from the nave by twenty-seven plain octagonal shafts 11' 4" high. The pillars rake inwards about 5" on each side, so that the nave is 15' 6" wide at the tops of the pillars and 16' 4" at their bases. The *dāghoba* or relic shrine is eleven feet in diameter at the floor and the cylinder or drum is four feet high. The dome is six feet high and the box upon it is two storeyed, the upper box being hewn out 1' 7" square inside with a hole in the bottom 1' 8" deep and 7" in diameter. The upper part of the box or capital is of a separate stone and hewn out, showing clearly that it held some relic. On four

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Inscription
1.

Cave XII.

¹ Details are given below under Junnar.

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Cave XII.

of the pillars are carved in low relief seven ornaments or Buddhist symbols. On the left of the seventh pillar is a symbol formed of four tridents round a centre which perhaps contained a fan with buds and leaves at the corners. On the eighth pillar, on the right side are two flowers and what looks like a fan and on the left side a posy of holy flowers.

The roof is arched, the arch rising from a narrow ledge over the triforium 7' 5" above the tops of the pillars and 26' 5" high from the floor. The roof is ribbed inside with teak girders the first four of which, and parts of some of the others, have given way or been pulled down. The front must have been entirely of wood and four holes are made in the floor showing the position of the chief uprights. There are also mortices cut in the rock showing where one of the chief cross beams must have been placed, probably to secure the lattice work in the upper part of the window. The front of the great arch is full of pin holes in three rows, about 170 in all, showing beyond doubt that some wooden, probably ornamental, facing covered the whole of the front. The figures on the front are a female figure high up on the left much weatherworn but with a beaded belt about the lions; two half figures looking out at a window in the projecting side to the right of the great arch and on the same side the heads of two others in two small compartments and on a level with the top of the arch. By the side of Cave XII, but with the line of its front coming out to the south at a small angle, is Cave XIII, the front quite gone and probably of wood. The cave (30' x 14' 6") has a cell in each of the back corners and three in the back wall. Each cell has a latticed window. The left cell has a fastening on the door as if for a lock or bolt. The right cell has an arched door and a stone bench. Of the back wall cells two on the sides have a single bench and the middle cell has two with a small recess under each. Over the doors of all the cells is the *chaitya* arch joined by a frieze of rail pattern. Over the front of the cave are ornamental arches and a double course of rail pattern. Close to Cave XIII., and facing a little more to the north, is cave XIV. (6' 8" x 25' 6") with one cell at the back and three on each side. The front cells have double beds with a recess under each; the second on the left has no bed but a square window and the third on the right has no bed but leads into an inner cell with a stone bench. Cave XV. is above Cave XIII. and with Cave XVI. is reached by a stair to the south of Cave XIV. It is a small dwelling cave (12' 6" x 10') with a bench on the right and two semicircular niches 2' 8" wide with arched tops surmounted by the *chaitya* arch. At the back are two benched cells. The front wall is gone; the terrace in front was about five feet wide and probably, as shown by holes in the roof, framed in wood work and projecting forwards. The front above this cave and cave XVI. is carved with thin *chaitya* arches and the rail pattern. Cave XVII. reached by a descent from caves XV. and XVI. is a small dwelling cave (18' 6" x 12' 6") with three cells at the back and two at the right, one of them with a bench. There is also a bench in the left end of the hall and an irregular recess or cell. On the right, near the door of the second cell, is inscription two in two lines which records:

Cave XV.

Near the cave are two wells in a recess and over them is inscription three in two lines which records :

'The religious gift of a cistern by Vinhudata, son of Kosiki a great warrior.'

At some distance along the scarp is a large excavation containing a group of fourteen relic shrines or *dāghobās* of various sizes cut in the rock. As their inscriptions show, they are the tombs or *thupos* of monks. All have the Buddhist rail pattern round the upper part of the drum. Five of them are under the rock and vary in diameter from 6' 3" to 4' 8" and of these two in front have the relic box only on the dome while the three behind them have also heavy capitals, the largest on the left joined to the roof by the stone shaft of the umbrella, while, over the other two, the circle of the umbrella is carved on the roof with a hole in the centre over a corresponding hole in the capital, evidently to insert a wooden rod. Of the nine *dāghobās* outside the rock roof, the first to the north has a handsome capital 3' 8" high and very elaborately carved. As most of the other *dāghobās* are broken, it cannot be said how they were finished except that the eighth and possibly others were of the plain box form without any cornice. In four of the capitals under the roof are holes on the upper surface as if for placing relics and two have a depression round the edge of the hole as if for a closely fitting cover.

On the second *dāghoba*, going from north-east to south-west, in the front row is a weather-worn inscription in one line recording :

'The Thupo of the venerable reverend Dhamagiri.'

On the base of the third *dāghoba* is inscription five in one line recording :

'The Thupo of the venerable reverend Ainpiknaka.'

On the base of the fourth *dāghoba* is inscription six in one very indistinct line recording :

'[The Thupo] of the venerable reverend Sanghadina.'

On the capital of one of the *dāghobās* under the rock is inscription seven in one line recording :

'The venerable reverend.'

There is an eighth inscription much weather-worn and difficult to read on the dome of the large relic shrine which stands first in the front row.

Farther along the hill scarp is a small chamber, with a cell at the right end, much filled up but with a frieze, ornamented by female figures and relic shrines in high relief, supporting a moulding with relic shrines in half relief and with an arched roof only half of which remains. On the wall are some curious sculptures. Farther along the hill scarp, under the first waterfall, is a small empty round cell ; under the second is a large square room with three cells at each side, partly filled and much ruined ; under the third waterfall is a small round cell with a relic shrine.

In 1879 a very old and most interesting cave was discovered in the Bhāja scarp further to the east. When first found the cave was filled nearly to the roof of the veranda with mud and earth. The veranda pillars and the sides of the entrance doors are broken away. The cave faces north and is a small dwelling cave with a somewhat irregular hall (16' 6" x 17' 6"). There are two cells in the inner wall one

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of them with a stone bed and two in the east wall. The cave has three other cells, a large cell with a stone bed at one end of the veranda and two smaller with benches at the other end. At one end is a pillar and pilaster with bell and pot-shaped capitals. The pillar and pilaster are surmounted by fabulous animals, human female busts with the bodies of cows. The cave has some remarkable sculptures in the hall and veranda.

On the left wall of the cave is a standing male figure (5' 9" × 2' 8") with lips compressed, no face hair, and feet carved as if walking towards the right. The legs are crossed, the right leg brought behind the left leg. The left hand holds the hilt of a heavy thick dagger that is tied on the left hip. The right hand grasps a spear. The headdress is curious and heavy. The hair is rolled into a big dome. There are heavy earrings with five rings and a heavy double necklace. On the upper arms is a broad belt with pointed side plaits. On the lower arm are five bracelets. The figure wears a waistcloth. Over the right shoulder is the sacred thread. The feet are bare. The dagger on the left hip is heavy and broad-bladed; the spear has a head like a modern spear, and a knobbed head on the ground like a mace. The other figure (3' 7" × 1' 6") on the left wall is also standing. It holds a spear in the right hand and the left hand rests on the waistband. A shouldercloth is thrown over the left shoulder. The hair is tied in a dome which is not properly finished. In the back wall of the cave below is a small figure holding up the seat and on the right side is another small figure.

Veranda
Sculptures.

In the left end of the veranda the small central pillar has a capital carved into figures, a horse below and a woman from the waist up. The right hand holds up the roof. The figure has a curious headdress as if the hair was done up with wreaths of pearl, and big earrings, double necklace, and hanging stomacher. The right corner of the capital is another female centaur with triple and fivefold bracelets. Between the earrings is a female head. The figures at the side of the capitals are like the sphinx in the Kārle chapel cave. In the corner are more centaurs male and female with different headdresses and not holding up the roof.

In the front wall on the left is a standing male figure with the hair tied into a great domed headdress. He holds a double spear in his left hand which is held to his breast and his right hand rests on the handle of a broadbladed *kukari*-like dagger. Below the sheath of the dagger show the ends of the double spear. The case of the dagger is tied on with a cloth. On his upper arms great ornaments stretch from near the elbow to the shoulder. In the ears are huge earrings and round the neck is an elaborately carved necklace. Many threads are gathered together with a plate or *māḍalia*. Above is a double necklace one of them with plates, the upper with beads like an amulet. The earrings are very heavy like a snake with seven coils. The face is broken. The figure wears elaborate bracelets in four sets of four rows each fastened into plates. A shouldercloth is drawn over the left shoulder and round the waist is a thick waistcloth with many folds. There seem to be other skirts like a kilt.

The middle figure is a man with much bushy headdress different from the last. He wears a necklace of big beads and below at the

breast a double necklace. He wears a shouldercloth or perhaps a sacred thread. His right hand held a dagger of which the case remains. Below a waistcloth falls nearly to the right ankle and to the left knee. His left hand held two spears of which the lower ends remain.

On the right are three figures; a standing male with a headdress like the first figure, the hair seeming to fall down the right shoulder. The figure wears a big hanging necklace; the earrings are different from the first figure but broken. There is a third necklace like a rich band, one side shown on the right chest and the other side showing on the left. Behind the back is a quiver stocked with arrows. In his right hand is a bow and his left hand is on a dagger tied to his left hip. His feet are bare. His waistcloth hangs in heavy full folds. To the right of this figure is a window of stone lattice work and below the window to the right are a male (1' 7" x 1' 2") and a female demon (2' 2" x 1' 2"). The female demon is big and fat with staring eyes and a tremendous mouthful of teeth; in her raised right hand is a hammer. The male demon to the right is smaller and in trouble, his right hand being eaten by some large animal with crocodile-like jaws. Above the male demon is a man riding a horse, his feet in stirrups. He wears a necklace of great rows of beads. The horse has a jaunty or *chhoga* headdress. The rider holds the reins in his right hand and a spear in the left. His right foot is in a stirrup. A demon holds up the left hind and front feet of the horse. Below the horse's belly is a man like a king. The group seems to represent a demon carrying off a king. On the right a king stands in a chariot like a Greek car drawn by four horses. He wears a double necklace like flowers, and a handsome headdress. With him in the chariot are two women, one behind him holds an umbrella the other in front has a flywhisk. They have rich ornaments and waistbands. The horses are treading the female demon who lies face-down. In the back ground is a chief. To the right is another curious group. Below, near the lower left corner, is a chief seated one leg on the seat, the other hanging down; and close by on the very left is a sacred tree hung with garlands and rail at the foot. Close to the king's left a woman brings a spittoon and a water-pot; behind is a woman with a flywhisk and a man. Below is a group, a man playing a stringed instrument and a woman dancing. To the right of the tree is some wild animal perhaps a hippopotamus and below is a fallen bullock and further to the right a great crocodile's head. Above a woman with a horse's head clutches the shouldercloth of a man on the left and is carrying him off. A little above are two small elephant-like heads, a tiger eating a deer or a cow, and a small elephant gnawing at the foot of a big elephant, the central figure in the group. Above a small elephant kills a tiger and over it is a tree perhaps the *Acacia cirisa*. Higher to the left, above the seated king, is a sacred tree with many male and female figures on it, the men with headdresses like peaked nightcaps. Above, on the left, a male figure floats down, and from the right comes up a man with a dagger in his right hand. On the large elephant which forms the central figure in the group rides a great king. Round his neck great garlands have been hung, which

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Mural.*

fall to his feet, and his arms, nearly up to the elbow, are encircled with bracelets of flowers. His right hand holds the elephant goad and his left hand is raised to his chest and grasps the flower garland. Behind him sits a small male figure with a coat and a striped waistcloth and a cloth wound round his face under the chin. In his hands he holds a double stick and a flag with a Buddhist trident above it. There is a man behind the elephant and something else like a tree. The elephant moves along carrying in his trunk an acacia tree torn up by the root.

The group on the end wall are the demons attacking the king and beating him. Then on the side wall comes Lord Buddha in his chariot and crushes the demons. The big group seems to show the state of things before Buddha taught. The kings enjoy themselves with playing-men and dancing-women and all the animal kingdom is at strife one beast preying on another. Above, Buddha, the peaceful conqueror, unarmed and adorned with flowers, brings all to order.¹

On the inner wall above the door is a frieze of alternate topes and figures holding up the roof. The topes are somewhat like the Amrāvati tope. On the left side walls under the centaurs is a frieze close to the ground. In the left corner is a bullock, then a winged horse or bullock, next a standing man with his hands raised above his head. Then comes a chief-like or important personage well dressed on a horse his bare feet in stirrups. Then follow three men one above the other, then a man with both his hands raised over his head. Then two bulls goring a fallen male figure. The headdresses in the cave are like those in the Bharhut Stupa in the Central Provinces about a hundred miles north-east of Jabalpur, though the ornaments of the Stupa are not so old.

From the position of the cave in a place not nearly so well suited for a cave as the big one (XII.) it looks as if Cavé XII. was first made.

BHAVSARI.

Bhavsari or **Bhosari**, also known as Bhojpur, is the first stage on the Nāsik road about eight miles north of Poona. It stands on slightly rising ground in a bare rocky upland, perhaps about a hundred feet above the level of Poona. The village is of considerable size with small houses and to the north a large pond. The Poona-Nāsik road passes north and south about a hundred yards to the east of the village. The place is remarkable for a number of large rude stone enclosures to the east south and west of the village.

*Rude Stone
Enclosures.*

In the space between the Poona-Nāsik road and the village, the foundations of a wall of large rough stones enclose a large plot of ground. According to the villagers this was the village *kol* or citadel, but the example of Khandoba's enclosure, about 300 yards to the south-east, and of other enclosures to the south and the south-west of the village shows that the space enclosed by this wall was set apart for funeral or other religious purposes. Inside of the line of the enclosing wall are the remains of three mounds from three or four to about seven feet high. The mound to the east, close to the road, is known as Kālkūi's temple. It is about three or four feet high and about twelve paces square and is covered with stones most of them

¹ Compare Fergusson and Burgess' Cave Temples, 513-523.

rough but one hollowed as if for a conduit or water-pipe. In the south-west of the enclosure is a mound about six feet high which is known as the mosque and seems to have traces of modern building; and a few paces to the north is a lower mound, two or three feet high, which looks like an old burial mound.

A few paces to the south-west of the mosque heap, leaning against a wall, is a fairly preserved battle or hero stone. It has a funeral urn at the top and below five panels of carved figures. In the lowest panel at the foot a man lies dead and above his body are three cows showing that the hero of the stone lost his life in a cattle raid. In the next panel on the visitor's left a man with a spear fights two men on the right with shields and swords. In the panel above is Shiv's heaven with the hero in the centre and *apsarās* or heavenly damsels dancing at the sides. In the top panel the hero in heaven worships the *ling*. To the west of a rest-house, a little further to the south-west, are two standing stones one of them 8' 6" × 3', and about twenty-five paces further west are two more about seven feet high. Passing northwards by the east of the village and along the south bank are several small shrines some of them of large rough stones. On a bank in the north-west corner of the pond are three battle or hero stones. The stone to the east, which measures 3' 10" × 1' 7" × 1', is covered with redlead. It has an urn on the top and three panels of carving below. On a band of stone about two inches broad, below the urn, are letters of the tenth century but too worn to be read. Below the figures are clearly cut and well proportioned. In the lowest panel are four cones and a prostrate human figure; in the panels above a man on foot with bow and arrows fights three footmen armed with spears and bows and arrows and three horsemen behind. In the top panel on the left a man and woman worship something like a water-pot and on the right another man worships. The carvings on the two other battle-stones are too broken to make out. To the west of the pond and on the northern bank are some patches of ground thickly strewn with boulders. But as far as they were examined they showed no signs of artificial arrangement. Returning along the south bank of the pond and passing about 150 yards along the road on the right close to the road a complete wall or row of rough stones, several of them measuring about four feet by three feet and six inches thick, encloses a plot of ground about thirty-five feet square, the ground within the enclosure being no higher than on the outside of it. Near the centre is a grave of dressed stones apparently more modern than the enclosing wall. About two hundred yards to the southeast is a small whitewashed shrine of Kānhoba, a form of Krishna who, on the dark eighth of *Shrāvan* in August-September, enters into his worshippers and makes them dance. To the east is a line of rude graves belonging to Kānhoba's worshippers most of whom seem to be Chāmbhārs and Mbārs. The ground to the south of this shrine and west nearly to the road is strewn with lines and enclosing walls of big stones, sometimes a small circle surrounded by a large square and with an occasionally solitary standing stone, and here and there a small built shrine. Close to Kānhoba's temple, a little to the south, is a small shrine made of four big stones, two side, a back, and a roof. It is open to the east and measures 5' 7" long by 3' 6" broad and

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6' high. At the back are about twelve small round stones sacred to the goddess Satvái. The shrine is apparently modern but is interesting from its likeness to some of the rude stone tombs and shrines which have been found in the South Deccan and on the Malabar coast. A few paces to the south is an upright pillar-like stone 4' 3" out of the ground and with faces about eighteen inches broad. Close to this standing stone seven large blocks of trap enclose a circle about twelve feet in diameter. Another of the enclosures is about thirty-eight feet square. Passing several more enclosures, some of them with small modern shrines to Mariái or Ghoda Satvái, about 200 yards to the south-east, is one of the best preserved of the enclosures. It measures about 170 feet east and west by 110 feet north and south. The wall is about four feet broad of undressed stones, many of them roughly round and a foot or two in diameter, and at intervals larger stones about three or four feet high and three feet broad. Near the middle of the east face is a gate with the large stones as pillars. They are about five feet apart and stand about six feet out of the ground with four faces varying in breadth from a foot to a foot and a half. About six yards to the west of this door and about sixteen feet apart are two low mounds with plinths of great rough stones (4' x 3' and 3' 6" x 2') piled in three or four layers raised inside two or three feet above the outside level. The mound on the right is roughly fifteen feet square with stones as much as 4' 5" by 3' 9" and heaped inside with earth and a few stones about two feet higher on the outer level. The centre of this mound was opened and dug about four feet deep, two through earth and two through hard yellow *murum* mixed with lime nodules to rock. Near the level of the ground there was a piece of teakwood about 18" long, rough and like a large tent peg. A fragment of a green glass bracelet, appearing the same as the present glass bracelets, was the only article found. The left-hand mound was also opened and dug about five feet deep. The part above the surface of the ground was full of large stones. Below the surface, for about 18" in the centre, it was soft earth and *murum* as if it had been dug into before. There were also several lime nodules the same as in the right-hand mound. Among the *murum* and lime nodules were found pieces of bones some of the teeth. There were no traces of pottery. Another foot deeper was rock. About three paces to the north of the right-hand mound there seem to be traces of a mound but the middle has been removed and in its place a roughly square building is set up as a tomb. About four paces towards the north wall is a small square about five feet of stones with a big stone in the centre like a rough tomb. About nine paces west of the two mounds, near the centre of the enclosure, is the base of a mound or grave about eight feet square. The base stones are still in their place, the rest are piled into a cairn. The top of the cairn is hollow and in the hollow is a slab about 18" by 6" with a human figure roughly carved on it and covered with redlead. It is a spirit or *vir* who comes into men. About a yard further west, on a raised platform about five feet square, is a stone carved with two pair of feet. There is also a seated image with the legs crossed and the hands in front of the chest as if in the teaching position. This is Hegadi Pradhán, the minister of Khandoba, whose platform stands to the east of Khandoba's temple as the Nandi

platform stands to the east of Mahádev's temple. About six paces to the south is a small tomb about six feet square. About nine paces to the south is another square ($44' \times 15'$), an outside line of stones about four feet broad and the inside level with the ground and bare. The centre was opened and dug about two feet below ground level but nothing was found. It seems to be the site of a temple or shrine rather than a burial mound. About fourteen paces west of the central pair of tombs is a shrine of Khandoba about twelve feet square with, in front to the east, a space about fifteen feet square enclosed by a wall of rough stones about three feet high. The shrine is built on an old mound which seems to have been round or oval. On each side of the shrine-door are fragments of two old carved pillars. The lintel and side posts of the door are also old and carved with two or three rows of elegant but much worn tracing. The dome of the shrine, though modern, is in the cross-corner style. Near the centre of the floor is a small *ling* and near it a small bull. In the back wall is a centre figure of Khandoba with Bânái on the visitor's right and Mhálisa on the visitor's left. There are a few other figures of attendants. Passing across the main road to the south of the village stretch low rolling hillocks blackened with large boulders. A large number of the boulders have been broken by Beldárs and carried away, but many remain. The arrangement is confused and the lines are irregular and with many gaps, but there is enough to show that almost all of them are arranged in walls enclosing large spaces, in many cases with inner enclosures, and in a few of the inner enclosures some large pointed standing stones and low mounds inside. One of these mounds was opened and dug through earth and *murum* about three feet below the surface to rock but nothing was found. Still these stones are in great numbers and of large size ($3' \times 3'$ or $4' \times 2'$) and almost all the lines of stones bear traces of arrangement and apparently belong to some old burial monuments. Low mounds stretch to the westmost of them, topped with a thick cluster of boulders generally with one or two large pointed stones. Fresh earth-marks on some of these stones show that the circles have been lately repaired or completed and that they are used as cattle-pens or stack-yards. Others seem to be old and are arranged round a shrine or a rude painted stone. On the top of one hillock is an enclosure of big stones thirteen paces by ten, with an inner enclosure of smaller stones ($12' \times 7'$) with a long low stone at the west end smeared with redlead and worshipped as Mhasoba. About fifty paces to the north is one of the quaint shrines made of four stones, side and back stones and a flat roof resting on them. Inside is a stone about $18''$ high daubed with red paint, roughly shaped as the home of Chedoba. About a quarter of a mile further west beyond a belt of rich lowland are more boulder-strewn knolls. The stones are arranged in large enclosures containing small circles or squares many of them marked by some specially large standing stones. They stretch to the west and to the north-west for many hundred yards. According to one of the villagers they are the sites of the houses when the village was a city in the times of the Gavli kings. But they are too irregular and the enclosures intersect each other too much to be either the sites of

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houses or cattle-pens. On another knoll about 200 yards north, with an enclosing circle, is a small stone temple of Mahádev with a fragment of a pillar near the gate of the enclosure wall and inside of the enclosure an old well-carved but broken bull. A few paces east of the temple enclosure among some tombs is a curious shrine, a large flat stone resting on three large pointed stones. It is said to be a tomb. About half a mile to the north-east of the village are several low hillocks strewn with boulders. At a distance they look much like the boulder-covered hillocks near the village, but examination shows that the stones are in their natural position, apparently the ruins of a weatherworn knoll. Though the stones are of much the same form and size as those nearer the village, unlike them they show no signs of being picked out, arranged, or set in the ground.

As far as they have been examined none of the stones in these mounds, lines, or walls have any writing or any other sign of the chisel. The discovery of pieces of bones in one of the mounds supports the view that these circles and heaps of stones and the solitary standing stones are funeral monuments. Without letters or the discovery of further relics it is impossible, even within wide limits, to fix the age of these monuments. There seems no reason to doubt that they are old, certainly older than the Musalmáns, and probably older than the Siláháras or the Yádavs (850 - 1310) because the carving of battle-stones was the form of monument which was then in fashion. These monuments were almost certainly raised by rude people in honour of the dead. From the great number of the enclosures this would seem to have been a favourite place for commemorating the dead. And the absence of any signs of a mound in many cases and the want of any relics in several of the mounds suggest that some of these monuments are empty tombs raised to people whose bodies were buried or burnt in some other place. The carved battle-stones show that till Musalmán times Bhavsari continued a favourite place for commemorating the dead, and the number of shrines to Satváí, Khandoba, Mhasoba, Chedoba, Vir, and other spirits seems to show that the village is still specially haunted by the dead.

An inscription on a rough stone attached to a wide burial mound in Sopára near Bassein showed that the mound was raised about B.C. 200 in honour of a person of the Khond tribe. Khond is the same as Ghond and apparently as Kol. It remains as Kod a surname among Thána and other Kunbis and Maráthás. As far as is at present known the name does not occur in the North Deccan. The mention of Kods in the Sopára stones, and the reverence for the dead which is so marked a characteristic of the Bengal Kols and the Godávari Kois, suggest that these rude monuments belong to the Kol or Kolarian underlayer or base of the Deccan population. Stone monuments like those at Bhavsari have not yet been made the subject of special search. When looked for they will probably be found and scattered over most of the Deccan. One standing stone or *ubhá dhonda*, 5' 6" high, has lately (December 1882) been noticed in the village of Rájur about ten miles west of Junnar, and in the same village are traces of circles and heaps of large undressed stones. These and remains of several carved battle-pillars suggest that Rájur, like Bhavsari, down to

nearly Musalmán times was believed to have some special sacredness or fitness for memorials to the dead.

According to General Haig, R.E., who has lately been living among them,¹ the Kois of the lower Godávari are a cheery half-naked people who burn the dead, bury the ashes, cover them with a slab of stone, and at the head set another stone of great size. Occasionally in forest tracts are rows of stones five or ten or even fifteen or twenty feet high and weighing several tons. Smaller stones mark the graves of children. In countries where stone is difficult to get the custom ceases. The Kois of the plains have given up raising tomb-stones.

These rude enclosures, circles, mounds, and open-air flat-topped tombs or shrines have a double interest. They seem to be the original of the Buddhist stupa or burial-mound and its encircling rail, and they have a more curious but less certain connection with the rude stone monuments of North Africa and West Europe. In the Deccan the fondness for tombs is still strong among Maráthás and other classes, and the enclosure wall or rail seems to survive and to have its origin in the rude circles that surround the shrines of Vetál, Chedoba, and other spirits whose worship forms so large a part of the religious observances of the lower classes of Deccan Hindus. The original object of the circle of stones, to keep evil from passing in to annoy the central object of worship, lives in the circle of *shipáis* or guardians who live in the stones which surround the central Vetál.

Bhigvan, a small village twentyfour miles north-west of Indápur, within 1881 a population of 1418, has a weekly market on Sunday.

Bhima'shankar,² in the village limits of Bhovargiri, at the source of the Bhima river about thirty miles north-west of Khed, has a famous temple of Mahádev said to be one of the twelve great *lings* of India.³ Bhimáshankar is at the crest of the Sahyádris 3448 feet above sea level. Here, in a dip in the hill top 3090 feet above sea level, and surrounded by three or four wooded heights, is the holy source from which the Bhima trickles in a tiny stream into a small built cistern. After it reaches the plain, the Bhima receives the Bhaum, Indráyani, Mutha-Mula and Nira from the right, and the Ghod and Sina from the left. It passes east through Poona and Sholápur, and, after touching the north-east border of Bijápur, flows through the Nizám's territories where it meets the Krishna near Raichur about 400 miles south-east of Bhimáshankar.

Close to the cistern which receives the infant flow of the Bhima are two temples of Mahádev one old and out of repair and the other modern built by the famous Poona minister Nána Fadnavis

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¹ Church Missionary Intelligence and Record, VII. 82, 618.

² The eleven other great *lings* are Amareshvar near Ujjain; Gautameshvar unknown; Kedáreshvar in the Himálayas; Mahákál in Ujjain; Mallikarjun on the Shrishail hill in Telinga; Omkár on the Nerbada; Rameshvar in Rameshvar island near Cape Comorin; Someshvar in Somnath Pátan in Káthiáwar; Trimbakeshvar at Trimbak in Násik; Vaidyanáth at Dergad in the Sánthal district of Bengal; and Vishveshvar at Benares.

³ The late Mr. G. H. Johns, C.S.; Bombay Gazette, 15th March 1884.

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*Portuguese
Bell.*

(1764-1800) and finished by his widow. The old temple is a plain solid structure built of dark stone, with a vaulted roof much like the Norman crypts often found under English cathedrals and abbeys. In the hall or *mandap* is a rough stone Nandi and in the shrine a metal cast with five heads representing the god Bhimáshankar. Hung on an iron bar supported between two strong stone pillars, to the east of the old temple, is a large bell weighing three to four hundredweights.¹ Embossed on the face of the bell is a minute human figure perhaps the Virgin Mary with a Maltese cross above and the figures 1729 below, showing the year in which the bell was cast. The bell is worshipped by the people, and the cross, the human figure, and the date are painted with redlead. According to the temple priest the bell was brought from Váśind near Kalyán in Thána probably from some Portuguese church or convent about 1739 when Bassein was taken by the Maráthás. The old temple was originally much larger than it now is as its size was greatly reduced to make room for the new temple of Nána Fadnavis. The new temple is also built of dark stone and the spire rises in the form of a cone surmounted by a pinnacle. All round the outer wall of the lower part of the temple runs a row of small figures and gods in niches. The east front of the temple has much ornamental work. The rain dripping from the cement over the door has formed fringes of stalactites which harmonise with the fretwork, effectively combining nature and art in the decoration of the temple front.² The temple enjoys a yearly Government grant of £96 8s. (Rs. 964) in cash and land assessed at about £20 (Rs. 200). The affairs of the temple are managed by six hereditary *vahivátdárs* who receive the endowments. A yearly fair, attended by about 20,000 pilgrims from all parts of the Deccan and the Konkan, is held on *Maháshivrátra* in February-March and lasts for two or three days.

Legend.

Two legends are told of the origin of the holiness of Bhimáshankar. According to one, while Mahádev was resting after a successful but fatiguing contest with a demon named Tripurásur, Bhimak, a mythic king of Oudh of the sun line, came to do penance before the god and ask forgiveness for wounding, during a hunt, two seers in the form of deer. Shiv pardoned Bhimak and offered to grant him any boon he desired. Bhimak asked that the sweat which was still fresh on Shiv's brow might be changed into a river for the good of mankind. According to the other legend, the place first came into repute about the middle of the fourteenth century after Christ. When cutting timber in the Bhimáshankar valley one Bhatiráv found blood gushing out of one of the trees. Bhatiráv brought his cow to the tree and dropped her milk on the stump and the wound healed in one night. A *ling* of Mahádev came out of the tree and Bhatiráv built a shrine on the spot.

From the temples a side path leads to a shrine on rising ground which gives a wide view of the sacred Bhimáshankar valley with many fine trees on the surrounding hills and a luxuriant growth of

¹ Trigonometrical Survey Report for 1877-78, 130.² Bombay Gazette, 15th March 1894.

evergreen bushes. Though from the Konkan side the top of Bhimáshankar looks bare it really is well wooded. From the crest, in the morning light, the Konkan looks spread out like a map. Mátherán from Panorama to Gárbat point stands boldly out straight in front.

Boribya¹, a village of 543 people on the Mula a feeder of the Bhima about twenty miles north of Baramati, has a station on the Peninsula railway 53½ miles south-east of Poona. The 1880 railway returns showed 5115 passengers and no goods.¹

Chákan on the Poona-Násik road six miles south of Khed and eighteen miles north of Poona is a market town, with in 1872 a population of 3164 and in 1881 of 4055. The weekly market is held on Thursday. Chákan has a Collector's bungalow and an old fort famous in Deccan history. In the bungalow enclosure under a tree is an old stone with a carved figure like Lakshmi-Naráyan except that there is a bull in the right corner.

The fort was dismantled in 1858. About 1836 it was described by Grant Duff as nearly square with bastioned fronts and corner towers. The walls were high surrounded by a ditch wet on the north side and thirty feet deep by fifteen wide all round. The fort had one entrance on the east through five or six gateways. Beyond the wall was an outwork of mud with a ditch locally said to be the remains of a fortification made in 1295 by an Abyssinian chief. The earliest certain notice of Chákan is in 1443 when Malik-ul-Tujár, the leading Bahmani noble who was ordered by Alá-ud-din II. (1435-1457) to reduce the sea coast or Konkan forts, fixed on Chákan as his headquarters. In one of his Konkan expeditions Malik-ul-Tujár advanced with the Moghals into a woody country, where as his Deccan and Abyssinian troops refused to march, Malik was slain with 500 Moghals and the rest retired.² Contrary to the advice of the Deccan officers, who tried to persuade them to withdraw to their estates, the Moghals fell back on Chákan. The Deccan officers sent a false message to the king that the disaster was due to Malik-ul-Tujár's rashness and to the turbulence and disobedience of the Moghals, who, they said, were now in revolt. The king ordered the Moghals to be put to death and the Deccan nobles attacked Chákan. After the siege had lasted two months, the Deccan officers forged a letter from the king and persuaded some of the Moghals to leave the fort. They gave an entertainment to the rest in the fort, and while the feast was going on, attacked them and put them to death. At the same time one party of the Moghals outside the fort were attacked and every male was put to death. Another party who were more on their guard made good their escape. The survivors succeeded in convicting the Deccan nobles of their treachery and procured their punishments. From this time Chákan and Junnar continued military posts. In 1486 Zain-ud-din the commandant of Chákan revolted, and Nizám-

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BORIBYÁL.

CHÁKAN.

Fort.

¹ For the minor stations of Boribya¹, Chinchvad, Kárlé, Khadkálá, Khandála, Khedgaon, Loni, Pátas, Shelárvádi, Úruli, Vadgaon, and Yevát, the railway returns give no details after 1880. The figures are grouped under the head Minor Stations.

² Briggs' *Perishta*, II. 436-439.

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CHÁKAN.

Fort.

ul-Mulk the Bahmani minister sent his son Malik Ahmad the founder of the Ahmadnagar Nizámsháhi (1490-1636) to reduce Chákan. Zain-ud-din applied for help to Yusuf Adil Khán of Bijápur. Later in the same year when Malik Ahmad threw off his allegiance Máhmud Sháh Bahmani II. (1482-1518) ordered Yusuf Adil Khán of Bijápur and Zain-ud-din of Chákan to attack him. Malik Ahmad tried but failed to win Zain-ud-din to his side. As the Bahmani army was advancing against him Ahmad left his family in Shivner and marched to meet the Bahmani force. During the night he suddenly turned on Chákan, was himself the first to scale the walls, and had helped seventeen of his men to gain a footing before the garrison took alarm. Zain-ud-din and his men fought with great bravery, but their leader was killed and the rest surrendered. From Chákan Ahmad marched against and defeated the Bahmani army.¹ In 1595 the tenth Ahmadnagar king Bahádur (1595-1599) granted Chákan with other places in the Poona district to Máloji Bhonsla the grandfather of Shiváji.² In 1636 Máhmud of Bijápur (1626-1656) concluded a treaty with the Moghals under which the Ahmadnagar territory was divided between Bijápur and the Moghals, Bijápur securing the country between the Bhima and the Nira, as far north as Chákan.³ In this division of territory Chákan continued to remain in the possession of Sháháji in charge of a brave commandant Phirangáji Narsála. When, about 1647, Shiváji was trying to establish his authority in his father's Poona estates, he won over Phirangáji without much trouble.⁴ In 1662 Sháistekhán a Moghal general was sent to punish Shiváji for his incursions into Moghal territory. Sháistekhán took Supa and marched to Chákan which was still held by Phirangáji Narsála. After examining its bastions and walls the Moghal army opened trenches, erected batteries, threw up intrenchments round their own position, and began to sap the fort with mines. Heavy rains greatly interfered with the Moghal operations. The powder was spoiled and bows lost their strings, but the siege was vigorously pressed and the front walls were breached. Though hard pressed, the garrison sallied forth on dark nights into the trenches and fought with surprising boldness. Sometimes a Marátha force from outside combined with the garrison in making a joint attack in broad daylight and placed the trenches in great danger. After the siege had lasted about two months a mined bastion blew up and stones bricks and men flew like pigeons into the air.⁵ The Moghals rushed to the assault but the Maráthás had thrown up a barrier of earth inside the fortress and had made intrenchments and places of defence in many parts. All day passed in fighting and many of the assailants were killed. The Moghal army did not retreat and passed the night without food or rest amid ruins and blood. At dawn they renewed the attack, and, putting many of the garrison to the sword, carried the fort but not

¹ Briggs' *Ferishta*, III. 190-195.² Grant Duff's *Maráthás*, 41.³ Grant Duff's *Maráthás*, 52.⁴ Grant Duff's *Maráthás*, 60.⁵ Waring notices (*Maráthás*, 73) that, according to Orme, the magazine was blown up by flying a paper kite with a lighted match at its tail; according to Dow the explosion was due to a shell.

until they had lost about 900 men. The survivors of the garrison retired to the citadel and did not surrender till reduced to extremities. Sháistekháñ treated Phirangáji with great respect and sent him in safety to Shiváji by whom he was praised and rewarded.¹ According to an inscription at Chákan dated H. 1071, Sháistekháñ repaired the fort in 1663.² Chákan was left in charge of one Uzbek Khán.³ After Shiváji's surprise of Sháistekháñ in Poona city in 1663, Prince Muazzim was appointed viceroy, and the main body of the Moghal army retired leaving strong detachments at Chákan and Junnar. About this time Shiváji, who had gone to Poona to hear a sermon by the great Váni saint Tukáráñ, narrowly escaped being made prisoner by the garrison of Chákan.⁴ In 1667 Shiváji obtained from Aurangzeb the title of Rája and the district of Chákan along with Poona and Supa.⁵ In 1671 the Moghal general Diler Khán captured Chákan and Lohogad with a large Moghal force.⁶ In 1685 Aurangzeb's rebel son Akbar was intercepted near Chákan and defeated by the Moghal forces.⁷ In 1796 Báloba Tátya seized and imprisoned in Chákan Báburáv Phadke the commandant of the Peshwa's household troops. In the 1818 Marátha War, a force under Lieutenant-Colonel Deacon came before Chákan on the 25th of February 1818, bringing from Poona a detachment of the Bombay European Regiment and some howitzers and guns, the heaviest of them iron and brass twelve-pounders. The garrison made a show of resistance. On the first day one of their guns was disabled, and on the same evening preparations were made for establishing a breaching battery within 250 yards of the western face. The brass twelve-pounders were first brought down to battery early on the 26th to take off collateral defences, and the enemy still continued the fire they had begun on the previous day though with little execution. At the same time a position was given to the 2nd battalion of the 17th Madras Native Infantry and a company of Europeans on the south, while the Nizám's battalion occupied a post on the north. At ten the garrison desired terms; but, as they were asked to lay down their arms, they delayed capitulating till the afternoon when they marched out and grounded.⁸ In 1827 Captain Clunes mentions Chákan as a market town and fort with 300 houses and seven shops.⁹

Cha'ndkhed village twenty miles south-east of Khadkála, with in 1881 a population of 1020, has a fair-weather weekly market on Monday.

Cha'skama'n⁹ on the right bank of the Bhima, six miles north-west of Khed, is a market town with in 1881 a population of 2225. Under the Peshwás Cháskamán was a place of importance especially about

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Places.

CHÁKAN.

History.

CHÁNDKHEH.

CHÁSKAMÁN.

¹ Kháfi Khán in Elliot and Dowson, VII, 262-263. According to Kháfi Khán, besides sappers and others engaged in the work of the siege, the Moghal army lost about 300 men. Six or seven hundred horse and foot were wounded by stones and bullets arrows and swords. Ditto.

² Indian Antiquary, II, 352.

³ Grant Duff's Maráthás, 89, note 1.

⁴ Grant Duff's Maráthás, 99.

⁵ Grant Duff's Maráthás, 110.

⁶ Scott's Deccan, II, 70.

⁷ Blacker's Marátha War, 245; Bombay Courier, 7th March 1818. ⁸ Itinerary, 18.

⁹ This town is called Cháskamán to distinguish it from Chás Narodi fourteen miles north of Khed. Kamán and Narodi are villages adjoining the two towns of Chás.

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CHÁSKAMÁN.

Temple.

1750 when Rakhmábái, the daughter of the second Peshwa Bájiráv Ballál (1721-1740) and the sister of two later Peshwás Báláji and Raghunáthráv, married Krishnaráv Mahádev Joshi of Chás who was killed at the battle of Pánipat (1761). Rakhmábái spent a large sum of money in improving Chás and built a fine flight of steps to the river and a temple of Someshvar Mahádev near the river to the west of the town. The temple is surrounded by a shady quadrangular enclosure whose outer walls have four corner bastions and end in blank petal-shaped battlements. Each battlement of the south and east bastions bears a snake ornament. The chief entrance is the east doorway fronting which inside is a striking lamp-pillar, a curvilinear basalt column ending in an elaborately carved capital with a square abacus. The pillar is lighted on the full-moon of *Kártik* or October-November. The receptacles for the lights, a few of which bear on their front sculptured figures in high relief, are said to number 350. Beyond the lamp-pillar and facing the temple is a deformed bull or Nandi on a raised platform and under a domed canopy. Below the dome and on each of the four sides the canopy has a fine cusped arch slightly ogeed. The temple is oblong and consists of the usual hall and shrine. The hall has three square headed doorways, the north and south doorways having each a grotesquely carved human head as a stepping stone. The shrine is surmounted by a brick and mortar dome adorned with niches figures and miniature domes. Three small carefully pierced holes in the wall-veil admit light into the shrine.

CHÁVAND
FORT.

Chá'vand is a ruined and dismantled fort ten miles north-west of Junnar and ten miles south-east of the Nána pass. The road from Junnar to Chávand runs through a valley between two ranges of hills one with Hadsar fort stretching to the north-west and the other with the forts of Chávand and Jivdhan running to the south-west. These three forts, and Shivner at the south-east end of the Nána pass valley, effectually guarded the Nána pass and preserved a safe communication between Junnar and the Konkan. The chief strength of Chávand lies in its great natural defences. Its artificial defences, which were weak and incapable of holding out against a hostile force, were all destroyed and the approach to the fort blown up about 1820. Except to hillmen the hill is now inaccessible. Near the summit is a deep and narrow precipice which cannot be climbed except with a rope. On the plateau is a small shrine dedicated to the goddess Chávandbái. The water-supply is good but other supplies are scarce. In 1486 Chávand was among the Poona forts which fell to Malik Ahmad the founder of the Ahmadnagar Nizám Sháhi family.¹ In 1594 Bahádur the infant son of Burhán Nizám II. (1590-1594) was confined in Chávand for over a year and was then raised to the Ahmadnagar throne.² In 1637 Jund or Chávand appears among the Poona forts which Sháháji gave to the Moghals.³ In the Máraṭha war of 1818 a British brigade was sent to take Chávand. The brigade encamped before

¹ Briggs' Ferishta, III. 190.² Briggs' Ferishta, III. 304.³ Elliot and Dowson, VII. 60; Grant Duff's Máraṭhas, 53.

Chávand on the 1st of May 1818 and demanded its surrender. The commandant refused to surrender unless directed by his master. A fire of mortars and howitzers was begun in the evening and the bombardment continued till next morning during which about a hundred shells were fired. Then the garrison of upwards of 150 Maráthás surrendered unconditionally. They were disarmed and dismissed to their villages.¹

Chinchvad, a small town in Haveli, with in 1881 a population of 1762, lies about ten miles north-west of Poona, on the right bank of the Pavna which falls into the Mula below the village of Aundh. In 1846 the town is described as looking well from the river side with temples, high walls, and flights of steps leading to the water's edge.² It is now a market town with a railway station. The 1880 railway returns show 25,355 passengers and 586 tons of goods. Chinchvad is famous as the residence of a human shrine of the god Ganapati. The³ story of the god is that about 250 years ago there lived in Poona a poor but virtuous couple, zealous votaries of Ganpati. They were originally childless, but their great devotion propitiated Ganpati who favoured them with a son whom they named Moroba in honour of the god. Shortly after the birth of Moroba the family removed to Pimple a village about four miles south of Chinchvad. Moroba, who from his youth was studious pious and thoughtful, after the death of his parents removed to Táthvade two miles west of Chinchvad, and from Táthvade used to pay a monthly visit to the shrine of Ganpati at Morgaon about fifty miles south-east of Táthvade. The headman of Morgaon admired his pious life and used to give Moroba

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CHINCHVAD.

¹ Pendhári and Maráthá War Papers, 294. ² Lady Falkland's Chow Chow, I. 292. ³ Trans. Bom. Lit. Soc. III. 69; Murray's Handbook, 178-179. Lord Valentia (Travels, II. 152-158) gives a different version of the story. According to this version, Moroba Gosávi was an inhabitant of Bedar and a pious man. In his youth he was turned out by his father, who found him of no use to the family. In passing Moreshtar or Morgaon near Bárámáti the youth felt a liking for the god Ganpati and resolved to pay him regular devotion. He proceeded to the then poorly inhabited village of Chinchvad about fifty miles north-west of Morgaon. From Chinchvad he used to go to Morgaon every day to pay his services to Ganpati. On the fourth of the bright half of Bhádrapad or Ganesh Chaturthi (August-September) the principal day of the deity's worship Moroba could find no place in the temple to offer his services as it was crowded by the laity of the place and among them the Píngles a wealthy Bráhmaṇ family. Moroba left his offerings under a tree, but through some miracle the boy's offerings were found in the temple while those of the laity were under the tree. After inquiry the boy was found out and condemned as a sorcerer and forbidden to enter Morgaon on pain of punishment. That night Ganpati appeared in a dream to Pingle and told him that he was extremely offended at his ill-usage of Moroba his favourite devotee. The next day Pingle solicited Moroba to come to the village but Moroba would not. Ganpati thereupon appeared to Moroba in a dream and expressed his wish to stay with him at Chinchvad. The next day Moroba while bathing in the river found the image of Ganpati which is worshipped at Moreshtar. He took it home and built for it a small shrine. It was soon known that Ganpati had taken up his residence with Moroba. He afterwards married and his son was named Chintáman Dev as an incarnation of Ganpati and began to be worshipped as a living god. The Dev whom Lord Valentia visited was the seventh in descent, and was suffering from some disorder in his eyes. Valentia's Travels, II. 152-158.

Mrs. Graham, who visited the living god in May 1809 or seven years after Lord Valentia, describes him as a boy not in any way distinguished from other children except by an anxious wildness of his eyes said to be occasioned by the quantity of opium which he was daily made to swallow. Residence in India, 270.

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CHINCHVAD.

a bowl of milk every time he came. It happened once that the headman was gone to work in the fields, and when Moroba called for his milk he found no one in the house but a blind girl whom he told to fetch the bowl. The girl was restored to sight as soon as she touched the threshold of the house where Moroba was. This miracle, and a little later the cure of the then rising Shiváji's eyes, raised Moroba to fame and people flocked to see him. As these visits came in the way of his daily service, Moroba betook himself to a forest which then covered the site of modern Chinchvad. When Moroba grew old loss of strength made it difficult for him to continue his monthly visits to Morgaon. Once he arrived late at Morgaon and found the shrine doors shut. Wearied with fatigue and hunger he lay down and slept. Ganpati appeared to him in a dream, advised him to offer his usual worship, and told him not to trouble to come again to Morgaon, saying, I will live in you and in your children for seven generations, and will fix my residence at Chinchvad. Moroba awoke, found the shrine door open, offered his worship, and retired to rest. In the morning, when the temple ministrants opened the doors of the shrine, they were amazed to find the image adorned with fresh garlands and found a pearl necklace missing from the image. Search was made and the necklace was found on Moroba's neck, who was sentenced to imprisonment. But by Ganpati's aid Moroba was released and returned to Chinchvad and found in his house a conical stone rising from the ground. Recognising it as his favourite deity he built over it a large temple and soon after buried himself alive sitting with a holy book in his hand. He left strict orders that his grave should not be opened. Moroba's son Chintáman was the second living god. He once assumed the form of Ganpati to satisfy the jealousy of the great Váni poet Tukárám who prided himself on Vithoba's coming to dine with him. Tukárám called Chintáman by the surname of god or *dev* and this surname has passed to his descendants. Chintáman died a natural death and was succeeded by Náráyan the third *dev*, who is said to have changed into a bunch of jessamin flowers a dish of beef which Aurangzeb (1658-1707) sent him to test his godhood. Aurangzeb was so pleased with the miracle that he is said to have made the Dev family an hereditary grant of eight villages. The fourth *dev* was Chintáman II. the son of Náráyan. The fifth *dev* was Dharmadhar, the sixth Chintáman III., and the seventh Náráyan II. The last *dev* drew upon himself a curse which ruined the family. An idle curiosity led him to open the grave of Moroba, who, disturbed in his meditations, told him that the godhood would end with his son. Náráyan II.'s son Dharmadhar II. died childless in 1810, and with him ended the seventh generation of the *dev* family. A boy named Sakhari a distant relation of the deceased was set up in his place by the priesthood to preserve the valuable grants to the temple. The only miracle which the god is believed to have still the power of working is that at the yearly entertainments given to Bráhmans at Chinchvad, however limited the provisions for the guests, there is never either too much or too little, but enough for guests however numerous.

The Dev family lives in a mansion on the river built partly by Nána Fadnavis (1764-1800) and partly by Hari Pant Fadke a

famous Marátha general (1780 - 1800).¹ Near the palace stand temples each sacred to one of the departed Devs. The chief temple is dedicated to Moroba. It is a low plain building (30' x 20' x 40') with a square hall or *mandap* and an octagonal shrine. On the wall of the inner shrine is a Maráthi inscription in Devnágari letters which may be translated :

This temple was begun on the bright twelfth of *Kártik* (November-December) *Shak* 1580 (A.D. 1658-59) *Vilambi Sameatara* and finished on Monday the bright fourth of *A'shádha*, *Vikrī Sameatara*.

On the outer wall of the temple of Shri Náráyan, the third *dev* or human-Ganpati shrine, is another inscription in Maráthi which may be translated :

Begun on the bright tenth of the month of *Kártik* (November-December) *Shak* 1641 (A.D. 1719-20) *Vikrī Sameatara* and finished on the bright third of *Vaishák* (April-May) *Shak* 1642 (A.D. 1720-21) *Chitrabhdanu Sameatara*.

The temples enjoy a yearly grant of £1380 (Rs. 13,800) being the revenue of eight villages.² A yearly fair attended by about 2000 persons is held here in honour of Ganpati on the sixth day of the dark half of *Márgshirsh* or December-January and lasts three days.

Dá'holi in Mával a small *inám* village about twelve miles north-west of Khadkála, with in 1881 a population of 321, has a temple of Maháalakshmi enjoying a yearly cash allowance of £3 4s. (Rs. 32) of which £3 (Rs. 30) are paid by the proprietor of Dáholi. A fair attended by about 2000 people is held on the full-moon of *Paush* or December-January.

Dá'puri, a village of 730 people in Haveli, on a roughly semi-circular plot of land surrounded by the windings of the Mula, on the left bank of the river, lies on the Bombay-Poona road two miles north of Kirkee and six miles north of Poona. The chief objects of interest at Dá'puri are several bungalows and gardens on the Pavna a tributary of the Mula, the first bungalow built about 1820 by Captain afterwards Colonel Ford, C.B. at a cost of about £11,000 (Rs. 1,10,000). Captain Ford had long been the assistant of Sir Barry Close, the Poona Resident, and, in 1812, by his interest was appointed to raise and command a brigade of troops, disciplined after the English fashion for Bájíráv Peshwa. The new levies were not cantoned at Dá'puri till 1817. On the 5th of November of that year, in spite of the Peshwa's threats, the brigade joined Colonel Burr's army and took a prominent part in the battle of Kirkee.³ It was the declared intention of Bájíráv to spare Major Ford if he had succeeded.⁴

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CHINCHVAD.

DÁHOLI.

DÁPURI.

¹ Valentia's Travels, II. 152-168.

² The eight villages with their revenues are Banere Rs. 773 ; Chikhli Rs. 2323 ; Chinchvad Rs. 1369 ; Mán Rs. 1922 ; Chárolí Budruk Rs. 3570 ; Chincholi Rs. 677 ; and Bhesari Rs. 3169. All are in the Poona district. Mr. Norman, Collector of Poona, 1879.

³ Details are given below under Poona Objects, Kirkee.

⁴ Major Ford was a great favourite of the Peshwa. There is a romantic story of an understanding between Major Ford and Moro Dikshit the Peshwa's general. Moro Dikshit knew that they must take different sides in the battle of Kirkee and that probably one of them would die. An agreement was made, as proposed by Major Ford, that the survivor should maintain the family of the deceased. Moro Dikshit fell and Major Ford is said to have kept his word. Grant Duff's Maráthás, 650-651.

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DÁPURI.

During his residence at Dápuri Major Ford was very hospitable. His house was open to all strangers and his table was maintained in a princely style. He was a liberal supporter of charities and was perhaps as greatly beloved and respected by the natives as any European who ever visited India. Soon after the victory of Kirkee Major Ford, who had attained his Lieutenant-Colonelcy, was attacked with fever and died in Bombay. His beautiful residence was bought for Government by Sir John Malcolm in 1828 at £1000 (Rs. 10,000), and was used for the rainy season (June-October) residence of the Governor till 1865 when the new Government House at Ganeshkhind was completed.¹ The buildings, now all out of repair, consist of a large main bungalow the old Government House, with reception rooms and a ball room eighty feet long,² a bungalow with bed rooms, an office bungalow on the river side, a set of quarters for aides-de-camp and officers of the bodyguard, and two bungalows for the Garden Superintendent and head gardener. Besides the bungalows there are large horse and cattle stables, servants' lines, and store rooms built at a cost of above £50,000 (Rs. 5 *lákhs*). Of the total 71½ acres of land eleven acres are unarable, 12½ are occupied by buildings, and forty-eight acres formed the botanical gardens which Sir John Malcolm established about 1828 at a yearly cost of £360 (Rs. 3600) to introduce useful exotics. The gardens were at first under Mr. Williamson who soon died and was succeeded by Dr. Lash and Dr. Gibson. Dr. Gibson established, in connection with the botanical gardens, nurseries at Hivre Nirgori and Shivner fort in Junnar. The chief experiments were in the cultivation of foreign cottons, coffee, tea, tobacco, Mauritius sugarcane, the mulberry, the cochineal insect, culinary vegetables, and fruit trees. During the American war (1863-1865) Government sold the estate by auction and Government house was removed to Ganeshkhind where new botanical gardens were made. The auction realized £24,000 (Rs. 2,40,000) and the property went to a company of three partners two Europeans and a native who managed it apparently more as a private residence than for profit until they became bankrupts, and mortgaged the estate to Messrs. Fell and Co. of Poona. The mortgage appears to have been foreclosed and, in 1874-75, the estate was sold to a Pársi gentleman Mr. Mervánji Shet for £3500 (Rs. 35,000) who spent £700 (Rs. 7000) in repairs to the bungalows. All the bungalows are now unoccupied, as the situation, about a mile from Kirkee railway station and 400 yards from the railway, makes it inconvenient for private residence. The last owner was a minor, and during his minority many of the best and most valuable trees have been cut down for £200 (Rs. 2000) leaving now a mango grove and a large number of exotic and indigenous trees. The land, which the owner held free of all rent and charges even of *balutás* to the village servants, had been leased yearly for about £35 (Rs. 350) including the produce of fruit trees but subject to a monthly charge of 16s. (Rs. 8) for a watchman. The estate has been bought by Messrs. Meakin & Co. who intend to establish a brewery here.³

¹ Murray's Bombay Handbook, 182.

² Lady Falkland gives an interesting account of a Government House ball in this room about 1850. Chow Chow, I. 228. ³ Mr. E. C. Ozanne, C.S.; Mr. J. G. Moore, C.S.

Dehu in Haveli, on the right or south bank of the Indráyani a feeder of the Bhima, is a large alienated village of 1493 people about thirty miles north-west of Poona and about three miles north of Shelárvádi station on the Peninsula railway. Dehu was the birthplace of Tukárám a Vaishya Váni by caste, the famous devotee of Vithoba of Pandharpur and one of the greatest of Marátha poets (1608 - 1649). The poet's spirit is supposed still to live in the Shri Tukárámdev's temple at Dehu, where a yearly fair lasting for four days and attended by about 3000 people is held in his honour on the dark second of *Phálgun* or March. Dehu has also a temple of Vithoba where about 1000 people come on the bright and dark eleventh of every Hindu month to pay their devotions to the god.

Dha'mankhed, a small village three miles south of Junnar, with in 1881 a population of 212, has two fairs in honour of Khandoba, on the full-moons of *Mágh* or January-February and of *Chaitra* or March-April each attended by about 2000 people. The temple enjoys a yearly Government allowance of £3 10s. (Rs. 35) in cash and rent-free land assessed at about £2 10s. (Rs. 25).

Dhond in Bhimthadi, on the left bank of the Bhima eight miles north-east of Pátas and about forty-eight miles east of Poona, is a large market town, with in 1881 a population of 3486. Dhond is the junction of the Dhond-Manmád State Railway with the south-east branch of the Peninsula railway. Besides two railway stations, Dhond has a post office, a travellers' bungalow, a rest-house, two temples, and a mosque. The weekly market is held on Sundays. The railway returns show 188,697 passengers and 3405 tons of goods for 1883 at the Peninsula station and 125,846 passengers and 4892 tons of goods for 1880 at the Dhond and Manmád railway station. It is worthy of note that the opening of the Dhond-Manmád line has lowered Dhond from one of the largest to one of the smallest goods stations within Poona limits. The reason is that the traffic of the whole country which is tapped by the southern stations on the Dhond-Manmád line was formerly forced to Dhond. It is this fall in the Dhond returns which causes the apparent decline in goods traffic at the Poona district stations between 1871 and 1882 which is noticed but is not explained in the Trade Chapter.¹ The two temples in Dhond are of Bhairavdev and Vithoba both said to have been built by Mahádji Sindia (1760 - 1794) to whom the village was granted. The Bhairavdev temple is built of stone with a brick superstructure. A yearly fair is held here in April.

Diksa'l, a small village about twenty miles north-west of Indápur, with in 1881 a population of 483, has a post office and a station on the Peninsula railway 64½ miles south-east of Poona. The 1883 railway returns showed 31,531 passengers and 7974 tons of goods.

Garodi Hill, about ten miles south of Talegaon-Dábháde, has, at 450 to 500 feet above the plain, a few early Buddhist caves of about the beginning of the Christian era. The first cave, which is high up in the scarp and now almost out of reach, faces south-west by west. It

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DEHU.

DHÁMANKHED.

DHOND.

DIKSA'L.

GARODI HILL.
Caves.¹ See Part II. pp. 170 - 173.

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GÁRODI HILL.

Caves.

consisted apparently of a single cell of which the front has fallen away. The second cave is a little lower and includes a vestibule (29' x 9' 9" x 8' 8") with four cells at the back. Between each pair of doors are two pillars attached to the wall, half octagons with water-pot bases and animal capitals with elephants lions or tigers over each. The capitals support a projecting frieze of the rail pattern. Along the ends and back, under the pillars, runs a bench two feet broad by one foot and seven inches high. The cells within are plain. The cave has been Bráhmánised and in the third cell from the left is a *ling* with a small bull or Nandi in the vestibule and a lamp-pillar and *tulsi* altar outside. On the side post of the cell door a short roughly cut inscription records the visit of a devotee and is dated 1439 (S. 1361, *Siddhárthi Samvatsar*) the bright half of *Shrávan* or July-August.

North-west at some distance from the second cave is a dry cistern, and still further along is a small cave that has apparently had a wooden front with four upright posts fitting into sockets in the rock above. In the left end is a recess and in the back a door leading into a cell. A few yards beyond is a rock-cut well and near the well is the fourth cave. The front of this fourth cave is entirely gone. To form a new front a thick wall has been built a few feet farther in than the original with two round-arched doors. The hall has four cells on the right, two in the back besides a shrine recess and three on the left, a fourth being entirely ruined. In the shrine recess was a relic shrine or *dāghoba*, its capital as in the Kuda caves being attached to the roof. The relic shrine has been cut away to make room for a small low Shaiv altar or *chaurang*. Over the fourth cave to the left is a cell, on the left end of the front wall of which is an inscription in Andhra or Deccan Páli letters (A.D. 100). The inscription, which is cut in five lines on a surface full of holes and flaws, may be translated :

To the perfect one. The charitable gift of a dwelling cave or *lena* by Siagutanika, wife of Usabhanak, a Kunbi (by caste) and ploughman, living in Dhenuka'-kada with her son Nanda a householder, with (P)

Crossing the ridge which joins the hill with another to the west of it are two other small caves, both monks' cells of no note and difficult to reach.¹

GHODE.

Ghode on the Ghod, about twenty-five miles north of Khed, is the head-quarters of the Ámbegaon petty division in Khed, with in 1872 a population of 4923 and in 1881 of 4893. A weekly market is held on Friday. Besides the petty divisional revenue and police offices Ghode has a school, a post office, and an old mosque. The mosque is rude and massive and has a three-arched front with two minarets one at each corner of the entablature. Two plain and massive one-stone pillars support the arches. On each pillar a Persian inscription records that the mosque was built about 1580 by one Mir Muhammad.

In 1839 a band of Kolis threatened the petty divisional treasury at Ghode. Mr. Rose, assistant collector, gathered a force of messengers and townspeople and successfully resisted the repeated attacks of 150 insurgents who besieged them the whole night.²

¹ Fergusson and Burgess' Cave Temples, 246-247; Separate Pamphlet, Archaeological Survey No. X. 38.

² See Part II. 307.

Ghotavde village, fifteen miles north-west of Poona, with in 1881 a population of 2193, has a weekly market on Tuesday.

Hadsar Fort rises on a steep hill near the Nána pass valley eight miles north-west of Junnar and sixty miles north of Poona. The fort lies within the limits of Hadsar village at the foot of the fort. From Junnar the road to the hill lies along the valley of the Kukdi between two ranges of high hills. The road is easy and passable even for carts, but five miles from Junnar it is crossed by the Kukdi which during the rains is difficult to ford. The approach to the fort lies over a steep ravine guarded by an embasured and loopholed wall twenty yards long, thrown between the fort and a small hill to the west which is 700 yards round. The approach near the top, a rock-cut staircase sixty-five yards long, leads to two rock-cut gateways without doors. The hill, which is about 3200 yards round, rises about 1000 feet above the Junnar plain. It is surmounted by a steep natural scarp 150 to 200 feet high. On this scarp stands the fort in shape a triangle with two equal sides. Only the wall that joins the fort with the neighbouring hill is seen from below. Except by the two rock-cut gateways the fort has no entrance. Inside are a few ruins, the commandant's office or *kacheri*, and a small temple. On the west a rock-cut passage leads to three underground chambers which are used as store-rooms, one of them being filled with water. The water-supply is from several cisterns inside the fort.

Hadsar was one of the five Poona forts which Sháhájí gave to the Moghals in 1637.¹ It fell to the British in 1818 soon after the fall of Junnar (25th April 1818). The commandant of Junnar, hearing that the English were marching on Junnar, left the town and fled to Hadsar. Major Eldridge learning of the flight to Hadsar sent a small detachment under Major M'Leod which reduced Hadsar and captured the fugitive commandant with twenty-five horses and four camels.²

Hingne Khurd is a small village on the Mutha about four miles south-west of Poona, with in 1881 a population of 121. The village has a modern temple of Vithoba with steps leading to the river-bed where a large fair is held twice a year in June-July and in October-November. The temple, which is of stone and brick, was built by Shiváji, and has since been repaired and added to by a rich Poona contractor of the Gavandi or mason caste named Bháu Mansáram. The temple (50' x 15') includes a shrine and two halls and is enclosed by a stone wall. The fair called Viththalvádi is held on the bright eleventh of *Kártik* or October-November and *Ashádh* or June-July. About 25,000 people attend each fair and sweetmeats and toys are sold in large quantities. The Khadakvásla canal flows behind and not far from the temple.

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HADSAR FORT.

History.

HINGNE KHURD.

¹ Elliot and Dowson, VII. 60 ; Grant Duff's Maráthás, 53.

² Pendhári and Marátha War Papers, 293-294 ; Bombay Courier, 16th May 1818. A correspondent of the Courier mentions Hadsar fort as deserving of notice, apart from its natural strength, from the labour spent on its two gates and its entire rock-cut passage. The gates with the connecting passage were entirely rock-cut and had not a foot of masonry about them. 'You enter the side of the mountain, go up a passage, and through another gate to the hill, and then get into the interior of the fort as if you were entering a well.' Ditto.

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HIVRE BUDRUKH.

Hivre Budruk, a small village eight miles east of Junnar, with in 1881 a population of 1150, has, to its west, a tomb of Pir Lálkhán, where a yearly fair or *urus* is held on the dark third of *Chaitra* or March-April attended by about 5000 people. The tomb enjoys a yearly Government grant of 12s. (Rs. 6).

INDÁPUR.

Indápur, north latitude 18° 8' and east longitude 75° 5', on the Poona-Sholápur road about eighty miles south-east of Poona, is a municipal town, the head-quarters of the Indápur sub-division, with in 1872 a population of 7740 and in 1881 of 4242. The great fall in the population is due to the famine of 1876-77 during which Indápur and the country round suffered severely. Besides the sub-divisional revenue and police offices Indápur has a municipality, dispensary, anglo-vernacular school, travellers' bungalow, a weekly Sunday market, and a considerable manufacture of country cloth. The municipality was established in 1865 and had in 1882-83 an income of £191 (Rs. 1910) and an expenditure of £189 (Rs. 1890). The dispensary was established in 1870 and in 1883 treated six in-patients and 5300 out-patients at a cost of £83 8s. (Rs. 834). A yearly fair is held in November-December in honour of a Musalmán saint Chand Khán.

The earliest reference to Indápur is in 1486 when it is mentioned as belonging to the first Bijápur king Yusuf Adil Sháh. Zain-ud-din, the commandant of Chákan fort, had revolted and asked the help of Yusuf who sent 6000 horse which he ordered to encamp near the fort of Indápur.¹ About 1640 Indápur with Bárámati was included in the territory of Sháháji the father of Shiváji.² In 1707 Aurangzeb conferred Indápur and Supa on Sháhu.³ In a revenue statement of about 1790 Indapore appears as the head of a *pargana* in the Junnar *sarkár* with a revenue of £10,890 (Rs. 1,08,900)⁴. In 1828 Indápur is noticed as once a place of importance. Its trade was fallen and it had no manufactures but the weaving of coarse cloth for the local markets.⁵

INDORI.

Indori in Mával, an alienated village on the left bank of the Indráyani ten miles east of Khadkála, with in 1881 a population of 990, has a bastioned fort picturesquely placed on a steep bank washed by the Indráyani. The village is held in *inám* by the Dábháde family of Talegaon.

JEJURI.

Jejuri,⁶ a station on the West Deccan railway, on the old Poona-Sátára road about ten miles south-east of Sásvad, is a famous place of pilgrimage, with in 1881 a population of 3245. Jejuri has a school, a post office, and a police station. The railway station is expected to be opened in 1885. A municipality was established in 1868 to carry out sanitary arrangements during the religious fairs to which the village owes its importance. These fairs are in honour of the god Khandoba, who is also called Bahiroba, Malhári, and Mártand. Khandoba has two temples at Jejuri, both built at the end of an

¹ Briggs' *Ferishtah*, II. 530.² Grant Duff's *Maráthás*, 56.³ Grant Duff's *Maráthás*, 184.⁴ Waring's *Maráthás*, 240.⁵ Mr. Pringle in *Lithographed Papers*, 6-9-28. In 1827 Captain Clunes (Itinerary, 27) notices Indápur as a *kaaba* or market town with 1500 houses, a water-course, and wells.⁶ Contributed by Mr. J. McL. Campbell, C.S.

outlying spur of the Purandhar range which here sinks into the plain. The larger and more modern temple stands close to and about 250 feet above the village. The older temple is built on a small plateau called Karepáthár two miles off about 400 feet higher. The old village site now deserted was to the east of the hill, on which the lower temple stands. The modern village includes two wards or *paths*, Budhvár to the north of the temple hill and Áditvár to the west of Budhvár. Close to the south of the old village site is a reservoir, thirty-seven acres in area, built by the last Peshwa Bájiráv II. (1796-1817) and called after him the Peshwa's reservoir. It is round and encircled with a massive stone wall in good preservation. The water which is used for crop-watering is drawn off through an elaborate mass of masonry. Stairs lead to sluices which draw the water off at different levels. The reservoir has several small bathing cisterns or *hands* and a shrine of Ganpati. In the low ground beyond the Peshwa's reservoir, and fed by soakage from it, is a well or spring called Malhár Tirth or Malhár's Pool bathing in which forms part of the pilgrimage ceremonial. On the north-west of the new village a square stone reservoir, of about twenty acres, was built about 1770 by Tukoji Holkar. As it is on a higher level than the village, its waters are drawn off in covered channels to feed dipping wells built by the municipality at various points in the village.

Between this reservoir and the village stands a temple to Mahádev built in memory of Malhárráv Holkar. The chief object of worship is a *ling* behind which are statues of Malhárráv and his three wives Banábái, Dvarkábái, and Gotamábái, all in Jaipur alabaster.

Three flights of steps on the east, west, and north lead to Khandoba's temple. The east and west steps, which are simple flights, are little used, the main approach to the temple being on the north. This approach is spanned by several arches and flanked by numerous shrines and lamp-pillars.¹ At about a third of the way up, the flight of steps divides into two branches which join again about fifty feet higher. At the meeting pilgrims visit the shrine of Khandoba's ministers, Hegadi a Dhangar and Pradhán a Váni, on the way up, and the shrine of Khandoba's second wife Bánái on the way down. Both of these shrines are on the right hand. The votive images of sheep and other cattle offered by pilgrims are placed in front of Bánái's shrine who was a Dhangar the sister of Hegadi. As Mhálsa, Khandoba's first wife, was jealous of Bánái, Khandoba, to preserve peace, placed Mhálsa on the top of the hill and Bánái near the foot. The stairs lead up the hill to a fort-like enclosure, oblong, eight-sided, and 350 yards round. Above a high plinth of plain masonry a colonnade or open cloister runs round the hill top and encloses a paved court in the middle of which stands the temple of Khandoba. Outside and near the gate is a hole in the wall venerated on account of a miracle by which the god saved the Jejuri temple from the Musalmáns when the fine temple of Bhuleshvar, about fifteen miles to the north, was wrecked. The story is that as the Musalmáns were

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JEJURI.

Khandoba's
Temple.

¹ According to a saying this approach has eighteen arches, 350 lamp-pillars, and 900,000 steps. The number of the steps is admitted to be a fancy number, but the total of the arches and of the pillars is said to be correct.

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JETURI.
Khandoba's
Temple.

beginning to break the carved work a swarm of hornets came out of this hole, put them to flight, and so convinced them of the power of the god that they gave up the attempt to harm the temple. Aurangzeb (1658-1707), to show his respect for the god, is said to have presented the temple with a diamond worth £12,500 (Rs. 1½ *lákhs*). The diamond remained in the temple till 1850-51 when it was robbed by Kolis and temple servants.

In front of the court-yard, raised a few inches from the level of the pavement, is the representation of a tortoise almost circular in outline and about twenty feet in diameter. A few years ago the tortoise was plated with brass at the expense of some Konkan fishermen. Beyond the tortoise is the lower part of the mast formerly used in hook swingings. Beyond the mast and facing the temple is the giant Malla, a huge nine feet stone image painted red and leaning against one of the pillars of the cloister. In the temple porch hang two bells, one of them Portuguese with the inscription 1711 N. S. Dasangust, that is Our Lady of Troubles. According to one of the oldest of the temple servants this bell was brought in his youth or fifty years ago by a Bombay Máli or gardener. It probably has the same history as the large Bhimáshankar bell which is one of the spoils of Bassein. The other bell has an undated Maráthi inscription, saying it is the gift of two worshippers of Shiv. A clumsy sword with a blade four feet long and four inches broad, kept in the porch, is said to have belonged to the demon Malla.

Besides this porch the temple consists of a square hall with an inscription dated A.D. 1675 (*Shak* 1597). Behind the hall under the spire is a dark chamber. In this dark chamber behind a *ling* stand three pairs of images of Mártand or Khanderáv and Mhálsa. One pair in gold is a present from the Povár family, a pair in silver is from one of the Peshwás, and the old pair is in stone. The temple is of cut-stone and the spire is of stucco ornamented with figures of gods and other devices. An inscription in the inner hall bears a date corresponding to A.D. 1675 (*Shak* 1597) and another on the inner threshold is dated A.D. 1381 (*Shak* 1303). Behind are a temple of Shiv called the Panchling temple and built in 1755 by Vithalráv Dev Sásvadkar of the Vinchurkar family, and a chamber for the distribution of yellow powder built in 1754 by Deváji Chaudhari of Shrigonda in Ahmadnagar. In the section of the surrounding corridor or cloister behind, or to the west of, these temples is the shapeless stone representing Mhálsa, the first or Lingáyat Váni wife of Khandoba. Inscriptions show that this part of the encircling corridor was built in 1742 by Malhárráv Khandoji Holkar who also built other parts of it between 1737 and 1756. The corridor was completed in 1770 by Tukoji Malhárráv Holkar. The flat roof of the corridor commands on the south and west a good view of the Purandhar range and the spurs stretching from it into the flat Deccan; while to the north and east lie the plains of Sásvad and Supa.

Upper Temple.

The plateau of Karepáthár is 11½ acres in extent, and, besides a temple of Khandoba older and more sacred than the one near the village, contains several other temples and shrines and thirteen houses occupied by priests and temple servants. None of these buildings have any architectural interest.

On the profile of the spur between the upper and lower temples several sacred spots are marked by shrines and arches. At one point is an indentation in the rock said to have been caused by the foot of Khandoba's horse. The legend is that some Bráhmans living near Jejuri were attacked and their property carried off by a demon called Manimal Malla or Mallásur. In answer to the prayers of the Bráhmans Shiv appeared as the warrior Khandoba and slew the demon. Before his death Malla was converted to Shaivism and both he and Khandoba were absorbed into Shiv. In acknowledgment of Malla's conversion obeisance is made to the large stone image of Malla which stands in the court-yard of Khandoba's temple.

The chief festivals are four all between December and April. The earliest is from the bright fourth to the bright seventh of *Mārgashīrsh* or November-December, the next from the bright twelfth to the dark first of *Pauṣh* or December-January, the third from the bright twelfth to the dark first of *Māgh* or January - February, and the fourth and last is from the bright twelfth to the dark first of *Chaitra* or March-April. These four are large fairs attended by pilgrims from as far as Khándesh, Berár, and the Konkan.

Two smaller festivals as a rule are attended only by people from the immediate neighbourhood on *Somvati-Amávásya* or the no-moon Monday whenever it comes and *Dasra* the bright tenth of *Āshvīn* or September-October. On the no-moon Monday the god is taken in procession for a bath. He is carried in a palanquin to a temple of Devi on the Karha in the lands of Mauje Dhálevádi two miles north of Jejuri, where he is bathed in the river and carried back to the temple. From 500 to 1000 people from the neighbouring villages attend this ceremony.

At *Dasra* in September-October a palanquin procession starts from the temple near the town and at the same time another palanquin procession starts from the temple on Karepáthár. They march towards each other on the hill side, halt when the processions have almost met, and after a short interval each returns to the temple from which it started. The processions are joined by crowds from the neighbouring villages but not by the distant pilgrims. In former days one of the ceremonies performed at Jejuri was that on the bright sixth of *Mārgashīrsh* or November-December one of the *vághyás* or men devoted to the temple was required to run a sword through his thigh. The bloody sword was laid before the god and the man had to walk through the town in spite of his wound. In those days hookswinging was practised at all the fairs chiefly by women. The usual vows now are to build steps in the ascents to the temples, to make cash gifts to the temples, to distribute cocoa-kernel and turmeric in front of the temple, to kill and eat a sheep in honour of the god, to feed Bráhmans, and to devote to the god male children or *vághyás*, and female children or *murlis*.¹ The number of persons thus devoted to the god is

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JEJURI.

Sacred Spots.

Festivals.

Somvati
Amávásya.*Dasra*.

¹ Of *Vághyás* and *Murlis* details are given in the Population chapter, Part I. pp. 476-477.

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JEJURI.

Pilgrims.

considerable. Many of them live at Jejuri, where, at festivals, they are hired by pilgrims to sing and dance in honour of the god. Others live in the surrounding villages, and many wander and beg in bands. The worshippers are chiefly Maráthás, who come from all the surrounding districts and even from greater distances. The most important of the pilgrims are the Maráthás from Khándesh and Berár, large bands of whom attend the fairs every year. The Berár Maráthás attend the *Paush* or December-January fair. Pilgrims from several villages come in large bands for mutual protection a relic of old unsettled times. Pilgrims also come from Khándesh chiefly in *Márgashirsh* or November-December, *Paush* or December-January, and *Mágh* or January-February; they do not come in *Chaitra* or March-April. Like the Berár pilgrims they come in large bands. The fishing Kolis from the sea coast are also worshippers of Khandoba and come occasionally in large numbers but they do not attend as regularly as the pilgrims from Khándesh and Berár. When they do come Konkan Kolis attend the *Mágh* or January-February fair. The Kolis have a *bhagat* who has a palanquin of Khandoba. The *bhagat* consults omens, and unless they are favourable the fishermen do not make the pilgrimage. In January and February each band of pilgrims brings with it a gay red or red and yellow banner on a tall staff. On the dark first these banners are carried in procession up to the temple. There the bearers stand on the brass tortoise in front of the temple and hold the long banner poles aloft pointing them towards the pinnacle of the temple. They then ascend the hill with their banners which they carefully carry back with them to their villages.

The pilgrims chiefly lodge with the Guravs who have seventy-five houses or with Bráhmans who have seventy-five to eighty houses in Jejuri. Other pilgrims camp in a fine grove beside Holkar's reservoir or in the open fields to the north, north-west, and north-east of the village. Dotted over the fields and clustering round the lofty pole from which flies a gay banner, the camps have a picturesque effect.

On the day of his arrival the pilgrim takes a dust-glimpse or *dhul darshan* of the god and lays before him a cocoanut and $\frac{3}{4}$ d. ($\frac{1}{4}$ a.). The pilgrim must repeat his visit to the god at least once during every day of his stay in Jejuri, and each time that he enters the temple gate he pays $\frac{3}{4}$ d. ($\frac{1}{4}$ a.) as municipal pilgrim tax. On the second day the pilgrim pays his vow. If the vow is to feed Bráhmans the catering is usually done by contract by the Bráhman or Gurav at whose house the pilgrim is lodging at the rate of 8d. ($5\frac{1}{2}$ as.) a head. When a feast is given to Bráhmans one man's portion must be taken to the temple by the pilgrim. He lays it before the god and it becomes a perquisite of the temple Guravs. If the vow is to offer a sheep it is killed on payment of 1½d. (1 a.) a head, half of which goes to the municipality and half to the *Mulla* who kills the sheep. Then at his camp or lodging the flesh is eaten by the pilgrim and his party who must be joined in their meal by some of the *vághyás* and *murlis* or men and women devoted to the temple. After the meal is over the party go to pay their respects to Bánái, Khandoba's Dhangar wife, and the guardian

of his flocks and herds. On the evening of this day the pilgrims provide themselves with torches and oil vessels, and, with lighted torches, proceed in large bodies to climb the hill. On reaching the top they pay their respects to the god, wave their torches in front of the temple, walk round the battlements of the encircling corridor, and go down to their camps. From a distance the effect of the irregular lines of twinkling lights moving up and down the flights of stairs and appearing, now many and now few, on the battlements is striking.

On visiting the temple every pilgrim stands on the brass tortoise and throws into the air handfuls of chopped cocoa-kernel mixed with turmeric to be scrambled for by the temple servants and hangers-on. The pilgrim keeps some pieces to carry home with him as the god's favour or *prasād*, a charm to bring a blessing. A favourite form of worship is to pour over the sacred *ling* the five nectars or *pañchāmrit* a mixture of milk, curd, sugar, honey, and clarified butter.

After the torch-light procession is over, pilgrims who have made vows to offer music and dancing to the god, hire bands of *Vāghyās* and *Murtis* to come to their lodgings or camps and there sing play and dance in honour of the god. The fee for a band of dancers and musicians is 2s. 6d. (Rs. 1½).

Pilgrims who are strong enough to climb to the Karepáthár or old temple spend their third day at Jejuri in visiting the old temple. They bathe at the Malhár *tirth*, the well or spring beyond the Peshwa's pond; they then climb to the Karepáthár, and, after paying their respects to the god, come back to the village by a different path from that by which they climbed. Then they do their shopping, which, except a little trade in blankets, is of no importance. The things usually bought by pilgrims about to leave are pulse and parched gram to eat by the way, coats and caps as presents for their children, and small brass vessels and images of the god as tokens of the pilgrimage. When pilgrims, who have lodged with Bráhmans or Guravs, are about to start on their return home they make presents to their hosts according to their means. The hosts in return give the pilgrims as a favour or *prasād* from the god a cocoanut, a piece of cocoa-kernel with some turmeric, and a blessing.

The temple priests are Guravs not Bráhmans. Of the temple revenues, the offerings for two months and eighteen days or seventy-eight days in all, the Saturdays Sundays and Mondays or twelve days of *Āshvin* or September-October, the first six days of *Mārgashīrsh* or November-December, and the whole or sixty days of *Paush* or January-February and *Māgh* or February-March, are received and administered by a committee who manage the temple affairs. The revenue for the rest of the year goes half to the Guravs and a quarter each to the Ghadshis or musicians and the Vīrs or mace-bearers, two classes of temple servants.

The municipal pilgrim tax is levied for four months from about December to April. Admission to the temple is free for the rest of the year. The right to collect the tax is put to auction, there being two farms in the year, one for *Chaitra* and the second for the three other pilgrimage months *Mārgashīrsh*, *Paush*, and *Māgh*.

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Priests.

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JEJURI.

Trade.

In 1882-83 the revenue from the pilgrim tax was £210 (Rs. 2100). The rates are a quarter of an *anna* for children under twelve and half an *anna* for persons above twelve. The number of pilgrims attending each fair is said to vary from 2000 to 5000 or 6000.

The business done at Jejuri is small and is mostly confined to the sale of the food required by the pilgrims, articles used in the performance of religious ceremonies, tokens of the fair, and small presents to be taken home for wives and children. A few traders, principally Kunbis and Musalmáns, come from Supa and Poona and set up booths in the streets, and a few shops are permanent. The articles chiefly sold are red and yellow powder, cocoanut-kernels, and split and parched pulse. Groceries, vegetables, fruit, sweetmeats, copper and brass vessels, images of gods, bangles, and caps and coats for children are also sold but in smaller quantities. The fairs are also attended by considerable numbers of blanket-sellers but by very few cotton-cloth sellers.

There is a municipal tax on booths the scale of rates being 2*s.*, 1*s.*, 6*d.* and 3*d.* (1 rupee, 8*as.*, 4*as.*, and 2*as.*). After each fair a sub-committee of two of the municipal commissioners settle at which of the above rates fees are to be levied, the rate being fixed with reference to the number of people who have attended the fair and the amount of business which has been done. The Jejuri municipality was established in 1868 and in 1882-83 had an income of £303 (Rs. 3030) and an expenditure of £292 (Rs. 2920). The income is chiefly drawn from octroi and the pilgrim tax.

History.

In 1662 Sháhájí the father of Shivájí visited Jejuri temple among other places in Shivájí's territory.¹ In 1792 Captain Moor described Jejuri as a pretty large town inhabited by Bráhmaṇ beggars. The temple was on the top of a range of hills ascended on the north-east by a flight of handsome broad stone steps. Arches were thrown across at intervals and there were many lamp-pillars. The chief temple was old but not handsome. The enclosure was large and the stone work beautifully finished and the ground paved with flags. To the west of the temple hill was a large pond of fine stone.² In 1795 Tukojiráv Holkar encamped at Jejuri.³ In 1813 Mr. Elphinstone describes the temple as approached by two flights of steps. The chief flight had arches over it in many places and many stone obelisks with stone projections for lamps round their sides. Within the wall was a round court within which stood the temple remarkable for nothing. The temple was dark and the god scarcely visible. Mr. Elphinstone was followed by many beggars and among others by a boy who barked like a dog.⁴ In 1827 Captain Clunes notices Jejuri as a post-runner's station with 430 houses fifty-four shops and a temple of Khandoba where as many as 100,000 people used to attend at the great Jannary fair.⁵ In the 1845 disturbances of Rághojí

¹ Grant Duff's Maráthás, 85.² Moor's Narrative, 347-348.³ Grant Duff's Maráthás, 517.⁴ Colebrooke's Elphinstone, I. 255-256. The dog-servants continue in Malhári's temple at Gudguddápur in Dhárwár. The dog is so sacred to Khandoba that among Maráthás the usual way of calling a dog is to cry *Khandi khandi*.⁵ Itinerary, 28.

Bhāngria the insurgents carried off on one occasion the litter of the god with the holy image but brought it back.¹

Jivdhan,² about 3000 feet above sea-level and about 970 feet above the plain, is a dismantled fortress commanding the Nāna pass sixty-five miles north-west of Poona and sixteen miles west of Junnar. The fort, which is about 1000 yards long by 500 broad and nearly two miles round, stands within the village limits of Ghātghar on a steep and rugged hill which rises about a thousand feet above the crest of the Nāna pass. Jivdhan is a square stack of a hill rough on all sides surrounded by steep precipices and presenting an abyss on the Konkan side so sheer that a stone dropped would fall almost 2000 feet into the Konkan at the foot of the Sahyādris.³ In general effect Jivdhan is much like Shivner. It differs in three points. The east scarp of Jivdhan is highest near the middle of the hill face while in Shivner the middle part is the lowest; the north point of Jivdhan is much squarer and blunter than the north point of Shivner; and the upper hill in Jivdhan is higher than the upper hill in Shivner. The road from Junnar to the foot of Jivdhan is fit for laden cattle. The ascent, which is about a mile long, is very steep and difficult and consists mostly either of loose masonry or steep sheets of rock not difficult for bare feet but troublesome for boots. For about 300 feet of the ascent a profile of rock has the remains of a stair of steep high and narrow steps with nothing below and very little on either side. The hundred feet in the middle of the stair were blown away when the fort was dismantled about 1820. Of the blown away section the middle part is not difficult to climb on all fours or to come down barefoot face foremost. But about a third at the lower and another third at the upper ends are extremely steep. Except the hillmen few natives can go up the steepest parts and few Europeans can climb them without a rope and bare feet. The climber's only helps are small foot-holds which the people have cut in the rock and finger-holds in the bottoms of some of the 1820 blasts. The main gate was on the west towards the Nāna pass with what apparently was a fine ascent, a long steep stair partly built and partly rock-cut climbing a narrow gorge completely commanded by the fort. The ascent led to a landing place, a square well about thirty feet deep, and, out of the well, the ascent passed by a tunnelled rock-cut stair to the gate. The stair was blown away and the tunnel filled in 1820 and the gate is now useless. The top has five cisterns which form the main water-supply, and some apparently Buddhist caves with a substantial Muhammadan building in front, plain and with solid masonry arches. Each compartment of the Muhammadan building has a saucer-shaped roof of good well-fitting masonry. The chief Buddhist cave (36' x 21' x 15') has a smaller cave on either side and a veranda in front. The caves were used as granaries and when the fort was captured in 1818 they were found stored with grain.

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¹ See Part II. p. 308.

² Deccan Papers, No. 60; Mr. J. McLeod Campbell, C.S.

³ Hamilton's Description of Hindustān, II. 48.

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JIVDHAN FORT.
History.

The grain was burnt and its ashes remain ankle deep. Jivdhan commands a splendid view west to the Sálsette hills, Tungár, and Káman in Bassein, and, on a clear November day, to the sea.

In 1489 Jivdhan was taken by Ahmad I. the founder of the Ahmadnagar Nizám Sháhi family (1490-1636), and in 1637 it was one of the five Poona forts which Sháháji gave to the Moghals.¹ In the 1818 Marátha war a brigade under Major Eldridge reached Jivdhan on the 3rd of May 1818. The commandant who had been summoned to surrender two days before, declined to give up the fort saying he would fight for eight days. An advanced reconnoitring party, under Captain Nutt of the Engineers, were frequently fired on from the guns and matchlocks in the fort but without loss. A spot was chosen for the mortars and a battery for two brass twelve-pounders till eighteen-pounders could be got ready to play on the masonry about the gate. The mortars opened at about twelve o'clock and after an hour's firing of about twenty shells a man was sent down to say that the garrison would open the gate. This was immediately taken possession of by a party of the Bombay European Regiment. The garrison was disarmed and dismissed.²

JUNNAR.
Description.

Junnar, north latitude $19^{\circ} 12'$ and east longitude $73^{\circ} 56'$, lies in a broad flat valley about 2000 feet above the sea, on the south or right bank of the Kukdi, fifty-six miles north of Poona, and about sixteen miles east of the crest of the Sahyádris. To the south-east the valley opens into the wide Deccan plain which spreads like a sea to low lines of flat-topped uplands far to the east and south. On other sides, within a radius of about two miles, the town is shut in by irregular ranges of hills 600 to 1200 feet above the plain. The hill-sides rise steep and bare to upper slopes crossed by level belts of rock whose smooth black walls appear in one range after another although separated by gaps of many miles. The lower belts of rock are in places dwarfed by earth and stones washed from the upper slopes, or the wall is broken where a torrent has forced its way through some crumbling or earthy vein. Still many belts of rock with rounded or wall-like fronts stretch across the lower slopes for hundreds of yards. Near the tops of one or two of the hills, notably of Shivner to the west of the town and of Hatkeshvar to the north, unbroken by torrents and unhid by earth and stones, a wall of trap 100 to 150 feet high girdles the hill-top like a huge piece of masonry work. The outline of most of the hill ranges is waving and irregular, the tips of the higher peaks in many cases being smoothed flat as if by a plane. In others, as in Shivner and Hatkeshvar, the great wall of

¹ Elliot and Dowson, VII. 60; Grant Duff's Maráthás, 53.

² Marátha and Pendhári War Papers, 294. An officer in Major Eldridge's force describes Jivdhan (Bombay Courier, 16th May 1818) as absolutely impregnable as it had bombproofs for the garrison to retire to. The last flight of steps which led to the fort consisted of 240 rock-cut steps each 14 foot high and as steep and hard to climb as a ladder. Midway down the hill on the north-west a level ran out for 100 yards and the mountain then became as steep as before. From the edge of the small level rose a natural pillar of rock about 300 feet high nodding over the abyss below. On the south-west the hillside was so steep that a stone dropped from the hand would reach the Konkan about 2000 feet below.

rock is topped by a small rounded or level hillock. Below the base of the hills runs a belt of barren upland from which bare spurs stretch towards the river, rocky or soilless except in a few dips and hollows. The outer flats have a thin sprinkling chiefly of *bábhul* bushes. The town is amply shaded and has some splendid *pípál* and banian trees and the river banks are green with groves and gardens. The town, with its long winding streets and open empty spaces, stretches over a mile along the right or south bank of the Kukdi, and beyond the town to the east south and west ruined heaps and fairly preserved tombs and mosques bear witness to the greatness of Musalmán Junnar.

The hills that encircle the town form four leading groups; the low curving line of the Mánmoda range to the south and south-west; the high level scarp of Shivner to the west; the lower and tamer Mángni hills to the north-west; and the high flattened tops and scarped sides of Hatkeshvar and the Sulemán or Gauesh hills on the north. The Mánmoda hills rise from the plain more than two miles to the south-east of Junnar. They run for about half a mile to the north, and then, with a shallow horse-shoe curve, sweep about two miles to the west and north-west towards Shivner from which they are separated by the sharp-cut gap of the Pírpáda pass. Their waving irregular crest varies from 400 to 600 feet above the plain. Along the bare north-east face, about a third of the way up, runs a belt of rock, sometimes fifty or sixty feet high, in other places half-hidden by earth and stones. In this belt of rock are carved three groups of Buddhist caves: the Bhimáshankar group in the east face, the Ambika group about the centre of the north face, and the Bhut-ling group some hundred yards nearer the north-west. To the north of the Mánmoda hill, separated from them by the deep cup-shaped hollow of the Pírpáda pass for nearly a mile across the valley, stretches the great flat scarp of Shivner, the hill-fort of Junnar, the birthplace of Shiváji (1627). Steep strong slopes and belts of rock rise sharp and bare about 800 feet to a great wall of rock a hundred to 150 feet high which girds its level top. In the north of the hill nothing shows above this wall of rock. Further south a smooth flat inner mound rises about 200 feet above the main hill top. Several old Musalmán buildings give a special interest to the top of Shivner: a small watch-tower at the extreme north, a mosque with a fine flying arch stretching between its minarets at the north foot of the inner hill-top, and on the flat crest of the inner hill a Musalmán tomb and prayer-wall. Beyond Shivner, to the north-west, appears the bare rounded shoulder of the Tulja hills with the Tulja caves hid in a hollow in its eastern face. To the north of the Tulja hills stretches the Kukdi valley, and beyond, on the north-west, the irregular range of the Mángni hills runs to the Mhár pass. To the east of the Mhár pass the steep sides of Hatkeshvar rise about a thousand feet to the great wall of trap which encircles its inner summit. Close to the east of Hatkeshvar are the dome-like crags of the Navra-Navri that is the Bride and Bridegroom, or the Varát that is the Wedding Party hill, because they say the hill opened and swallowed a wedding party and the rounded crags are their tombs. The smooth-topped hill to the south-east is known as the

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Sulemán hill because agates used to be found there, and also as the Ganesh hill because the chief of a group of Buddhist caves carved in its lower slopes is now a temple of Ganpati. In the plain, beyond the end of the Ganesh hill, stand a few single peaks, the remains of the south-east spur of the Sulemán range. To the south, opposite the east face of the Mánmoda range, the single pyramid hill of Dudháre, with its point crowned by the white tomb of a Musalmán saint Pir Sháh Dával, completes the circle.

The usual camping ground at Junnar is in the Bára Bávdí or Twelve Well garden to the south-west close under the great rocky face of Shivner. From the east the road to the Bára Bávdí passes through the length of the town leaving the fortified enclosure in which are the mámlatdár's and other offices on the right and passing among splendid banian and *pipal* trees about half a mile to the south-west of the town. Another pleasant camping ground lies to the north of the town in a large garden and mango grove about half a mile to the south of the Ganesh caves. At the north-west limits of the town in a large enclosure are two good bungalows belonging to the Church Missionary Society. One of these is generally occupied by the resident missionary; the other bungalow is usually empty, and, by the kindness of the resident missionary, if arrangements are made beforehand, is generally available for the use of district officers and other travellers.

Sub-Divisions.

The town covers a belt of land over a mile long and from a quarter to half a mile broad. Within these limits are many empty spaces, graveyards, gardens, and the walled enclosures of old fortified mansions. The town is divided into thirty-three wards or sections, some of them known as *purás* and others as *vádás*, of which thirteen are outside and twenty-one are central sub-divisions. The outside sub-divisions are Shukravára, Syedpura, Pethfansumba, Máicha-mohalla called after a saint Máí whose mosque is in this sub-division, Sepoy-mohalla, Kothudpura, Mansurpura, Mandai, Kalyánpeth called after Kalyán Musalmán who founded it about the middle of the seventeenth century when (1648) Shiváji took Kalyán, Málvada, Fakirpura, Khalilpura, and Khálcha Málvada. The twenty-one central sub-divisions are Chámbhár-áli, Kumbhár-áli, Khátik-áli, Dhorváda, Mhárvada, Kásár-áli, Piluchá-mohalla, Sadábazár, Chandipura, Syedváda, Ovanbazár called after Mr. Ovan an assistant collector who founded it, Varchi-áli, Shankarpura, Murlidhar-áli, Mahájan-áli, Sarái, Áditvár, Budhvár, Kágdiváda, Kádarpara, and Mangalvár. In Musalmán times one more sub-division to the east was called Amrávatipeth. This is now Amrápur village outside of Junnar limits.

People.

The 1872 census showed a population of 10,298 of whom 8205 were Hindus and 2093 Musalmáns. The 1881 returns showed an increase of seventy-five or 10,373 of whom 8367 were Hindus including 415 Jains, and 2006 Musalmáns. Most of the roads in Junnar are narrow and full of corners. They are metalled and the main thoroughfares are fairly smooth and clean.

Houses.

Junnar houses are generally one-storeyed and built on a plinth a foot or two high. The walls are of dressed or unworked stone,

burnt or sun-dried bricks, or white earth, and sometimes the weight of the roof, which in almost every case is covered by rough flat brown tiles, is borne by wooden pillars. Some of the fronts, but these houses are in most cases used as shops as well as dwelling places, are enclosed with red wooden planking. The only ornament is that occasionally doors and windows end in a rounded arch with waving sides in the Musalmán prayer-niche or *nimbára* style. A few of the double-storeyed houses have deep eaves and forward beams with faces carved in tracery and other ornament. In some of the richer parts of the town the street fronts of the houses, chiefly houses belonging to Bráhmaṇ moneylenders, are blind walls with only a small door opening on a courtyard.

Junnar has 288 shops, chiefly in the six sub-divisions of Áditvár, Budhvár, Kágdi-váda, Kalyán-peth, Mangalvár, and Sadábazár. The shopkeepers are Gujar Lingáyat and Márwár Vánis, Bráhmans, Telis, Sális, Koshtis, Kásárs, Támbohis, and Musalmáns.¹ The shops are generally the fronts of one-storeyed houses which are sometimes open with a deep overhanging eave generally tiled, or the front is closed chiefly by wooden planking. In a few of the better class of shops belonging to grain-dealers and grocers the front is used as a veranda and work is carried on in an inner room. The chief articles sold are grain of all sorts, dry-fish, oil, groceries, copper vessels, turbans, women's robes, blankets, Europe cloth, wool, hides, paper, and stationery. Besides shops, along the Áditvár and Sadábazár roads, people sit by the road-side offering things for sale. The sellers are generally women of the Kunbí, Máli, and Koli castes who offer plantains and other fruit, vegetables, sugarcane, mangoes, oranges, lemons, grape, and melons. Besides, generally in the mornings, at several street-corners in Áditvár, Budhvár, and Sadábazár stand groups of poor Kunbis and Kolis with bundles of grass, and others chiefly Thákurs with firewood faggots. In addition to the daily supplies on Sunday the market-day about 2000 people, chiefly Kunbis Kolis and Thákurs, come to the town. There are two markets, the old market in Áditvár ward which is held on either side of the main road, and the Ovans' Market, a broad open space along the north wall of the *ket* or fortified enclosure in which are the mámlatdár's and other Government offices. At this weekly market all articles of daily use in the town are sold in large quantities, especially fruit, vegetables, and field produce. Merchants from different parts of the Junnar sub-division, and from Ahmadnagar, Akola, Rádhuri, and Sanganner, bring large quantities of grain and coarse cloth, and Káthodis and Thákurs from the Konkan bring timber and wicker-work baskets. Except the grain-merchants they come with small tents. Goods are brought in carts and on bullock donkey and pony back. The market is brisk and busy from January to April when the late crops are harvested and ready for

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¹ The details of shops are: Sixty of Váni grain dealers and grocers, forty-eight of paper-dealers, thirty-eight of Sális and Koshtis, thirty of oilmen, twenty of cloth-dealers, twenty miscellaneous, eighteen of goldsmiths, eleven each of betel leaf sellers and *scrífs* or money-changers, ten each of confectioners and dealers in fruit and vegetables, six of bangle-makers, four of coppersmiths, and two of dyers.

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the market, when revenue instalments are paid, and the people lay in provisions for the monsoon. Supplies fall off in the rainy season and the market is dull. The medium of exchange are silver and copper coins and shells, eighty shells for $\frac{3}{4}$ d. ($\frac{1}{4}$ a.). The copper coin is called *shivrái* and is said to date from Sháhu (1707-1749). There is no barter on market days. In the smaller outlying villages barter is resorted to by the Konkanis if any of their goods are left unsold and if they are in want of daily necessities. The chief articles bartered by Kolis, Konkanis, and Thákurs are *nágli*, rice, baskets, oil, onions, and salt. The people with whom they barter are Mális, Telis, and Vánis.

Trade.

The origin of the importance of Junnar as a trade centre was its nearness to the Nána pass which, in former times, at least from as early as about B.C. 100, was one of the chief highways of trade between the Deccan and the coast. The pass can at best never have been easy. Even if at one time the rough slippery pavement was a flight of steps the pass must have been difficult for laden bullocks and almost impassable for any beast of burden larger than a pony. It can never be made fit for wheels, and as other routes are provided with easy roads the trade of Junnar and of the Nána pass becomes more and more local. In the fair season considerable numbers of pack animals may be seen, ponies, bullocks and donkeys, chiefly the property of Musalmáns and of Hindu oilmen, potters, and washermen, carrying millet and rice eastwards to Junnar, or bringing salt fish, cocoanuts, salt, and rice from the Konkan coast.¹ There is also the more purely local traffic of taking droves of sheep and goats and great basket-loads of vegetables and other garden produce from Junnar and the villages round to the Konkan villages and country towns with weekly markets. There still remains to Junnar, what along with its excellent climate must always have told strongly in its favour as a capital, the rich garden and other lands to the east and south. This rich tract still supplies the chief trade of Junnar, field and garden produce which is sent in carts chiefly about forty-two miles to Talegaon station on the Peninsula railway, along a route which the Shelárvádi and Kárlé caves suggest was a main line of traffic about 1800 years ago in the days of Junnar's greatness. The chief trade is in paper, women's robes, blankets, and rice. Exports consist of paper, rice, women's robes, potatoes, plantains, onions, chillies, myrobalans, wheat, gram and millet, molasses, blankets, sheep, and horned cattle. The imports are salt, cocoanuts, dried fish, rags for

¹ The following details, noted in going from Junnar to Ghátghar at the head of the Nána pass on the 28th of December 1882, give some idea of the amount and the character of the present trade: Four or five bullocks belonging to a Pardeshi and driven by a Teli going west empty to bring from the Konkan salt and cocoa-kernels and nuts; a donkey driven by a Beldár going east with local millet; a bullock driven by a Musalmán going east with dried fish from the Konkan; five bullocks driven by a Teli going west with potatoes to the Konkan; two Musalmán's bullocks going east with local rice; a Musalmán driving ten bullocks east with Konkan rice; a potter driving eleven donkeys east with local rice; a Musalmán going east with a pony-load of *adcháni*; a washerman with eleven donkeys and one pony going east with local rice; a pony with glass bracelets from the Konkan; a potter going east with eighteen donkeys laden with local rice; a potter with twenty donkeys passing east with local rice; and a potter with eleven donkeys passing east with local rice.

paper, clothing, oil, grain, metals, groceries, stationery, timber, cotton and silk yarn, country blankets, bangles, bullocks, cows, buffaloes, and sheep. The chief traders both importers and exporters are Vánis, Kunbis, Musalmáns, Bohorás, and Kásárs. Except the donkeys and ponies used for the Nána pass traffic carts are chiefly in use. With better roads and a brisker demand trade is growing.

The chief men of capital in Junnar are local Bráhmans and Gujarát Vánis, Shrávaks or Jains by religion, and a few Márwár Vánis also Shrávaks. There are also some old grant-holders and owners of land, chiefly Musalmáns; retired Government servants, Bráhmans and Musalmáns; some barbers traders and contractors who have made money in Bombay; and some successful oilmen and cloth and grain dealers. The imported cloth trade is chiefly in the hands of Gujarát Vánis and the local cloth trade in the hands of Sális, Shimpis, and Koshtis, and the leading grain-dealers are Márwár Vánis. Of moneylenders several are Musalmáns and a few are Hindu craftsmen Telis, Sális, and Hajáms. Traders, chiefly Márwár Vánis, also lend but the chief moneylending class in Junnar are the Bráhmans who have 150 rich houses, one hundred and forty of them Deshasth and ten Konkanasth or Chitpávan. They lend chiefly to Kolis, Kunbis, and Thákurs.

The chief local crafts are the handloom-weaving of women's robes and turbans and the making of paper. The handloom-weavers of women's robes are Hindus of the Sáli and Koshti castes. The Sális, of whom there are sixty houses, live in the north-east of the town in Chandipura, Kádarpara, Khalilpura, and Shukravár peth. The Koshtis live in Khalilpura and Budhvár peth in the north of the town. They are between thirty and forty families who came from Sangamner in Ahmadnagar about thirty years ago. The loom is simple with only two heddles. There is nothing peculiar about it except a stretcher or *kársali* which is placed by the weaver in front of him. It stretches the web breadthways and forms a support against which the reed or *phani* is pressed to bring the warp-thread home. The yarn is imported from England; the red comes dyed and the dark is dyed in Bombay. The robes are plain without ornamental borders. Almost all are used in the town; very few are exported. The weavers are generally labourers paid by the piece by men of capital, chiefly Bráhmans and Gujars and a few Sális. The rates of piece-work vary from 1s. 3d. to 4s. (Rs. $\frac{3}{4}$ - 2) representing 7½d. to 9d. (5-6 as.) a day. Except during part of the rainy months (July-October) work is constant all the year round. In the same quarter of the town as the Koshtis are about eighteen houses of the Musalmán handloom-weavers called Momins. They make turbans and borderless *sádís* on a small loom. The turbans are generally red and ornamented with a border of gold thread. The weavers are almost all employed by men of capital. They are paid by the piece at the same rate as the Koshtis. The turbans are sold in the town and the outlying villages or sent to Akola, Poona, and Sangamner.

A little to the north of the Koshtis and Momin weavers are the quarters of the Musalmán paper-makers or *kágdís*, who have about

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Paper Makers.

a hundred dwellings and forty-two working houses. The families have been settled in Junnar apparently since Musalmán times. The paper which is smooth and glossy is sold at 6*d.* to 1*s.* 6*d.* (4-12 *as.*) a *ghadi* of 240 sheets. It is used in Government offices for envelopes and by native merchants for account books. It is chiefly used in the native states and is largely exported to Poona and Sholápur. Some of the paper-makers are independent traders, others borrow chiefly from Gujar moneylenders. According to the nature of the work the men earn 1½*d.* to 6*d.* (1-4 *as.*) a day. Except in monsoon floods when the river water is muddy, the work is steady.

Blankets.

Country blankets are woven in the Budhvár and Shukravár wards by about thirty-five families of Dhangars and Hindu Khátiks. The blankets are sold in the town and in the Thána villages at the foot of the Sahyádris.

Municipality.

The municipality, which was established in 1861, had in 1882-83 an income of about £512 (Rs. 5120) chiefly from a house-tax, and an expenditure of about £195 (Rs. 1950). The municipality has borrowed £3300 (Rs. 33,000) to build a reservoir to supplement the existing water-supply.

Water Supply.

The town is supplied with water partly from the Kukdi but chiefly by water brought in earthen pipes from three wells. It is received in eighteen cisterns measuring on an average about twelve feet by eight, each with a pipe through which the water flows. The wells are one called Bára-bávdí or the Twelve Wells close to the south of the town which feeds twelve cisterns, and two at the base of Shivner hill which feed six cisterns. The two wells, which are partly built of Hindu temple stones, are near each other to the west of Shivner hill and joined by an underground channel. The cisterns hold water for eight months. In the hot months (March-May) the supply in the well runs short and sinks below the level of the pipes, and the water has to be raised by working Persian wheels. The new reservoir is being built to the west of the town. The water-works are of Musalmán construction probably older than the seventeenth century. A few cisterns, built by the municipality and private persons, are kept in repair by the municipality. The Bára-bávdí, which was private property, was bought by Government and made over to the municipality.

Objects.

The town has of public offices a mámlatdár's, subordinate judge's, police, forest, and registration offices, a municipal office, a dispensary, and a Government and a mission school. Most of the public offices are collected in the Syedváda in the south-west of the town in or near the walled enclosure or garden which is known as the *kot*. This, which is a Musalmán work, encloses an area 300 yards from north to south by about 220 from east to west, like a great garden with several fine *pipal* and banian trees. The wall, which varies from sixteen to twenty feet high, is strengthened by fourteen towers twenty-five to twenty-seven feet higher, of which four are in the corners, three each in the north and east faces, and two each in the south and west faces.¹ The wall is of rough stone below and white mud above, and

¹ The tower to the north of the gate is called Phátar, that in the south-east corner Kangára, and that in the north-west Chauk.

the towers are some of them of white mud and others of brick either sun-dried or fire-baked. It is entered through a strong gateway in the east face. Inside, the chief buildings are the mámlatdár's office towards the north of the enclosure with two wings, an east wing for a lock-up and a west wing for a record-room. To the east is a small forest office and to the north is the office of the chief constable. To the south is the munsif's court and further west is a dwelling house interesting as having been from 1784 to 1795 the place of confinement of Bájiráv (1796-1817) the last of the Peshwás. Behind are the remains of an old Musalmán bath or *hamámkhána* and to the south is a ruined mosque. Under a tree near the mámlatdár's office is an old carved stone, and in the west wall of the tower to the south of the entrance gate is a stone with some Maráthi writing.

Outside of the gate on the right is the Government school, a large modern one-storeyed building. Across the road is the dispensary and a little along the road to the north on the left is the Mission girls school. The dispensary which was established in 1869 treated in 1883 nine inpatients and 6392 outpatients at a cost of £76 8s. (Rs.764). The post office is about 380 yards to the north, and the municipal office is at the west end of the Sadar or chief bazár. In the south or street wall of the municipal office is a small tablet with a Persian inscription dated H.1049 that is A.D. 1639.

The mission bungalows, in a large enclosure in the north-west of the town, are plain one-storeyed buildings, well designed, and of good size. The bungalow to the north-west is generally occupied by the resident missionary, the other is usually empty. About 150 yards to the west of the bungalows is a small graveyard with a few Christian tombs.¹

The *kot* is almost the only part of the old fortifications which is at all in repair. About half a mile to the south-west of the *kot*, just under Shivner, is a space about 640 yards by 500, surrounded by a ruined mud wall known as the Juna Baitkala. Of the walls which once surrounded the town few traces remain. Beginning from the east and going round by the south and west to the north the walls had twelve gates : Hatti, Phansumba, Lál-ves, Phátak, Ovan-bazár-ves, Áditvár, Kathvár, Fakirpura, Otur, Delhi, Ágar, and Nágjhiri. Two of these, Otur and Phansumba, are in good repair ; six, Áditvár, Ágar, Fakirpura, Lál-ves, Nágjhiri, and Ovan-bazár, are in ruins ; and of the remaining four Budhvár, Delhi, Hatti, and Phátak no trace is left. The Otur (18' x 10') and Phansumba (30' x 12') gates are built of stone masonry. Over the Phansumba gate is a small room reached by a flight of steps. Of Áditvár (16' x 10'), built of stone and mud, the walls remain and of Ágar traces of the stone walls are left. Fakirpura (17' x 7') was built of stone and mud, Lál-ves (15' x 8') of stone burnt brick and mud, and the Ovan-bazár (16' x 12') entirely of mud. Of Nágjhiri only two stone walls remain. In Sepoy-mohalla, in the south of the town along the north bank of the Lendi stream, are remains of the wall. There is the Lál Darvája or Red Gate, a square wooden door with old carved Hindu stones in the side walls.

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¹ On two of the tombs are inscriptions.

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The walls are about twenty feet high, rough stone for the first six feet and then sun-dried brick and white earth. To the south of the gate was a dam, and another dam some distance further made this part of the stream bed or moat fit for boats. Of the old fortified mansions the most notable is in Mangalvár peth. About 230 yards north-east of the municipal office on the left is a large enclosure entered by an old gateway with a wall of white earth and sun-burnt brick. The place belongs to the Nawáb of Belha, twenty-one miles south-east of Junnar, who now lives chiefly in Surat, and is deserted and empty. An inscription over the entrance shows that it was built in H. 1033 (A.D. 1622). Except the Buddhist caves (A.D. 100-200) and the Yádav cisterns on Shivner (1050-1290) of which separate accounts are given, there are few old Hindu remains. Carved stones and pillars are found occasionally either lying by the roadside or built into the walls of Musalmán tombs and mosques or of modern houses. The style of ornament shows that they belong to both Bráhmán and Jain temples and the style of carving is considered by Dr. Bhagvánlál to vary from the ninth to the thirteenth centuries.¹

Old Wells.

Besides these fragments are three wells in the old mortarless Hindu style known as Hemádpanti. About 200 paces to the north-east of the mámlatdár's office, near a great banian tree whose roots are ruining it, is an old step-well of large black stones built without mortar in the Hemádpanti style. In the enclosure at the mouth of the well are some old pillars divided into four-sided eight-sided and round bands, broken by the pointed lines of a pyramid ornament. In the south of the town, about 370 yards from the Lál gate, in a large uncared-for garden or orchard, is the Kundal Bávdí or Round Well, a large well of great dressed stones fitted without mortar. It is entered from the south by a flight of steps which runs about half-way to the water and then turns to the west. About a quarter of a mile to the north-east is Kavlya's well, a rough work of large plain dressed stones put together without mortar. It is entered by a flight of steps from the east.

Temples.

Of modern Hindu temples Junnar has about sixty, two of which are Jain. Of the Bráhmanical temples, which are also used as rest-houses, seven are well managed and enjoy Government grants of about £30 (Rs. 300). The rest are poor, many of them falling out of use for want of funds. The chief temples are of Panchling, Ganpati, Pátáleshvar, Uttareshtar, and Thákurdvár. The Panchling temple is at the foot of Shivner hill about half a mile west of the town. The temple with a hall and a shrine has a dome painted with tigers, lions, and Hindu gods. The temple enjoys a yearly grant of £6 (Rs. 60) and was built about 1800. Attached to the

¹ The chief stones noted were: In the south-west of the town in the *kot* or citadel a broken pillar, and a few carved stones in the *kot* wall; some carved stones by the roadside close to the mission school; the pillars near the Hemádpanti well; carved stones in the Lál gate in the south and in several houses near; a pillar and a carved stone outside of the east gate; at Ambápur on the way to Afiz Bágh a small temple of Māruti with several finely carved stones, among them a row of elephants from a frieze on the Elephant gate whose site a little to the east is still marked by two elephants; in a culvert a little further east; and in Musalmán tombs on the way to the Mánmoda hills.

temple is a rest-house, two cisterns, and a filled-up well. Ganpati's temple in Áditvár peth, at which offerings are made in all thread-girding and marriage ceremonies, is said to have been built about 1820. Uttareshvar temple lies half a mile east of the town on the Kukdi, and is approached by a flight of stone steps. It is like a one-storeyed dwelling-house with a tiled roof, and, as it is surrounded by fields, it is pleasantly green in the hot weather. Pátáleshvar temple is a small underground shrine (12' x 10'), approached by a flight of steps, on the north or left bank of the Kukdi, about a mile north of the town. The temple enjoys a small Government grant. Thákurdvár temple, dedicated to Krishna, is a domed building on the Kukdi, half a mile north of the town. All the other temples are like ordinary dwellings. They are poor, some not able to afford even a night light. Only Bráhmans worship in the Panchling temple; in the other temples all Hindus except Jains.

Of the two Jain temples one is in the Budhvár peth and the other in the Phansumba ward. The Budhvár peth temple, which is dedicated to Párasnáth, is large and rich, a three-storeyed building in the dwelling-house style with a gable roof and surrounded by a brick wall seven feet high. The first storey is used for daily religious meetings which are attended by about fifty Jains out of the Jain community of 415, chiefly Gujarát Vánis cloth-dealers and money-lenders. The second storey, which contains the shrine with a naked image of Párasnáth, has a middle hall and two wings. The floor is paved with coloured marble and the walls have glass-covered paintings of Jain gods. The ceiling is of carved teak and the shrine doors are lined with silver. The third storey is used as a store-room. Attached to the temple is a courtyard (48' x 17') paved with well-dressed stones. The yard has a well and a bathing place. The temple was built by the Jains of Junnar at a cost of £3000 (Rs. 30,000) and is maintained by a managing committee from offerings in grain and cash. The temple has a paid ministrant who reads and explains the holy books.

The chief Musalmán remains are mosques and tombs, a large prayer wall on rising ground to the south of the town, and the fine mansion in the Afiz Bágh. Of the mosques the chief is the Jáma Masjid or Public Mosque. It stands near the middle of the town a little to the east of the *kot* or citadel. The outer door, with an inscription over it dated H. 1235 (A.D. 1818), is modern. In the mosque, which measures sixty-six feet by forty-three, are three rows of carved masonry pillars, apparently old Hindu, with in each row six pillars and pilasters. For seven to nine feet from the ground the pillars are four-sided, and then there is an eight-sided belt, and then three rows of cornice end in square capitals which support a very massive timber roof with in the east front deep finely carved eaves and flying brackets. Except on the gate there is no inscription. To the east is a shady yard thirty paces by thirty-five with a well and cistern and to the south is a rest-house. Of the other mosques, one in good repair to the south of the town may be taken as a sample. The Roshan Mosque, about thirty yards to the south of the Lál gate, measures 42' by 19'. It is entered from the east through a pointed arch which fills the

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whole east front. Inside are three domes resting on two eight-sided pillars, a prayer niche in the middle of the west wall, and a roof hollowed in diamond-shaped recesses. Along the top of the east front runs a plain stone eave supported by stone brackets. About sixty yards to the east is a domed tomb, 7' 6" by 16' and 14' high called the Mokarba. The tombs have almost all square bodies of stone masonry the sides either with open-peaked arches or masonry pillars. The square bodies are capped by brick domes, some of them round and others pointed. The following are the details of the Saudágar Gumbaz or Merchant's Tomb, the finest Musalmán building in Junnar.

*Merchant's
Tomb.*

On a raised plot of ground in the centre of a raised enclosure, about a mile to the east of the tomb, is a large Musalmán tomb, the chief trace of Musalmán wealth and power in Junnar. It is known as the Merchant's Dome or Saudágar Gumbaz. The building has a body about fifty-two feet square of plain stone masonry nearly thirty feet high, a heavy brick and stucco cornice several feet deep, and a large round dome which rises about twenty feet above the body of the building. About twenty feet from the ground a plain band of masonry, about six inches broad, divides the body of the building into two parts or storeys, an under-storey about twenty and an upper-storey about ten feet high. Each of the four fronts of the under-storey is divided into three rectangular recesses about 18' 9" high 11' 5" broad and 2' deep, separated from the ground by a plinth or band of masonry about 1' 9" high by 4" deep. The central recess in the south face is surrounded by a belt of simple carving about six inches broad; the other recesses are plain. Inside of each rectangular recess are two recesses with pointed arches, the outer arched recess measuring 16' 5" long by 10' 2" broad and seven inches deep, and the inner recess measuring 15' 5" high, 9' broad, and 1' 2" deep. Except in the middle of the south and in the middle of the east face, where there are doors, the only ornament in these arched recesses is a belt of simple carving about a foot broad that crosses them about nine and a half feet from the ground where the spring of the arch begins. There are also two small round carvings of flowers on each side about a foot above the belt. On all four fronts the details of the outer rectangular recess and the two inner arched recesses are the same except at the two entrances, in the middle of the south face and in the middle of the east face. In the inner arched recess in the middle of the south face is a plain doorway, 6' 4" high by 3' 6" broad. Over the door two carved brackets support an overhanging band of stone about a foot broad. On the wall, sheltered by the overhanging stone, is an Arabic inscription in three pieces of two lines each. About a foot higher is a window (4' 3" x 3' 5") with a pointed arch filled with open stone tracery, a large central star or sunflower above, and two bands of three stars each below. On either side of the central star are short Arabic inscriptions. Below the window is a belt of simple carving and on each side are three belts of carving. Except two carved grooves the wall on each side of the door is plain for about four feet. Then, about four feet from the ground, the corners of the arched recesses are carved into pilasters with three hourglass-shaped

compartments separated by squares of tracery. There are inscriptions at the tops of the outer and inner pilasters on the right side and of the inner pilaster on the left side. Outside of the pilasters a band of tracery surrounds the rectangular recess. In the threshold is a line of carved stones.

In the upper storey in each of the four fronts are five rectangular recesses about seven feet by five with in each a double-arched recess, the corners of the recess being cut further back below the spring of the arch than above it. Over the rectangular recesses run two bands of stone carving, each about six inches broad. Above the carving is the heavy cornice, whose bricks, showing through the weather-worn stucco, have a mean and ragged look.

Except that no belt of tracery surrounds the central rectangular recess and that the door is smaller and plainer, the east face is the same as the south face. The door has a pointed arch and measures eleven feet by four. Besides the belt of carving that crosses the large arched recesses, a belt runs inwards along the sides of the door at the spring of the door-arch. Above the rectangular recess are a level and an upright belt of carving and an inscription on either side of the upright belt. The north and west faces are the same as the east face except that they have no doors.

Inside the tomb measures 35' 10" east and west by 33' 7" north and south. The inner walls are eight-sided with, in each side or face, an outer and an inner pointed arched recess. The height of the outer recess is about 19' 9" and the depth eight inches; the inner recess is about ten inches lower and a foot deeper. About a foot above the points of the arched recesses wooden beams, perhaps originally the supports of a carved wood cornice or screen, stand out all round about four feet from the wall. About six feet higher in each face, three rectangular panels contain niches with pointed arches separated by plain pilasters. Where the eight corners of the main building turn into the base of the round dome a small carved bracket supports the masonry that rounds off the corner. Above the brackets, at the base of the dome, a circular belt of letters is cut in stucco about two feet broad. Above a stucco cornice about three feet broad is separated into panels by eight pillars, one over each of the brackets. Above the cornice, corresponding to the centre of each of the eight faces, is a round ornament of stucco tracery. From this the dome rises about twenty feet higher, plain and round. Of the eight faces or sides of the building, the four to the north east south and west have either doors or door-like niches. The other four to the north-east, south-east, south-west, and north-west are semicircular recesses about seven feet deep with five sides rising to a pointed dome. The walls of these recesses are plain, except that about seven feet from the ground they are crossed by a belt of five-peaked ornaments like mitres with flowing fillets about two feet broad. About a foot above the mitre peak runs a slight ornamental belt or carving. At the foot in the back wall of each an opening, about 2' 9" x 1' 9", leads to a small chamber or store-room.

In the four other sides are doors or door-like recesses. In the west face in the inner arched recess is an oblong recess (10' 4" x 5' 10")

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and inside of the oblong recess an arched recess ($9' 2'' \times 4' 4''$). About four and a half feet from the ground, the corners of the inner arch are cut away, and, a foot below, are carved into pilasters with hour-glass or water-pot sections separated by square blocks. The recess is three feet deep. The lower part is in three faces each carved into the round-topped prayer niche pattern about $4' 6''$ high. Above are two bands of the Kurán, then a half dome in four faces with a belt of tracery, and a band of the Kurán. The face of the rectangular enclosure above the prayer niche is carved with letters and tracery, and above the rectangular recess the face of the inner-pointed arch has seven level bands of writing and two lines at each side running up and down.

In the north face within the inner arched recess is an oblong recess ($4' 7'' \times 6''$). Within this are two arched recesses, the outer $13' \times 6'$ and $1'$ deep and the inner $12' \times 4' 2''$ and $1' 4''$ deep. In the back wall, about eight feet from the ground, enclosed in a rectangular block of tracery, is a lamp-niche ($2' 9'' \times 1' 9''$) in the rounded *mehráb* or prayer-recess shape. A belt of carving runs across the arched recess about $6' 9''$ from the ground, and about $5' 6''$ from the ground the corners of the rectangular recess are cut away and end in a scroll pattern.

In the east face the rectangular recess and the outer of the enclosed pointed arch recesses are the same as those in the north face. The inner arch forms a doorway $11'$ long by $4'$ broad and $3' 2''$ deep. The corner of the outer-arched recess about six and a half feet from the ground is cut back about $1' 6''$ and ends in a double-rolled scroll. In the south face, inside of a rectangular recess, the same as in the north face, is an inner arched recess $13' 10''$ high. The upper part is a pointed window ($4' 3'' \times 3' 5''$) with open tracery. Under the window is a band of plain stone about $2' 6''$ broad, then a door $6' 4''$ high by $4' 3''$ broad and $3'$ deep, the corners of the rectangular recess being cut back about six inches on each side of the doorway ending in a scroll pattern about $5' 4''$ from the ground.

The floor of the tomb was originally nearly filled with a platform about $27' 4'' \times 19' 7''$. The north part, which is $7' 7''$ broad and $2' 4''$ high, remains, but most of the south part, which was nine inches lower, has been broken away. In the north part of the platform is a row of eight tomb-stones varying in length from $2' 10''$ to $5'$. The stone *tairis* laid on the tops of the tomb-stones show that all except two are men's tombs. The stones on the south part of the platform have disappeared. There is a separate tomb-stone ($4' 10'' \times 2'$) opposite the east door. The tomb is used as a rest-house and its floor is covered with ashes and dust.

Afiz Bágh.

About a mile to the east of the Merchant's Tomb and two miles to the east of the town is the Hafz or Afiz Bágh. Its unfailing supply of water, fine trees, and stately old Musalmán mansion, make it worth a visit. Its name is variously explained but perhaps the most plausible explanation is one which makes Afiz a corruption of Habshi, the garden and the mansion having, according to a tradition, been in the possession of, if not founded by, an Abyssinian chief. The mansion is an upper-storeyed substantial but not an

inelegant building; three balcony windows on the south canopied and supported by somewhat heavy looking brackets overlook a small tank; and the east and west sides have each a bay window. The entrance is on the north, its steps flanked by bay windows like those on the other three sides. The ground-floor roof is arched and ornamented with lozenge-shaped mouldings. A little to the west of the garden on the Junnar side is a fine mausoleum locally called *dargáh* or *gumbaz* which is supposed to contain the tomb of the Habshi founder of the Afiz Bâgh. The mausoleum, which is entered on the south and west, has a domed roof and contains nine tombs, said to be those of the Habshi, his wife, six children, and a servant. The south entrance, within an ogee arch, is beautifully carved and pierced; it is flat-headed with pierced work above and sculptured jambs and an inscription above the lintel. The east is a narrow doorway under a pointed arch. The interior is an octagon and every other octagonal side is embrasured and arched; while the west *mehrab* is covered with texts from the Kurán. The exterior walls form a quadrangular figure; the upper portion of the wall veil terminates in a picturesque-looking brick cornice, consisting of pointed arches resting on tiny pedestals and interlining one another. A small minaret graces each of the four corners of the buildings. In ornamentation the walls are divided into two series of blank and arched windows, the upper series consisting of five and the lower of three windows. The middle of the lower series of the south and east walls has a doorway instead of a window.

About half a mile to the west of Junnar the steep rock of Shivner rises over a thousand feet and stretches about a mile across the plain. The hill is triangular in shape, narrowing from a southern base of about 800 yards along a straight eastern and a deeply hollowed western face to a point of rock in the north. Near the south the lower slopes of its eastern face are crossed by a belt of rock forty or fifty feet high, which disappears northwards in the steep slope that stretches to the foot of the upper scarp. This upper scarp begins about 600 feet from the plain and rises from 100 to 200 feet, stretching from end to end of the hill a level-topped wall of black rock. In the upper and lower scarps are two irregular lines of Buddhist caves all of them small and some more like the dwellings of vultures than of monks. Above the level top of the main hill rises an inner summit crowned with a mosque, a tomb, and a prayer wall. To the north the hill ends in a narrow lofty rock scarped and rounded like a ship's stern. The west face is steep, and, in hollows, has a thick sprinkling of brushwood especially to the south-west. The lower slopes are in places broken by belts of rock, and about eight hundred feet from the plain a great wall-like cliff sweeps from the north to the south-east and then round a deep hollow stretches to the south-west. The south-west face of the hill is lower and more broken, and, from about half-way up, is strengthened by outworks and bastioned walls. As on the east side, the crest of the hill which is level in the north rises in the middle in a bare flat-topped ridge, and towards the south-west again falls to the level of the northern scarp.

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Musalmán

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Afiz Bâgh.

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1 The late Mr. G. H. Johns, C.S.

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Shivner is interesting as showing traces of five sets of proprietors Buddhist monks, early Hindu kings, the Musalmáns, the Maráthás, and the English. During the first and second and probably third centuries after Christ the hill seems to have been a great Buddhist centre. About fifty cells and chapels remain. They are found on all three sides of the hill, but most of them are cut in its eastern face. Besides the cells and chapels, on the upper slopes and on the hill-top, old rock-cut steps seem to show that some of the open water cisterns are as old as the Buddhists. Traces of old rock-cut steps, deeper and broader than the monks' steps, and the four finest water cisterns on the hill, show that before Musalmán times the hill was used as a fort by Hindu kings, probably the Devgiri Yádavs (1170 - 1318). The pointed arches of the gateways show that all or nearly all of the fortifications are Muhammadan. And besides the fortifications most of the buildings on the hill top, the Ambarkhána, the prayer wall, the tomb, and the mosque, and probably many of the cisterns are Musalmán (1300 - 1750). Though it was the birth-place of Shiváji there are no certain traces of the Maráthás except some repairs in the walls and the shrine of Shivábái near the top of the southern face. The only signs of the English are a row of olive bushes on the south face and a row of teak trees along the east face of the hill top.

Fort Details.

The entrance to the fort is from the south-west. The way from Junnar lies along a well made road from the south-west of the town across the Lendi stream between some old Musalmán tombs and gardens. To the right are the ruined mud walls of the Juna Ghát Killa, a fortified enclosure where the mámlatdár's office used to be held, and behind it the steep slopes and bare scarps of Shivner. To the left is the old garden and favourite camp of the Bárábávdí or Twelve Wells and to the south the Mánmoda hills. Beyond the Bárábávdí the road winds up the bare east face of the Pirpádi pass whose crest is perhaps a mile to the south-west of the town.¹ The path up the hill turns west from the main road a little below the crest of the pass. From an old banian tree fifty or sixty yards to the west of the road the south face of the hill is seen stretching on the right in a long line from east to west. At the south-east end the scarp is broken and at no one place is it more than thirty feet high. It is crested by two walls strengthened by towers which run about a hundred yards west enclosing a long narrow belt known as the *Jibhecha Páda* or Tongue Watch. To the west the scarp becomes higher and less broken and again falls away to the south-west where it is strengthened by a triple line of walls. For the first 200 paces from the banian tree the path lies across a slope of flat rock. It then begins to rise keeping almost west across the under slopes of the hill. To the left the sides fall gently and to the right the upper slopes rise quickly to a lofty scarp. Two hundred paces further the path has reached a higher level with

¹ Close to where the path up the hill leaves the road is a rock-cut pond measuring twenty-one feet by twelve. Some years ago near this pond were some twelfth century figures which have disappeared, except one group of Mahádev and Párvati in which the clever carving of the snake on Mahádev's left hand is worthy of notice.

rocks in the lower slope, bushes in the upper slope, and trees on the crest. During the next 300 paces (400-700) the rise continues gently with some old *nándruk* trees close by and patches of prickly-pear above. At the foot is the deserted village of Bhatkal, once the market of the fort, the Pátíl's and the Mhár's being the only houses left. To the right the scarp is divided into two parts, an upper and a lower, and between the two a wall runs from the crest of the hill along the edge of a narrow terrace about 200 paces west to Shivábái's shrine. This outwork is called the Phátak Tower. About 900 yards from the starting tree the path begins to rise rapidly, climbing the hill-side by a rough paved ascent between thickets of prickly-pear. About a hundred paces further (1000 yards) the upper rocks of the hill-side become one sheer cliff. About fifty paces further (1050) is the first gate. It is about 100 feet below Shivábái's shrine, and is covered by the main wall and by a second line that runs from Shivábái's shrine down to the gate. To the left the lower slope is green with *bábhul* and prickly-pear. On the east face of the gate is a rectangular recess about an inch deep, and inside of it a double-peaked arch opening with scalloped waving edges. The rectangular recess is broken at the top. The outer arched recess measures 10' 4" high by 6' broad and 6" deep and the inner arch 9' 6" high by 5' 9" broad. On each side of the door are towers of dressed masonry which are now little higher than the front of the gateway. The doorway, which is entered by three steps, is 12' 11" deep with an arched roof 12' 3" high. On a plinth 1' 10" high are side-rooms 7' 5" by 5' 8" and 5' 9" high with round arched roofs. A flight of steps on the left formerly led to an upper storey. Inside of the gate on the right the scarp is much lower than it is outside, not more than fifty or sixty feet high. Above the scarp rises a wall pierced for musketry and with one or two bastions with openings for cannon. On the left runs a weak parapet three or four feet high, and below are steep slopes of rock and prickly-pear. Inside of the first gate the path is flat but rough with rocks and exposed to the fire of Shivábái's bastion above. On the left, about 160 paces from the first gate, is the Máng's Tower (16' 7" x 14' 3") with a wall about five feet high and two openings for cannon. On the right, as the scarp is much lower and the rocks are more broken and sloping, the wall has been raised to about fifty feet, part of it being later than the rest. About eighty-five paces further, or about 2295 paces from the starting tree comes the second gateway, called *Parvángicha Darvāja* or the Permission Gateway, in a wall which runs at right angles to the path for about fifty paces up the hill-side with two towers pierced for musketry, and with embrasures for cannon. The gateway, which is 18' 2" high and has two short side-minarets, has an outer rectangular recess and a double-pointed arch, the outer arch 10' 1" high and 7' broad, the inner 9' 6" high and 5' 10" broad. On each side, level with the point of the outer arch, is a mystic tiger, the tiger on the left with an elephant in its right forepaw and the tiger on the right with an elephant in its right forepaw and two under its hind feet. Over the middle of the door is an elephant with a broken trunk. The door is 6' 3" deep, the top is arched, and there are no side rooms.

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To the left is a ruined tower. From the second gate a narrow flat path between rocks and a wall runs about eighty paces to the third gateway (2375), which is flanked on the right by a wall with a rough round parapet that runs up the face of the hill. This gate is known as the Hatti Darvāja or the Elephant Gate. The whole height of the face of the gateway recess and outside is 21' 9". On the east face a shallow rectangular recess encloses a double-arched recess the outer 15' 5" high and 9' 7" broad and the inner 13' 5" by 6' 4". In the face of the wall, in a line with the peak of the outer arch, is a circular slab filled with geometric tracery and to the left a tiger. The right face of the wall has fallen. On the parapet above the gate are three stones carved with geometric designs and below on the ground are some of the carved stones that were on the right face of the gateway. The depth of the doorway is seven feet. Twenty paces (2395) between high rocks or thickets of prickly-pear lead to the fourth gateway, which, from a Musalmán tomb hid among prickly-pear on the left, is known as the Saint's or Pir's Gate. A flanking wall climbs the hill side to the right. The Saint's Gate is larger and more carefully finished than the others. It has a total height of 22' 2" and consists of a central and two side faces with a total length of thirty-eight feet. In the central face is an outer rectangular recess 21' 8" high 11' 7" broad and about four inches deep. In this is a double-pointed arched recess, the outer recess 20' 3" high 11' 7" broad and 1' 4" deep, the inner recess about 18' high 8' 4" broad and 6" deep. Inside of the inner recess a large slab crosses the arch about 11' 6" from the ground and forms the lintel of the doorway. On each side of the doorway is a rectangular seat 3' 7" from the ground and 2' 4" broad. The central face is separated from the side faces by a plain outstanding belt of masonry about 2' 9" broad, with two small arched recesses at the level of the middle of the lintel of the doorway. The side rectangular recesses are 15' 5" high and the enclosed arched recess 14' 5" high by 8' broad and 2' 2" deep. To the left of the left side recess is a carved boss of stone. The gateway is 17' deep with a central stone dome. On either side, on a plinth 3' 8" high, is a guard-room 11' 3" x 12', with a dome fifteen feet high resting on four peaked-arch recesses. In the back walls are arched niches 3' 9" x 2' 3" and in the side walls smaller arched niches 2' 10" x 1' 7". Inside are the ruins of houses. On the right is a broken cistern and on the left is a level belt about thirty yards broad covered with prickly-pear. Among the prickly-pear is a great grindstone about three feet across. The outer edge of the scarp is strengthened by a low parapet wall. To the right the hill side rises in bare slanting rocks with a high wall and a great outwork in front on the top. For a hundred paces (2495) the path keeps to the west, the last thirty-five paces leading up a paved way with space on the left or south-west where the parapet wall is raised into a line of fortification and runs to a point about fifty paces to the left. At 135 paces (2530) the path divides into a way for horses and a way for men, the way for horses rising by a more winding ascent to the north-west and the men's path climbing the sloping face of rock by a flight of fifty rock-cut steps. This part of the ascent is right in front of a great outwork about thirty-three

feet high that runs before the fifth, or, as it is said to be called, Shivábái Gate. After about thirty-five paces the path turns to the left up a flight of twenty steps with the great outwork on the left and another wall in front. At the top of the flight of steps the path passes between walls about twenty feet high twenty-one feet to the west and then six paces to the north. The distance from the Saint's Gate to the Shivábái Gate is 265 paces (2660). As on the other gate fronts, in the face of the Shivábái Gate, a shallow rectangular recess encloses a double-pointed archway. The rectangular recess is 17' high 9' broad and 2" deep, the outer pointed arch is 15' high 8' 8" broad and 6" deep and the inner arch 14' high 5' 6" broad and 1' 2" deep. Inside of the inner arch is a door of teak strengthened by iron spikes in fair repair. The doorway is about 24' deep, 9' 4" broad, and about 19' to the roof which is flat. At each side on a plinth about 4' 3" high are side-rooms about 8' 8" x 6' 2" with pointed arched roofs about 10' high. Above the gateway was an upper storey now in ruins. Inside of the Shivábái Gate the hill still rises in sloping rocks to an inner wall about thirty feet high, the third of the lines of fortification which guard the entrance to the fort. To the left an old partly rock-cut path leads to some Buddhist caves and cisterns the edge of the hill-top to the left being strengthened by a wall. To the right of the Shivábái Gate, inside of a parapet wall about six feet high, a path, leaving the way up the hill to the left, runs east about 290 yards along a level terrace to a small arched gateway 12' 4" high. The arch which is 10' 4" high has scalloped edges and flowers and leaves carved on the face. On either side is a rounded pilaster about 6' 7" high and 5' 11" apart. Inside of the doorway are side recesses (5' 9" x 2' 10" x 6' 5" high) on a plinth 1' 10" high and with arched doors 3' 6" broad by 5' 6" high. At about sixty paces to the east of the inner face of the gate, old Buddhist rock steps and modern masonry steps rise in four flights of two to five steps each separated by stretches of level pavement to the temple of Shivábái. The temple stands on a masonry plinth 15' 10" high 61' long and 25' 9" broad. Inside it measures 27 feet into 21 feet; it has two rows of five wooden pillars on each side and a large shrine enclosed in a wooden lattice-case standing out from the north wall. The hollow in the rock behind shows that the temple stands on the site of a Buddhist cell or hall.¹ To the east, with a broken wall on the left, the terrace runs about 200 paces to the Phátak tower. To the west are traces of a flight of old rock-cut steps leading to two open-air rock-hewn ponds about eighteen paces long by eight paces broad. Near the temple and on the terrace are several *chámpha* trees, and some pomegranate bushes, a *pipal* or two, and one large tamarind. After visiting Shivábái's temple the way lies back along the terrace to about forty steps to the east of the Shivábái Gate. Here the path up the hill turns to the left by old worn rock-cut steps between two rock-hewn ponds about sixty-five feet by nineteen. It passes with a gentle slope to the north-east for about a hundred yards and then begins to climb the hill face up

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¹ Details of Shivábái's temple are given below pp. 197-199.

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rough masonry steps and pavement. Most of the way is covered on the left or north by the battlements of the top line of fortifications and in front by two gateways, the inner over-topping the outer. There is a low masonry wall on the right. At 100 paces more (or about 240) from the Shivábái Gate, and 2900 from the starting tree, is the sixth or Phátak Gate, the approach passing under a wall of rock about twenty feet high covered by a masonry wall about twelve feet higher. The height of the Phátak Gateway is 16', of the rectangular recess 11' 6", and of the inner arched recess 10'; the breadth is 8' and the depth 12' 4" with side-rooms about 6' x 5', and, on the right, an inner room 7' x 7' with arched niches in the three walls. From the Phátak Gate about thirty-nine paces lead up a straight steep path with, on the left, a cliff about twelve feet high and a cresting wall rising from twenty to about thirty feet as it nears the seventh gate called the Kulápkar Darvāja. As in the other gateways the face of this gate has a rectangular recess with an inner double arch. The gateway is 21' high, the rectangular recess 18', the outer arched recess 14' 6", and the inner arch 12' 6". The door is about 6' broad and 30' 6" deep. It has been a double two-storeyed gate and has a guard-room on the left about fifteen feet long. To the left are the remains of buildings and over the gateway is a room with a south-fronting window which is very notable from the lower slopes of the hill. Beyond the seventh gate the path, with a low wall on the right, leads about thirty paces east along nearly the crest of the hill-side to a ruined gateway, twelve paces deep, which seems to have had an upper storey. About thirty paces more, or about 3000 from the starting tree, lead to the hill-top.

Hill Top.

On the hill-top, to the north-east from slightly swelling rocky under-slopes, the central rounded mound of the upper hill rises 200 or 250 feet with steep grassy boulder strewn-sides. On the main or lower hill-top to the east are the remains of houses hid by trees. To the north-west are stretches of sloping rock with large rock-hewn cisterns. About thirty yards to the west, with some olive bushes on either side of the approach, is the plinth of a large building known as the Sadar or Commandant's camp. The olives were planted about 1841 by Dr. Gibson, the first Conservator of Forests, who used to spend some months of each year on the top of Shivner. The large building about sixty paces further west is the Ambarkhána or elephant stable. It measures about thirty-eight paces east and west and eighteen paces north and south. Inside it is divided into three lines of seven rooms in each line, each with a vaulted roof on pointed arches 14' 9" by 12' 8" and about fifteen feet high. A steep flight of steps leads up the north face, and the flat roof, which is seventeen feet high, commands a view of the whole country to the west and south. Much of the ground near the Ambarkhána is covered with ruins. About a hundred yards beyond the Ambarkhána, the north-west end of the hill is enclosed by a battlemented wall with lozenge-shaped battlements 4' 4" high by 3' broad and 3' 8" apart.

The hill-top forms a triangle of which the south face is the base. The length of the south face is about 820 paces, of the east face about 1100, and of the west face about 1380. In the centre stands

the upper hill-top, a steep mound 200 to 250 feet high, rising sharp from the east and with a gentler slope from the west, and along the north face and in the narrow tongue that runs to the north leaving a considerable belt of nearly level ground. The 820 paces of the south face stretch nearly east and west. Beginning from the south-west end, the first hundred yards lead to near the Ambarkhána, the second hundred yards to beyond the Commandant's house, the third hundred yards to where the path up the hill gains the hill-top, and the fourth hundred yards to the end of the buildings. The next 300 yards are across sloping rocks with some rock-hewn and masonry cisterns on the left, and, on the right, a few young teak trees and a low parapet wall. Beyond, on the right, for the last sixty or seventy paces, at the south-east corner of the hill, an outer line of wall encloses the top scarp in the shape of a tongue known as the Tongue Watch or *Jibhecha Páda*. The east face runs nearly north and south in a straight line of about 1100 yards. Except in the south-east corner and in the long point that stretches to the north there is little level ground on the crest of the hill, the slopes of the upper hill-top rising almost immediately from the edge of the scarp. The east hill-top, except in the extreme south-east and in the north point, has no cisterns. It has a line of young teak trees running under the shelter of the upper hill, which, like the olives, are said to have been planted by Dr. Gibson. About a hundred paces lead from the south-east corner of the hill to the beginning of the rising ground at the foot of the upper hill-top. Six hundred paces more lead to the north end of the upper hill slopes and about 400 more to the overhanging outwork at the extreme north end of the hill. About the middle of the east face is a short cut to Junnar. This was formerly much used, and, though the path was destroyed by the British, the rock is said to be still scalable by a clever climber. Traces of old walls remain near where the path reached the hill-top. Except there, and at the two ends, the east scarp is so sheer that no parapet wall is required. From the north point the western cliff, which has a total length of 1380 paces, bends with a sharp corner to the south-east, and, forming a deep hollow, turns again to the south-west. Except at the north and the south ends, where it is crested with a wall, the sheer, almost overhanging, cliff defies approach.

From the crest of the scarp, except at the north and south where the ground is nearly level, the slopes of the upper hill begin to rise but much more gently than the eastern slopes. The steep bare sides of the hill-top end in a flat summit seventy or eighty paces broad. The upper hill fills almost the whole of the main or lower hill-top except that it is surrounded by a narrow level or sloping belt to the west and south, and that a flat point about 160 paces broad and 400 long runs to the north.

Besides the Ambarkhána near the south-west corner the chief buildings on the hill-top are, on the crest of the upper hill, a prayer-place, and a domed Musalmán tomb. At the south end of the narrow flat point that runs to the north is a mosque with a fine flying pointed arch between its minarets, a little further is a round mansion,

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and at the extreme north an outwork. This overhanging northern scarp has the interest of being the old place of execution. From it at least till as late as 1760 prisoners were hurled. In that year seven Kolis who belonged to the party of Jāvji a notorious Koli outlaw were seized by Rāmji Sāvāt a Peshwa officer at Junnar and hurled down this north scarp.¹ There are also about thirty cisterns or rock-hewn ponds of which one is on the top of the upper hill, twenty-five on the main top, of which eleven are in the west side, eleven in the south side, and three in the east side, and five are in the upper slope of the southern hill-side within the outer wall. Several, probably many, of these cisterns are Buddhist, belonging to the times of the caves, that is the second and third century after Christ. The four finest, which are supported on massive pillars and run into the hill-side, probably belong to the times of the Devgiri Yādavs, a little before the Musalmán conquest at the close of the thirteenth century. Of these four great under-ground cisterns in the main hill-top, one is in the south top about sixty yards north of the entrance gateway, two Ganga and Jamna are in the west slopes of the hill-top, and one is under the mosque at the foot of the north slopes of the upper hill. Of the Musalmán cisterns, which probably include all which are neither Buddhist nor Yádav, two, one in the north point and one near the south-east end, have masonry sides.

On the upper hill-top, besides a rock-hewn pond and some ruined houses, are a prayer wall or *idga*, and a domed Musalmán tomb. To the east of the prayer wall is a pavement about twenty-six paces long by eight broad. The wall is about eighteen feet high and is topped with a line of nine battlement or lozenge-shaped slabs ending in two towers with small minarets. In the middle of the wall eight very steep steps lead to a pulpit 9' 8" from the ground formed of two big stone slabs together 3' 8" by 4', with two upright slabs at the sides about 1' 7" high. The east face of the wall is carved into a central and two side recesses each with an outer rectangular recess about two inches deep and an inner arched recess about 1' 6" deep. The centre rectangular recess is 15' and the centre inner arch 10' 6" high and 7' broad, the side rectangular recess 13' 4" high and the side arched recess 10' 6" high or the same height as the central arched recess; the breadth is 6' 3". In the wall, behind the foot of the pulpit stairs, is an arched door 2' 4" by 4' 8". About fifty yards to the north is a square Musalmán tomb with a plain well-dressed stone body, four pointed open arches one on each face, and a rounded brick dome. The tomb stands on a masonry plinth 25' 3" by 29' 2" and 3' 8" high. It is entered from the south by two stone steps. On the south-west and north the plinth is about 1' 6" broader than the tomb and to the east it is 5' 6" broader. In each face of the tomb is a rectangular recess 13' 10" high 8' 2" broad and one inch deep. In each rectangular recess is a double-pointed arch the outer 12' 6" high, 8' broad, and 4" deep, and the inner, which is an open arch, 12' 1" high and 7' 4" broad. Above the arch is a stone plate about a foot long

¹ Details are given in the Ahmadnagar Statistical Account, Bombay Gazetteer, XVII. 405.

by nine inches broad with passages from the Kurán and on each side are two carved bosses. Above the rectangular recess runs a plain belt of masonry, and over it a masonry cornice of thirteen lozenge-shaped or battlement-like slabs with corner minarets. Between the outstanding belt of masonry and the cornice, a line of Arabic writing stretches nearly the whole length of the east face. The inner measurements are 15' 7" by 15' 9". The floor is paved with well dressed stones, and, in the centre, a stone tomb 2' 3" high rises in five steps from a base 6' 6" long to a top 4' 11" long. It seems to have been a man's tomb. In the sides where the spring begins, about 4' 10" from the ground, the corners of the arches are cut back about 3". In each corner between the arches, about 5' 4" from the floor, a centre and two side brackets support a masonry face about 5' 4" broad and 6' high. In each face is a rectangular recess an inch deep 5' 4" high and 3' 6" broad. In the rectangular recess is an arched half dome about 4' 6" long 3' 2" broad and 2' 2" deep. The half dome has five faces and arched niches carved in the inner side faces. Above is an eight-sided plain cornice about 2' 2" broad. Then about 14' 6" from the floor eight brackets stand out and cutting off the corners support the round brick dome. In the base of the dome is a row of sixteen panels 3' 10" high with pillars between. Above this is a round plain dome perhaps about eight feet high.

Near the tomb the hill-top commands a wide view. To the east a broad plain broken by a few low hills stretches to distant lines of level-topped uplands. The west and north are full of hills, whose bare sides and under slopes are relieved by the rich groves and garden-lands of the Min valley. To the north-east, almost at the hill-foot, lie the citadel, the brown-tiled roofs, and the scattered trees of Junnar. The town stretches in a long line along the right bank of the Kukdi, the river showing in winding reaches and with patches of bright green garden-land on either bank. To the east of the town stretches a bare plain with a scanty sprinkling of trees, broken by one or two low pointed hills, the remains of the south-east spur of the Sulemán range. On the north-east horizon are the high flat-shouldered hills of Gidária and Bhámberi near Udápúr in Junnar. To the east are the flat-topped hill above the large village of Otur and Gavlia hill in Pimpri-Pendhár village. Further to the right is Ále village hill, its long level outline broken by the gap through which the main Násik road runs. Below, close at hand to the south-east, stretches the irregular line of the Manmoda hill-tops. To the east, like islands from a great sea, rise from the plain the single hill of Dudháre, and further to the south-east, much like Dudháre in shape, the hill-fort of Náráyangad. To the south close at hand is the Sarália hill and to the south-west is the level-topped Chincholi-Párunde range with two peaks of the higher hills of Khed showing behind. A little to the west stretches the richly-wooded garden-land of Minner or the Vale of the Min, and, above the lowlands, to the west rise the bare level ranges of the Kála-Thámbe hills with a pass leading to Bhimáshankar. A little to the north in the distance are two hills with small square cupola-like tops, the southmost of which is Hatej and close to the north the great hill of Dhak, the opening to the Ámboli pass, and the southern top of the range that running

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north into the Junnar valley ends near the Nána pass in the great hill-fort of Jivdhan. To the north of the hills that bound the Min valley, close at hand the Tulja hills hide all but the south-east point of Chávand and the other hills including Jivdhan, which form the southern boundary of the Kukadner or Vale of the Kukdi, as the broad strath that leads from Junnar west to the Nána pass is commonly but incorrectly called. Nána's Thumb or *Nánacha Angtha*, the great rock that stands sentinel over the Nána pass is hid, but the low bare hill to the north of the Nána pass can be seen. Further north the broken western face of the Anjanola hills marks the end of the range that forms the northern boundary of the Kukdi valley. The rest are hid by the long lines of the Mhesardi and Mángni hills with the scarp of Hadsar fort showing between them. To the north of the Mángni hills, over the Mhár pass, stand the huge level shoulders and the gently pointed top of Harishchandragad (4691) one of the highest of the Sahyádris, having two or three level layers of trap which have disappeared from the lower surrounding hills. To the north close at hand, across the Junnar valley, are the scarped sides and level top of Hatkeshvar. Behind Hatkeshvar are the row of rounded tomb-like knobs of the Varhád or Navra-Navri rocks, and to the north-east the circle is completed by the scarped sides and flattened peak of the Sulemán or Ganesh Lena hills.

Flying-Arch
Mosque.

To the north, at the foot of the upper hill, is a mosque with a west wall about fifteen feet high whose outer face has fallen. At each end of its east face, about 24 feet apart, minarets rise about twenty feet above the roof. Inside of the minarets, clinging to them for about ten feet, springs a flying arch, which, about fifteen feet above the roof, stretches to a point halfway between the minarets. To the east of the mosque, entered from the north side, is a court 55' 8" by 17' 2". The mosque, which is of rough stone masonry, has a broken stone cave about two feet deep and a plinth 18" high. The east face is a pointed arch 17' broad at the base. On the right hand, near the top of the east wall, is an inscription and on the left corner is another inscription slab, but the letters are worn. The inner measurements of the mosque are 16' 7" by 23' 2". In the centre is a round brick dome, and in the three walls to the south-west and north are three peaked-arch recesses, the west recess 2' 8" deep and the north and south recesses 3' 8" each. In the west face is a pulpit and an arched prayer-niche and three small niches about 4' 4" from the ground. To the east an arched doorway leads, down a steep flight of steps, to an open air pond or cistern about 75' long 20' 8" broad and 20' deep, the upper half of the wall being masonry and the lower half rock. In the south wall are stone stanchions for working a water-bag. Under the mosque, to the west of this outer pond, is a great rock-cut reservoir the roof resting on two rows of two pillars and two pilasters. It is about eighty-six feet long, forty broad, and about sixteen deep. It holds about twelve feet of water during the rainy season and at other times about six. The front of the reservoir is a plain rock cave about six feet deep and a veranda with seats 3' 7" broad with a back 1' 8" high and 10" broad. The veranda is broken by two central pillars and two other pillars halfway between the central pillars and the end pilasters. The

central pillars are about eight feet apart and support a massive slab of rock. The other veranda pillars have plain massive four-sided shafts 3' 10" high with faces 2' 8" broad and capitals 3' 6" broad and 10" deep. In the capital is a central flat belt about five inches broad, and on each side a central band of three inches and two receding bands above and below. The corners of the square capitals end in little horns or knobs. On the top of the capital is a square plate about half an inch thick; above the plate is a neck about an inch and a half thick, and on the neck a bracket capital divided into four faces 1' 9" high 2' 10" broad and standing out about 9" beyond the line of the capital. Each face is carved into two rolls. The style of the work is Hindu not Musalmán, though it is perhaps not much older than the mosque, being probably the work of one of the later Yáдав kings of Devgiri. A flight of rock-cut steps outside of the mosque enclosure separate from the flight of Musalmán masonry steps shows that the makers of the mosque were not the makers of the cistern.

To the north of the mosque is a ruined Musalmán mansion with, in the upper storey of the east wall, the remains of a handsome bracket support for a bow window. Beyond is a large empty pond with masonry sides about eight feet deep. It is thirty-three paces long and about thirty-three paces across at the broadest from which it narrows northwards to a point. Further north are more ruined houses, and at the extreme end of the point overhanging the scarp is a ruined outwork. A flanking wall runs on the crest of the scarp for some distance along both the east and the west face. Along the west face, about eighty-five paces to the south-west of the mosque, are two great cisterns like the cistern under the mosque. Each has an outer pond about 33' into 18' with three plain four-sided pillars at the back, and inside of the pillars a great cistern hewn thirty or forty feet under the hills, the roofs supported by two rows of two four-sided pillars. These cisterns are known as Ganga and Jamna, and, like the cistern under the mosque, probably belong to the time of the Yáदavs. Beyond Ganga and Jamna are several small rock-hewn cisterns, and on the right, about 500 paces from the end, begins the line of fortifications that crowns the south-west corner of the hill.

The¹ Buddhist caves in the hill sides round Junnar number 135 with about 170 distinct openings. Of these ten are *chaityas* or chapel caves, and 125 halls cells or separate dwellings many of them with more than one inner cell. Besides these many small cisterns and rock seats have not been numbered. All these caves are in the early Buddhist style and probably range in date from the first to the fourth century after Christ. Almost all are plain and the only object of worship is the relic-shrine or *dāghoba* of which there are ten. The caves are fairly rich in inscriptions numbering thirty-five. Most of the inscriptions are short and contain little but the name of the giver and the description of the gift. But seven have some historical interest. Of the whole number of cuttings 138 are without inscriptions. Of the halls cells and cisterns that have inscriptions nineteen have one and two have two; and one of the

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¹ The cave accounts are contributed by Dr. Bhagvánlál Indrají, Hon.M.R.A.Soc.

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Buddhist Caves.

chapels of the Ambika group in the Mánmoda hills has no fewer than eleven.

The Junnar caves may be arranged into five groups. The Mánmoda caves, from one to two miles to the south and south-west of the town, are fifty in number of which four are chapels and forty-six are dwelling caves. These caves form three subordinate groups the Bhimáshankar caves in the south-east, the Ambika caves in the north, and the Bhutling caves in the south-west. The second group is in the side of Shivner about half a mile to the west of Junnar. The Shivner caves include three groups on the east, on the south, and on the west faces of the hill. They include sixty-five openings of which three are chapels and the rest halls cells and cisterns. The third group is about two miles to the west of the town in the east face of the Tulja Hills behind Shivner. This contains eleven caves of which one is a chapel cave and the rest halls cells and cisterns. The fourth group is the Ganesh Caves in the south scarp of the Sulemán hills about a mile to the north of the town. This group includes twenty-six caves of which two are chapels, twenty-four halls or dwelling cells, and fifteen cisterns.

Mánmoda Caves.

At the south-east end of the Mánmoda hills, facing east about 200 feet above the plain, and going from south to north, is a group of Buddhist caves known from the local name of the *chaitya* or chapel cave as the Bhimáshankar group. The Bhimáshankar caves are about a mile to the west of the Poona road and about a mile south-east of Junnar. The path to the caves lies across rocky under-slopes up a steep but easy ascent. The caves face the single peak of Dudháre which has a tomb of Pir Sháh Dával on the top. The view beyond is across a wide plain sprinkled with trees and bounded by level lines of distant hills. Cave I. is a *layana* or monk's dwelling. It is in two parts, a veranda and three cells in the back wall with plain doorways opening on the veranda. The doorways are nearly equal in size and all appear to have grooves for wooden frames. The first and second cells are nearly equal in size but the third is about two feet broader, and has a two feet broad bench. The first cell is about 7' 10" deep 6' 8" broad and 6' 9" high. The doorway is 2' 2" broad and 6' 5" high. The second cell is 8' deep 6' 10" broad and 7' 5" high with a doorway 2' 2" broad and 6' 3" high. The third cell is 7" deep by 9' 2" broad and 7' high with a doorway 2' 1" broad and 6' 3" high. Along the left wall is a bench 2' broad and 2' 6" high. The side walls of the cells vary in length. The veranda is 18' 10" broad 10' high and 6' 3" deep with about six inches in front broken. In front of the veranda are two pillars and two pilasters on which the veranda beam rests. The shapes of the pillars and pilasters are of the style common to the Andhra period¹ consisting of an octagonal shaft with waterpot bases and capitals. The waterpot at the base rests on a round ring over four square plates each plate

Cave I.

¹ The Andhra period is called after the Andhra or Andhra-bhritya kings, who, chiefly from Paithan or Pratisthan on the Godavari about fifty miles north-east of Ahmadnagar, ruled the whole breadth of India from about B.C. 90 to A.D. 200.

larger than the one above it; the waterpot at the capital is inverted with, instead of the ring, an *amalaka*¹ resembling a cogwheel and over the wheel the plate capital.² The front of the veranda is plain without any ornament. About seventy feet to the left of cave I. and at about the same level, are the remains of three cells with a broken veranda, apparently a dwelling with three cells.

Cave II. was intended to be a *chaitya* or chapel cave, but as a slit near the ceiling of the present back wall admitted water, the idea of making it a chapel seems to have been abandoned. To catch the water a small cistern has been cut at the left end of the back wall. The cave has an inner hall and a veranda. The hall is 33' 9" deep and varies in breadth from 13' 6" in the back to 11' in front. The left wall is rather slanting, and juts out a little into the hall. The floor of the hall is even, and almost on the same level as the veranda. The ceiling is rough and uneven, varying in height and averaging eleven feet. The quadrangular block, which seems to have been cut from the rock to make the relic-shrine or *dāghoba*, is 7' deep and 8' 6" broad and rises to the ceiling. Behind it is a passage 3' 7" wide at the back and about 2' on the sides. The flaw in the back wall admitting water appears to have stopped the attempt to carve a relic-shrine. The mass of rock seems to have been left rough and some time later a sitting female image which is not quite finished and seems to be of considerable age has been carved on the front of the rock. The figure sits cross-legged and its hands and middle are unfinished. It wears large anklets and a necklace with an end hanging like a bunch between the breasts. The ears have large earrings and a plain square crown is on the head. The doorway of the cave is about as high as the ceiling, or 10' 4" excluding the height of its threshold. It has grooves for a wooden frame. The veranda is 9' 10" broad by 4' 7" deep and 12' 9" high, or about 1' 9" higher than the hall. In front of the veranda, in a space 2' 3" deep, are two pillars and two pilasters, and between each pillar and pilaster is a foot high bench with a foot high curtain. On the back of the curtain is the rail pattern. The pillars and pilasters have not the pot and plate capital below but their top ornament differs little from that of the pillars of cave I. consisting of an octagonal shaft with upon it an inverted pot surmounted by a plain ring on which are four plates each larger than the plate below it. A new feature in these pillars is that the narrow eave of the ceiling does not rest on the pillar capital but on a quadrangular shaft over the capital. The cave seems to have been painted. The coating of plaster is still distinct in the ceiling of the hall and still more in the roof of veranda, where the colour remains. The ornament seems to have consisted of round circles between square panels, and the colours used appear to have been red yellow and white. The work appears to have been very poor. As at the

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Mánmoda Caves.

Cave II.

¹ The *amalaka* is the medicinal or lucky berry of the *Phyllanthus emblica* which when half dry shrivels into grooves.

² The details of the pillars are, beginning from the foot, the four base plates a little over 2" each, then the circular base of the waterpot 2", the waterpot 1' 10", the eight-sided shaft 3' 8" high and 3' 9" round. The distance between the pillars is 4'.

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Mánmoda Caves.

Cave II.

Kánheri caves in Sálsette, the plaster seems to have consisted of rice chaff and clay. The cave front or facade occupies a space 20' broad by 40' high in which the cave has been cut. Outside the veranda is the cave in which appear the ends of mortices. Over the cave is the rail pattern, and above the rail pattern in a recess is a round arch, and, within the arch, a deep inner arch. Steps, which apparently led between the pillars have disappeared. Two or three steps also seem to have led to a flat space which communicated by a doorway with cave III. Over this doorway is an inscription of two whole and a portion of a third line. Except the beginning and some traces of the end letters on the right the letters have been lost from the flow of water from above. The first line had twenty letters, the second twenty and the third eleven of which seven remain. The part preserved reads :

Inscription I.

(1) Sidham upa'sakasa nagama (sa).

(2) Satamalaputasa.

(3) Puta Virabhutina.

This seems to record a gift by a merchant whose name cannot be made out. Perhaps the giver is the Virabhuti mentioned in the third line. Whether the gift was the doorway or cave II. or cave III. cannot be determined. It is probably connected with the chapel cave II.

Cave III.

Cave III. is in two parts, an inner hall and a veranda. The hall is about 18' broad by 15' deep and 7' high. The walls are not equal in length, the left wall being 15' 10" and the right wall 14' 10". In the back it is 18' 5" broad and in front 17' 3". To the right, along the entire length of the wall, is a bench 10' high and 2' 3" broad. The doorway is as high as the hall ceiling that is 7' by 4' 10" broad, and with grooves for a wooden frame. The front veranda, which is 16' 8" broad by 4' 10" deep and 10' 3" high or about 2' 9" higher than the hall roof, is on a 6" lower level than the hall floor. In the left wall a partly broken door opens on cave II. In front were two plain octagonal pillars and two pilasters. The right pilaster is entire and part of the left pillar hangs from the ceiling. This cave differs in shape both from dwellings and from chapel caves. It has no object of worship, the bench on the left is larger than a dwelling cave bench, and there are no holes above the bench for the usual cloth-pegs. The cave was probably a dining hall or *sattrā* though dining halls generally have benches on all sides instead of, as here, only on one side. To the right of Cave III. is an earth-filled cistern, and beyond it, to the right, seems a trace of another cistern.

Cave IV.

Cave IV. about thirty feet below cave III. reached by a broken and difficult path, is an unfinished dwelling intended to have a veranda and cell. The fear of water, from cracks in the veranda roof, has left the cell unfinished with a depth and breadth of about 6' 6" and a height of about 6'. The doorway is 3' wide and is as high as the cell. The veranda is 20' 9" broad by 6' 3" deep and 1' higher than the cell. In front were two plain quadrangular pillars and two pilasters. The left pillar and pilaster remain but the whole of the right pillar and about half of the right pilaster are lost.

Cave V. about sixty feet to the right of cave IV. and on the same level, is not a cave but an artificial opening 26' 4" broad by 12' 8" deep much filled with earth. It may either be a view place or a large cistern of the style of a bathing cistern. Above Cave V. is a similar smaller opening. Above caves IV. and V. and about 70' to the right of Cave III. on a high level, were four cisterns, three of which have broken fronts and look like cells. The first is filled with earth and has a large *pipal* tree growing in front of it. To the right of the front enough of the work remains to leave no doubt that it was a cistern. The second cistern about twenty feet to the right is on a lower level. It is a larger cistern with a broken front and a recess at its mouth with a small bench. In the back wall of the recess is a well cut and well preserved inscription which reads :

Sivasamaputasa Sivabhutino deyadhamma podhi.

This may be translated

'The meritorious gift of a cistern by Sivabhuti son of Sivasama.'

The recess seems to have been used as a cell and a doorway in its right wall leads to the third cistern which is a little larger than the second but not so deep. Its front also is broken. To the right, on the top, part of the mouth remains. A little to the right of the third is the fourth cistern filled with earth and hidden by a *Ficus glomerata* or *andumbar* tree.

Cave VI. is a sitting rest-chamber, which is called a *mandap* or pleasure seat in Inscription 3. It is a recess 9' 10" broad by 4' 10" deep and 6' 8" high, with on three sides the remains of a bench 1' broad by 1' high. To the right a recess probably contained the mouth of a cistern for the use of monks resting in the *mandap*. On the right wall just under the ceiling is an important well cut inscription in three lines. Two or three letters in the beginning of each line are lost; the rest are well preserved. The inscription reads :

- (1) (Rano)¹ Maha'khatapasa² Sa'mi Nahapa'nasa
(2) (a')³ ma'tyasa Vachhasagotasa Ayamasa
(3) deyadhama⁴ chadhi⁵ matapocha punathayavasa⁶ 40
kato

and it may be translated

'The meritorious gift of a mandapa and cistern by
Ayama of the Vatsa stock, prime minister to the king,
the great Satrapa, the lord Nahapa'na, made for merit
in the year 40.'

Cave VII. is a small dwelling including a cell and a small open front. The cell is 7' square and 7' high, the front wall 3' less in

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Cave V.

Inscription 2.

Cave VI.

Inscription 3.

Cave VII.

¹ The letters *raño* are entirely lost. Looking at the size of the line and of the way in which Nahapa'na is mentioned in Násik inscriptions, the two missing letters are without doubt *raño*.

² For *maha* the text has *maha* probably a mistake of the engraver.

³ *A* is half lost and the half that remains is very indistinct. The letters *mdtya* are dim but not doubtful.

⁴ *De* is entirely lost but as the letters *yadhama* follow though dim, *de* seems to be the probable letter.

⁵ *Chadhi* is a mistake for *podhi*. The cistern near the cave leaves no doubt that a cistern was meant in the inscription.

⁶ *Vasa* should be *vase*.

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Mánmoda Caves.

Cave VIII.

breadth than the back wall. The doorway which is as high as the cell is 2' 8" broad, and has no grooves for a wooden frame. The open front is 7' 2" broad and 1' 7" deep. Its floor is nearly on the same level as the cell, perhaps an inch lower, while the roof of the front is about one inch higher than the cell.

Cave VIII. is an irregular row of seven cells. In front is a space with a greatest breadth of 10' 8" in the middle and narrowing at the ends. The cells have a broken overhanging roof with a greatest breadth of 5', narrowing towards the right, the effect of time. By the side of the first four doorways, in the front wall just under the ceiling, are niches of unknown use about 6" deep and 6" broad. All are dwelling cells as the front and back wall of each has a hole for the pole from which hung the monk's cloth and bowl.

Cave IX.

Cave IX, about thirty feet below cave VIII. is a hall with a front. Its sides are irregular, with a greatest depth of 15' 6", and a breadth of 23' 9". The height is 6' 3", but as the floor is about 1' 9" deep in clay, the original height must have been about 8'. The front wall, which has doors, is smaller than the back wall being 19' 5". The right wall is 13' 8" and narrows towards the front to avoid a slit in the rock likely to admit water. The left wall is 15' 6" long. On the right side, running along the entire length of the wall, is a broken bench about 1' 9" high and with a greatest breadth of three feet. In the front wall are two doorways the left door smaller than the right. The overhanging roof of the front space is so broken that it does not look like a front, but the walls on either side are preserved. It is 19' 2" broad by 4' deep. This cave was probably a dining hall or *sattrā* as its general plan much resembles that of cave III. About twelve feet to the left is a recess, either a ruined cistern or an unfinished cistern. Between caves VIII. and IX. and about fifty-five feet to the right, a group of cisterns are cut to catch a spring which flows from the hill-top. The first two cisterns, which are side by side, look like recesses and, as their partition wall is broken, they look like a two-celled dwelling. Of the first cistern the front is preserved, and traces show that its mouth was near the left end. Of the second cistern nearly half the front is gone. A little to the right of the second cistern in a recess is the third cistern, its front partly broken. To the right of the third cistern was a rock-cut seat now broken. Further to the right are four other cisterns entirely filled with earth. Above these appear to be some excavations, perhaps cisterns now inaccessible. About fifteen feet further is an excavation like cave V. It may be a seat or perhaps a large-mouthed bathing pond. Above this are what appear to be four earth-filled cisterns recognizable only by the grass or brushwood growing out of their mouths.

Cave X.

About eighty yards to the right of this group of cisterns, near where the direction of the hill begins to change, is Cave X. The cave faces east-north-east and includes an unfinished dwelling with a cell and veranda. The veranda is finished and the inner cell incomplete, but apparently not from any flaw in the rock. The

irregularly round cell is 2' 10" deep. This is the last cave in the Bhimāshankar group. Above it is an excavation difficult of access which looks natural though it is artificial.

About fifteen feet to the right of cave X. near one another are five small excavations like cave V. As they are partly filled it is hard to make out whether they are view seats, large open bathing cisterns with broken front walls, or broken cells.

About 300 yards from cave X. comes the Ambika group of nineteen caves stretching from east-south-east to west-north-west, and generally facing north-north-east. About forty feet above where the group begins are seven cisterns, two of which hold good water.

Cave XI., a small dwelling cave, appears to have included a cell with a front veranda. The front wall of the cell and the right and left sides and the roof of the veranda are all broken. The cell, which is 8' 2" deep and 7' 8" broad, is almost entirely filled with earth. To the left are traces of an excavation. But it is entirely filled with earth and blocked by a rock fallen from above.

Cave XII. close to cave XI. is an unfinished dwelling cave, including two unfinished cells and a veranda. The veranda is finished but the cells are incomplete, especially the right cell. Both sides of the veranda are broken. Like cave XI. it is nearly half full of earth.

Cave XIII. consists of a cell and a veranda. The cell is 15' 7" broad by 7' 6" deep with irregular sides. The veranda is 7' 10" broad by 2' 10" deep. Both of its sides and a little of its front are broken. From what remains there appear to have been two quadrangular pilasters with an cave resting on them. The front of the cell is broken, but a little piece of rock hanging about the middle shows that the cave had two doorways.

Cave XIV. is a dwelling cave, consisting of a hall with two cells on either side. It is greatly broken. In the back wall of the hall is a large hole caused by a layer of soft rock. The hall is 18' 6" square and 9' high. The side cells, which are nearly equal in size, are 6' higher than the level of the hall floor. The first cell to the left is 6' 10" deep and 6' 7" broad, and the second is 6' 8" deep and 6' 10" broad; the first cell to the right is 6' 10" deep by 7' 10" broad, and the second 7' deep by 7' 8" broad. The cells have plain doorways 7' 5" high. All the cells are nearly 7' 5" high and their ceiling is about 1' higher than the hall ceiling. The right front wall of the hall is entire. The left front wall, though broken from below, remains in the upper part and shows that the hall door was 6' broad and as high as the hall ceiling. The hall has an open front 16' 4" broad and 5' 8" deep, as appears from the still preserved top of the left side. The right side is lost. In the back wall of the veranda and to the right of the hall doorway below the ceiling is an inscription in two lines partly broken. The inscription reads :

- (1) (Ga)hapatiputa'nam bha'tunnam donanka
(2) sa chaugabham deyadhamam.

This seems to show that the givers of this cave were two sons of a householder whose name has been lost in the beginning of the

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Māmōda Caves.

Ambika Group.

Cave XI.

Cave XII.

Cave XIII.

Cave XIV.

Inscription 4.

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Cave XV.

first line. The names of the sons also are lost in the beginning of the second line. The cave is called four-celled.

Cave XV. is a large cell, 12' 9" deep 12' broad and 8' high. Catch-holes in either wall seem to show that the cave has been used for cattle. Hammer marks show that an attempt has been made to break the partition walls. The door is 4' 3" broad and 8' high, and has holes in the top for a thick wooden frame. The cell had an overhanging eave.

Cave XVI.

A flight of steps between caves XIV. and XV. leads to Cave XVI. The old steps have been broken and new steps have been made probably by the townspeople. An image of the Jain goddess Ambika has been carved in the cave and the image is worshipped by the Jains and other people of Junnar, and, after the name of this goddess, this group is locally known as Ambika Lene. The cave is a dwelling, consisting of five cells with a large front veranda. The cells are not cut straight and are of unequal size. Part of the back wall of the veranda beginning with the third cell and part also of the front wall are broken. The first cell is 6' 8" broad 7' 10" deep and 6' 10" high. In the back has been cut a shallow recess for an image or perhaps to make an inner cell. In the left wall is a hole for the monk's clothes-peg. The door is 2' 6" broad and as high as the ceiling. The cell floor is 3' lower than the veranda floor. To the left of the doorway, in a small shallow recess, is a standing figure of a Jain Kshetrapál or Field-Guardian, about 1' 6" high, of the tenth or eleventh century. His left hand rests on his hip and in the right hand is a weapon too broken to be identified. Round his face is an aureole. Near his right leg is a sitting human figure and near his left leg is a dog. This image has been broken probably by Musalmáns. To the right of the doorway in a small recess is a broken sitting figure of a goddess 10" high, probably a figure of the Jain goddess Chakreshvari. On either side of the image are two human figures. In front of each image is a pair of holes in which to lay a board or plank for offerings.

The second cell is 7' 8" deep by 6' 9" broad and 6' 9" high with a peg-hole in the back wall and two catch-holes high up the side walls. The third cell is unfinished because of a soft layer in the left side wall. It is 5' 10" deep by 4' 10" broad and 6' 4" high. Between the third and fourth cells is a recess, which must originally have contained the figure of a Jain god. The plinth for the seat of the god has been made as well as a drain to carry away the water of the god's bath. The fourth and fifth cells were originally separate, but the Jains have broken down the partition, a trace of which appears in the ceiling, and made the two cells into one hall 7' 10" deep by 17' 3" broad and 7' 1" high. In the back wall two Jain images sit cross-legged in the lotus position. They appear to have been broken by the Musalmáns. The image to the left, probably of Nemináth the twenty-second Tirthankar, is 3' high and 2' 5" in the cross-legged posture, and has a three-canopied umbrella, and, on either side of the umbrella, a broken flying angel with a fly-flap or *chauri*. To the left in a recess were two small standing figures one 1' 3" high and the other smaller. Each figure had over the head

a serpent hood, or perhaps a badly cut umbrella. The image to the right, also broken, probably by Musalmáns, is perhaps of Ádináth the first Jain Tirthankar, as above his shoulder are the carved ring-lets by which, in old images, Ádináth is identified. The image sits cross-legged 2' 5" high and 2' 3" between the knees. Round the face is an aureole. Above is a three-canopied umbrella of somewhat different shape from the umbrella over the image of Nemináth. On either side of the umbrella is an angel with a fly-flap. In the left wall of the hall, in a recess, is Ambika seated under a mango tree. The image is 2' 3" high by 2' 2" broad. The left leg is crossed and the right leg hangs down. Under the left knee is the lion, Ambika's car. Over the left and right knees are two boys, her sons Siddha and Buddha. To the left of Ambika, a standing figure 1' 4" high holds an umbrella. Above the mango trees three Tirthankars sit cross-legged, the middle figure larger than the two side figures. This is to show that the goddess Ambika is subordinate to the Tirthankars, though she is regarded as the special guardian goddess or *shásandevi* of Nemináth the twenty-second Tirthankar. Under each figure are two holes probably for wooden planks. From their workmanship, these images appear to be of the tenth or eleventh century, when the Jains seem to have plastered these two cells and the veranda in front of them. Traces of the plaster, which seems to have consisted of thin hemp-like fibres mixed with lime, remain.

In front of all the cells is a broken veranda 49' 10" broad by 7' 2" deep. A wall ran along the veranda in front of caves XV, XVII. and XVIII. This wall, as well as more than half of the veranda floor, is ruined. To admit light into it, each cell appears to have had a door in the front wall, but, except the first door and the top part of the second, no traces of the doors are left:

Cave XVII. is to the right of cave XV. on a two feet higher level and under cave XVI. It is a cell 7' deep by 7' 8" broad and 7' 2" high. Its back wall and left side remain, though a partly successful attempt has been made to break the left wall. The right wall is partly broken while the front wall and part of the ceiling are gone. In the back wall is a peg-hole.

Cave XVIII. by the side of cave XVII. and under the veranda of cave XVI. consists of two cells now entirely ruined except the back wall. They are about 5' 6" in front of cave XVII.

Cave XIX. to the right of cave XVIII. and under cave XVI. appears to have consisted of a veranda and an inner cell 7' 1" deep by 7' 9" broad and 7' 10" high. Its front wall and veranda are gone. A door in the left of this veranda probably led to the right cell of cave XVIII.

Cave XX. is a small plain quadrangular chapel cave. Its floor, which is now much filled with earth, appears to have originally been on the same level as cave XXI. to its right, the great chapel of this group. Its front wall and part of the side walls are broken. The cave probably extended to the pillars of cave XXI. and was 14 deep and 9' 8" broad. The height cannot be ascertained as it is much filled with earth. The relic-shrine or *chaitya* is about two feet

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Cave XVI.

Cave XVII.

Cave XVIII.

Cave XIX.

Cave XX.

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Cave XXI.

from the back and side walls. In shape the relic-shrine is of the time of Gotamiputra II. (A.D. 50), consisting of a toothed belt on a round plinth, the belt surmounted by a strip of rail pattern, and on the plinth a more than three quarters circular dome, and above the dome a capital with rail pattern (now broken but distinct on the back), and on the capital a broken shaft supporting an umbrella cut out of the ceiling. The dome is about 3' high.¹

Cave XXI. is an unfinished chapel or *chaitya* cave intended to be the chief place of worship in the Ambika group. A large cross layer of soft rock, as high as the cave and six feet broad, which runs throughout the rock and appears in cave XIV. about sixty feet to the left, seems to be the cause why the chapel was left unfinished. In spite of this layer of soft rock the excavation seems to have been continued up to the relic-shrine, but a second layer of soft trap behind the relic-shrine seems to have stopped further work. The veranda has been finished, the hall also is mostly finished, but the relic-shrine is incomplete. The rock intended for the relic-shrine seems to have been left unfinished while being dressed; only the tee has been made and the dome appears to have been partly brought into shape. The hall is 37' 4" deep by 16' broad in front. The roof is vaulted on perpendicular walls the height of which cannot be given as the cave is greatly filled with clay washed in during the rains. The doorway is quadrangular five feet broad and apparently about ten feet high. Above is a moulding 13' 7" long and 1' 9" broad. Above the moulding is a recess in which is a horse-shoe arch, and within the arch a vaulted window admits light to the cave. In front of the door a flat-roofed veranda has two pillars and two pilasters in the Shátakarni (B.C. 90 - A.D. 300) style with a central octagonal shaft on an Indian waterpot resting on a ring over four square plates, each plate smaller than the one below it. Above the shaft are the pot and the plates inverted, with, over the plates, a quadrangular shaft on which as in cave II. rests the eave of the roof. The left pilaster is lost. The chief interest of this cave are eleven inscriptions in the veranda, many of them recording grants, but none referring to the making of the cave. The grants do not seem to refer to this unfinished *chaitya* cave but to the monastic establishment which lived in the Ambika group. This cave seems to have been chosen for recording grants because it was empty and unused. The inscriptions are badly cut on a rough undressed surface, but, though a little hard to read, most are complete. Inscription 5 is on the right hand pillar in two parts, one on a face to the left of the visitor and the other on the right face. It is hard to say, until the meaning is made out, whether this is one inscription in two parts or two separate inscriptions. The letters are distinct, deep-cut, and well preserved, but no meaning can be got out of them. The

Inscription 5.

¹ It is possible that, like the relic-shrine to the left of Kanheri cave IV. the relic-shrine in this cave may be dedicated to some local monk. The cave could not then be called a chapel or *chaitya* cave as the word *chaitya* is only used for relic-shrines in honour of Buddha while the word for relic-shrines in honour of monks, as the Bhája and Kanheri cave inscriptions show, is *thupa* or *stupa*.

inscription seems to be in a foreign language written in cave characters. The inscription is in two parts, the first of which may be read :

- | | |
|--------------------------|-----------------------------|
| (1) Apura'na | (5) Va'dhima'. ² |
| (2) Deaka'. ¹ | (6) Nikava'. ² |
| (3) Hamana'. | (7) Vancha'. ⁴ |
| (4) Roathi. | |

The second part may be read

- | | | | |
|------------------------|-------------|---------------------------|-----------------------|
| (1) A'aa. ³ | (2) Tha'da. | (3) Khunesa. ⁵ | (4) Na'. ⁷ |
|------------------------|-------------|---------------------------|-----------------------|

Inscription 6 is on the left pillar on the side facing the inscribed faces of the right pillar. It is in four distinct and well cut lines. As in Inscription 5 no meaning can be made out of the words which are :

- | | | | |
|---------------------------|--------------------------|-----------------------------|--------------------------|
| (1) Ta'bake. ⁸ | (2) Kesusa. ⁹ | (3) Ta'tobho. ¹⁰ | (4) Badhi. ¹¹ |
|---------------------------|--------------------------|-----------------------------|--------------------------|

Inscription 7 is in the back wall of the veranda to the left of the moulding on the doorway. The inscription is in four lines faintly cut on a rough surface but distinct. The inscription reads :

- | |
|---|
| (1) Ga'meshu ¹² va'nadeshu ¹³ nivatana'ni |
| (2) panarasasa ¹⁴ palapasa |
| (3) dayadhama apajitesuga |
| (4) nepayogokahathe da'na. ¹⁵ |

This records the grant by a man named Palapa of fifteen *nivatanas* in Vánada village to remain in charge of a man named Payogoka of the Apajita *gana* or sect. Vánada village may be the modern Vánávdī four miles west of Junnar. Apajita must be a Buddhist sect. The Jains also have *ganas*, one very old sect among the Digambaras is Aparájita which this name closely resembles.¹⁶

Inscription 8 on the moulding consists of four long lines on a rough surface, the letters getting larger in each lower line. As the surface is rough and full of irregular chisel marks crossing the letters the inscription is hard to read and is puzzling. It may be read :

- (1) Gedha¹⁷ viha'ra'na¹⁷ da'na¹⁸ ka'ka(pu) teta¹⁹ sa'rasavano

¹ Deaká may be also read *desuká*.

² The letter *má* is confused by a crack in the rock ; it may perhaps be *ra* or *mi*.

³ Nikava may be *nikacha*. ⁴ Vancha may be also read *voñcha* or *choñcha*.

⁵ Aaa may be *musa*.

⁶ Khunesa may be *rinesa*.

⁷ The small cross line after *na* marks that the writing is complete.

⁸ Tabake may be *nabake*.

⁹ Kesusa may be *keasa*.

¹⁰ The middle letter to of *tátobho* may be an engraver's mistake for *chho*.

¹¹ Badhi may be *gadhi* or *śadhi*.

¹² The third letter *sha* appears like *pu* in the original as the letters are very nearly alike. It is curious to find *sha* here as the letter *sha* is not generally used in Prakrit.

¹³ The letter *sha* at the end is also written like *pu* but to read *pu* makes no sense.

¹⁴ *Dāna* in the original looks like *ndana*. It is probably an engraver's mistake as the first letter must be *dā*.

¹⁵ Compare below *aparájita* in Inscription 10.

¹⁶ *Gedha* may be *gidha*.

¹⁷ The lower part of *ra* is much curved and appears like *rd* but it must be *ra*. *Na* ought to be *nam*.

¹⁸ The original has *dana* probably for *dāna*. A chisel mark below *na* makes it look like *ku* but *dāku* gives no sense, while examination shows that the roughness in the rock has no connection with the letter.

¹⁹ *Pu* seems to have been omitted after *kāka* and before *teta* for Sk. *Kākaputrena*. This appears to be the name of some place in Junnar, as, at the end, mention is made of a gift of eight *nivatanas* to the *Kākaputiya samāya* or the assemblage residing in *Kākaputa*.

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JUNNAR.

Mánmoda Caves.

Cave XXI.

Inscription 6.

Inscription 7.

Inscription 8.

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Mánmoda Caves.

Inscription 8.

- na'ma vannakaro iya hala'pa'nasa'ya' bhoga deyadhama
suvanaka'ra aeniya-
- (2) Ga'ma Danagara khetramha' chheta ha' (P) savaja'(ta)
bhogam' nivatana'ni be3' deyadhama simita'ya ga'me
panakavachhara hala'to karo bha'takasa deyadhama.
- (3). Ga'me madahatalesu' chhetasu lonikamato bha'go satesu
panchasu deyadhama simita'ya ola'nathiya a'baka'
nivatana'ni be.
- (4) Deyadhama va'niyikasa Da'manadasa.
- (5). Ga'me kisiravalava'yam kheta Viratha'na gharasa puva
(pa') se nivatana'ni atha 8 Ka'kaputiya sama'ya
- (6). Mhi deyadhama.

This records gifts in different places by different men to the Gidha Vihára which would seem to show that this group used to be called the Gidha Vihára. The first gift of the duty on fifty ploughs¹ is by a dyer named Sârasvata residing in Kâkaputa. As *ata* here is used with Kâkaputa it appears that Kâkaputa is the name of some place near Junnar where the dyer lived. The second gift is by a guild of goldsmiths of two *nivatana*s in a field in Danagara village. This Danagara village may be Dhangarvâdi village five miles south-west of Junnar, if the place Dhangarvâdi be not a modern name called after Dhangars. The third gift is by a woman named Simitâ (Sk. Śrimitrâ) of the rent and duty on ploughs in Panakavachhara village. This Panakavachhara may be the modern Pânsarvâdi two miles north of Junnar. The suffix *vâdi* is modern and generally used to mean a small village while the name *Pânasara* or Pânsar, must have been derived from the corrupt form *pana avasara*. The fourth gift must be by the same Simitâ as the name of the giver is not mentioned. The fifth gift is by the same Simitâ of two *nivatana*s of mango groves in Olana village. This Olana village may be Valîngaon village seven miles south-east of Junnar. The sixth gift is of a field of 8 *nivatana*s in Kisirvalava village to the east of Virthaughara. Kisirvalava may be the modern Kusur village two miles west of Junnar. All these six grants have been made to the Kâkaputiya assemblage. This seems to show that Kâkaputa is the name of some place near Junnar.

Inscription 9.

Inscription 9 is in nine lines in the veranda recess to the left of the horse-shoe arch. It is faintly cut on a rough surface. It is

¹ *Pânasaya* is a mistake probably for *panâsadya*.

² The *ha* after *chheta* is hard to understand. It seems to be unconnected with the sentence. If it is taken as a numeral it might represent eight. Still this cannot be right as the attribute *savajdabhogam* is in the singular number and as the figure for eight which occurs in the last line of the inscription is different.

³ The *ta* after *savajd* has been omitted probably by the engraver. Without supplying a *ta* the phrase gives no meaning, and the phrase *savajdabhogam* occurs in the Nâsik inscriptions. Bombay Gazetteer, XVI. pp. 551, 552 note 2.

⁴ For *be 2* the original seems to have something like *pota*; it is a mistake of the engraver as the letters *pota* and *be 2* are much alike.

⁵ *Le* looks like *pe* as the letters are very closely alike; but as the *matrâ* is on the second stroke and not on the first, *le* is better. The middle stroke in *su* appears to be a mistake of the engraver. With the stroke the mark cannot be made out as any letter.

⁶ It was an old custom for every village to have a permanent officer named Grâmakûta to distribute ploughs to cultivators and levy a duty upon them (Vâtyâyana's Kâmasûtra, chapter V.). It is to this duty that reference is here made.

complete and well preserved. The inscription may be read :

- (1). Kona'chike seniya
- (2). Uvasako A'duthuma
- (3). Sako Vada'lika'yam
- (4). Karanja mula nivatana'
- (5). nivisa Kataputake
- (6). vadamule nivata
- (7). na'ni de.¹

This is a grant by one Āduthuma of the Śāka tribe, probably a Parthian Greek convert to Buddhism as he calls himself an *uvasaka* (Sk. *upāsaka*) or devotee. The name of his guild is Konāchika, a profession which cannot be made out. The grant is of twenty Nivatanas near *karanj* or Pongamia glabra trees in Vadālika and of two Nivatanas near banian trees in Kataputaka.

Inscription 10 is in the veranda recess in the back wall to the left of the great horse-shoe arch. It consists of ten lines of which the last cannot be made out. It is cut on a rough surface and care has to be taken both in taking facsimiles and in deciphering as chisel marks greatly confuse the letters. The inscription may be read :

- (1). Maha'veje ga me ja'babhati
- (2). udesena nivatana'ni shanuvisa
- (3). sidhagane Aparajite
- (4). narasatani' serasa
- (5). Ma'namukudasa purato
- (6). Talakava'dake nivata
- (7). na'ni tini ; nagarasa.
- (8). ka di sela udo
- (9). sena nivata'ni ve.
- (10).

This records three grants, the first of twenty-six Nivatanas in Mahāveja village for Jāvabhāti² to the Sidhagana or community of the Aparājita sect. No village named Mahāveja near Junnar can be traced. The second grant is of three Nivatanas at the foot of Mānamukuda hill. As there is no particular mention of the person who gives or for whom the grant is made, it is probable that it is made by the same person who made the first grant. Mānamukuda (Sk. Mānamukuta) must be the old name of the hill which is still called Mānmoda. The third grant is of two Nivatanas for this hill by a donor of the city whose name is lost.

Inscription 11 is on the left side of the front face of the horse-shoe arch. It is in nine small lines, well carved and distinct, and may be read :

- (1). A'bi, (2). Ka'tati,³ (3). Nivata, (4). Na'ni, (5). Vā'hata,
- (6). Vacheru,⁴ (7). Kasa, (8). Esa, (9). Da'nam.

This inscription records the grant of 10 Nivatanas of mango groves by one Vacheru a Vāhata. Vāhata seems to be a surname.

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Inscription 10.

Inscription 11.

¹ This letter *de* is much spoilt but is probably for Sk. *dee*. It may perhaps be *ea*, *na* being the preceding letter omitted in the vacant space after *ni*.

² *Narasatani* appears to be a mistake for *nirasatani* (Sk. *nirasatāni*).

³ The name of the donor is not given in the inscription. The grant is said to have been made for the merit of Jāvabhāti. The name Jāvabhāti is unusual.

⁴ *Katati* may be *Kābhāti*.

⁵ *Vacheru* may be *Vakharu*.

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Inscription 12.

Inscription 12 is a modern Persian inscription on the front right face of the inner arch. It records the name Mahammad Ali, a name which is also recorded in another Junnar cave but without the date. The date here given is Hijri 988 that is A.D. 1580. It is probably the name of a visitor.

Inscription 13 is on the right side of the front face of the great horse-shoe arch. It is in three lines written lengthwise. It is faintly cut on a rough surface and may be read :

- (1) *Seniye Vasaka'rasa*¹
- (2) *ma'se pa'donaduke*
- (3) *Ka'saka'resu seniya pa'da e(ka)sa.*²

This records the grant of one and three quarters by a guild of bamboo makers ; and another of one quarter by a guild of coppersmiths. The thing granted is not named. It is probably the current coin of the country which the two guilds must have agreed to pay monthly. It is difficult to understand how a guild like that of coppersmiths, who are generally better off than bamboomakers, should make a grant of only $\frac{1}{4}$ or $1\frac{1}{4}$ less than the bamboomakers' guild. Perhaps *sapáda eka* or $1\frac{1}{4}$ is meant to be written for *páda e(ka)sa*.

Inscription 14.

Inscription 14 is in the back wall of the veranda recess to the right of the horse-shoe arch. It is in six lines cut on a rough surface and the letters are much confused with chisel marks. The last two lines are much defaced and are hard to read. The sixth line appears to have some letters like *bhogáni* (for Sk. *bhogyáni*) but they are indistinct and doubtful. The inscription may be read :

- (1) *Ga'mo Vala'nakesu' kara*
- (2) *jabhati udesena nivata*
- (3) *na'ni ba'rasa ga'meso*
- (4) *urakesu nivatanas'ni*
- (5)
- (6)

This appears to record two grants and perhaps a third which is lost in the defaced lines. The first is a grant of 12 Nivatanas in Valána(ha?)ka village for the merit of one Karanjbbati. This name is as unusual as Jávabhati in Inscription 10. The second grant is of (number lost) Nivatanas in Seuraka village. This grant also appears to be for the merit of Karanjbbati. Seuraka is probably the modern Sávargaon about six miles west of Junnar.

Inscription 15.

Inscription 15 is in the right hand wall of the veranda recess. It is faintly cut on a very rough surface and chisel marks greatly confuse the letters. Some lines in the middle are doubtful and in some places letters can hardly be distinguished from chisel marks. The inscription may be read :

- (1) *Avarile va sarita.*³

¹ *Vasakdrasa* may be *vesakdrasa* or *tesakdrasa*. It is probably *vasakdr* (Sk. *vanśakāra*).

² The original has *páde esa*. *Ka* is probably omitted, which, if supplied, would read *páde ekasa* for Sk. *pádaikasya*.

³ There is a stroke on *na* the third letter which is probably a chisel mark. If it has any connection with the letter, *na* should be read *ha*.

⁴ *Saritadake* may be *sarikhadake*.

- (2). dake nivatana'ni cha, (3). Ta'ri, (4). Avarilesu, (5). Kenivatana'ni.
 (6).
 (7). Avarile jibubha
 (8). tika' udosena nivata
 (9). na'ni atha ga'me ka
 (10). dakesu nivatana'ni
 (11). ba'ra deya.

This inscription records the grants of Nivatanas in various villages.

Cave XXII. is close to the right of cave XXI. It is a dwelling for monks and is well made. It consists of two cells with a veranda. On either side of each doorway is a pilaster and in the corner are pilasters on which rests the beam. The left cell is 8' deep and 7' broad with a grooved doorway 2' 3" broad. The right cell is 7' 9" deep by 7' broad with a doorway 2' 3" broad. Within each cell in the back and front walls are holes for the monk's pole. The veranda is 15' broad and 5' 10" deep with a ceiling about 7" higher than the cell ceiling. Its side walls and front are gone. As the cave is nearly half filled with earth, its height cannot be given.

In the back wall of the veranda between the two doorways is Inscription 16, well cut on a dressed surface and well preserved. It is in two lines with, between them, a short line of small letters recording the name of the giver's father which was at first omitted. Above the inscription are some chisel marks showing that an attempt was made to break the wall in search of treasure. The inscription may be read :

- (1). Bha'rukaohhaka'nam lankudiya'nam bha'tunam
 (2). Asasamasa puta'na
 (3). Budhamitasa Budharakhitasa cha bigabham deyadhammam.

In the beginning of the first line is the *svastika* symbol. The inscription records the gift of the two-celled cave by two brothers Budhamita (Sk. Buddhāmītra) and Budharakhita (Sk. Buddhārakṣita) sons of Asasama inhabitants of Broach in Gujarāt.

Cave XXIII. is close to cave XXII. and consists of two cells and a veranda. Both the cells are 7' 9" deep and 7' 5" broad with a doorway 2' 4" wide. In both cells are peg-holes on the front and back walls. The veranda is 15' 7" broad by 7' 4" deep. The veranda ceiling is about 1' higher than the cell ceiling. Like cave XXII. the cave is more than half filled with earth. In the back wall of the veranda between the doorways is Inscription 17 in two lines faintly cut on a dressed surface. The letters are distinct. The inscription may be read :

- (1). Sayitigahapatiputasa gahapatisa Sivada'sasa bitiyika'ya
 (2). cha saha pariva'.

This records the gift of a two-celled dwelling by the householder Sivada'sa a son of the householder Sayiti, his wife and family.

Cave XXIV. close to the right of cave XXIII. is a dwelling of which only the veranda has been finished. There appear to have been

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Inscription 15.

Cave XXII.

Inscription 16.

Cave XXIII.

Inscription 17.

Cave XXIV.

¹ *Jibubhātika* may be also read *jiputraka* as *bu* is a letter much like *pu* and *bā* is much like *tra* and the letter *ti* is doubtful, perhaps a chisel mark.

² After *vd* the surface is dressed for about ten letters but there is no writing. The remaining letters must be *rasa bigabham deyadhammam*.

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Mánmoda Caves.

Cave XXIV.

Inscription 18.

two pillars and two pilasters with the roof beam resting on them. The pillars are broken, and the left pilaster is half finished. From the upper capital they appear to be of the usual Śátakarni style. The cave has been left unfinished, because in the right hand corner is the same layer of soft stone which shows in the middle of the great chapel cave XXI. The veranda is 18' 2" broad by about 6' 3" deep. Outside the veranda in front, to the left of the left pilaster, is Inscription 18 in ten lines. It is very well cut on a dressed surface. Like the Kuda cave inscriptions the *ikáras* are rounded and serpentine. In the beginning of the first line of the inscription is the Buddhist trident and the *svastika* symbol comes at the end of the last line. The inscription may be read :

- (1). Gana'chariya'nam ther'a'nam bha
- (2). yanta Sulasa'nam tevija'
- (3). nam anteva'sinam ther'a'nam bha
- (4). yanta chetiya's'nam tevi
- (5). ja'nam nandanamkana vaka
- (6). ankothalaki¹
- (7). ya'nam (Vu) dhagahapati
- (8). natuno Nandanaka
- (9). (sa pariva'rasa)
- (10). deyadhamam.

This inscription shows that it was not the custom to cut the inscription only after the cave was finished but as soon as work was begun and a proper place for an inscription was available. The inscription records a gift (probably of this cave) by Nandanaka the grandson of Vadha(?) Gahapati of the Kothalki family. In the beginning of the inscription something is mentioned about a Sthavira but the connection between the two parts cannot be made out on account of the break in the sixth line. The Sthavira is the Reverend Chaitya who is called a *Tevija* (Sk. *Traividya*) and a disciple of the Reverend Sulasa also a *Tevija* and *áchárya* of the *ganas* or preceptor of sects.

Cave XXV.

Cave XXV. to the right of cave XXIV. on a rather higher level, is an unfinished veranda with two plain pillars and pilasters in front. Above the pillars, in front of the ceiling, are imitations of wooden mortices, and above the mortices is the rail pattern. The breadth of the unfinished veranda is 15' 2" and depth 4'. There is nothing important in the cave.

Caves XXVI. XXVII. and XXVIII. are in a row about thirty feet above cave XXIV. They are numbered from right to left. The way to them is difficult.

¹ The *añ* of *ankothalaki* seems to have a dim letter like *pa* before it, the *pa* and *añ* being probably connected with the last letters. After *añ kothalaki* is distinct and the first two letters in the beginning of line 7 must be *yānam*, *kothalakīyānam* being probably an attribute of *gahapati* whose name is lost.

After *yānam dha* seems to follow after one lost letter. This lost letter is probably *va*, the two letters together being *vaḍha* (Sk. *vridha*, old) meaning the old (in age) Gahapati of Kothalaki or the respected Gahapati, or perhaps *Vadha* is a proper name. The ninth line is lost, but from the fragments of letters that are left the first and second letters appear to be *sa* whose two top strokes remain. The vacant space for the next letter must have contained *pa*, as the *ikāra* of *vi* the next letter follows; after *vi* the lost letter must be *va* and after *va* the two top strokes of *sa* still appear.

Cave XXVI. about thirty feet above cave XXV. is much like it, being a veranda with two pillars and two pilasters. The only peculiar points are two benches, on the right and left, of the length of the side walls, as broad as the pilasters and about a foot high. A piece of rock near the left bench remains unworked, and so, also, does the top of the right wall near the ceiling. The pillars also are not dressed. It is nearly finished and the back wall is well dressed, as it would not have been if it were intended to cut further in. It is 15' 4" broad with a greatest depth of 5' 3" and a height of 8'. This and cave XXV. are not dwellings but thought or view seats as they are on a high level with a fine view of the city and the distant hills. To the right of this, at a little distance, is a cistern.

Cave XXVII. is a dwelling consisting of two cells with a recess-like veranda. The cell to the left is about 10' deep and 10' 5" broad. The right and left walls are unequal in size and the ceiling is 7' 3" high. A hole in the right wall leads to the right cell. The doorway is 3' 5" wide and as high as the ceiling, and has holes for fixing the wooden door frame. The right cell is 11' 9" deep by 11' 2" broad and 7' 7" high with a door nearly equal in breadth to the first, with holes for fixing the wooden door frame. On the right side of both cells are holes in the back and front wall for the monk's pole. The veranda is 25' broad and 3' deep. Part of the side is broken.

Cave XXVIII. about twenty-five feet to the left of cave XXVII. and on a slightly lower level, is a small dwelling including a cell and a small veranda in front. The cave is half filled with earth. The cell is 7' 11" deep by 7' 8" broad with a doorway 2' 8" broad. The veranda is 7' 5" broad and 4' deep. Most of the ceiling is broken.

About eighty yards to the right of cave XXIV. near a fine mango tree, are three cisterns each on a slightly lower level than the other, the lowest containing water. To the right of the lowest is a roughly cut walk, and to the right of the walk are three cisterns filled with clay.

About ninety yards from the three cisterns, on a higher level, are two other cisterns and above the cisterns on a still higher level to the right is cave XXIX. Like caves XXV. and XXVI. it is an unfinished view seat 15' 6" broad and 3' deep with irregular walls. In front are two pillars and pilasters.

About 150 yards further, to the right of cave XXIX. and on about the same level, are four excavations which look like cells. They are all cisterns and look like cells because their fronts have broken away.

About 200 yards to the right, on a higher level than the two previous groups, comes the third Mánmoda group called Bhutling by the people. This group goes from south-east to north-west and generally faces north-east. It is numbered in continuation of the Ambika group beginning from left to right.

Cave XXX. the first to the left in this row is a very unfinished dwelling of no special interest. It appears to have been left

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Cave XXVI.

Cave XXVII.

Cave XXVIII.

Cave XXIX.

Bhutling Group.

Cave XXX.

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Cave XXXI.

unfinished on account of water coming from above. The cell is much filled with earth. To the right are three earth-filled cisterns.

Just after the three cisterns comes Cave XXXI. a dwelling consisting of a cell 11' 4" deep by 7' 7" broad, with its doorway 2' 10" broad, and holes for a wooden frame. The height of the cell is about 6' 5". About 1' 2" under the ceiling, on the right and left side walls, are three holes in each wall facing one another.

About eighteen feet above cave XXXI. appears something like a recess but it is inaccessible. To the right of cave XXXI. and on the same level are three cisterns buried in earth and brushwood.

Cave XXXII.

Cave XXXII. is a large four-celled or *chaugabhha* dwelling with two cells in the back wall and two in the left wall. It is in bad order. It is partly filled with earth. The hall is 18' square and 7' 8" high or, leaving 1' 4" for the earth, about 9' high. The first cell on the left side is 7' 8" broad by 7' 10" deep with a broken doorway, and the second cell 7' 6" deep by 7' 3" broad. The left cell in the back wall is 7' 5" square with a doorway 2' 3" broad and the right cell is 7' 6" deep by 7' 9" broad. To the right and along the back are benches with the ceiling over them about 1' lower than the rest. The right bench is 2' 5" broad and 2' 9" high and as long as the wall, and the back bench 2' broad 4' 4" long and 2' 6" high. Except the doorway of the right back wall cell, all the other doorways have grooves for fixing wooden frames. There are holes in the right and left walls of all the cells for the monk's pole.

Cave XXXIII.

Cave XXXIII. close to the right of cave XXXII. is a dwelling consisting of a veranda, an inner hall, and cells. It is much broken and much filled with earth. The hall is 16' deep and 15' broad. To the right are three cells and to the left two, the one to the left unfinished and the right one broken. There is space for a third to the right of the second cell, but the hall is not finished. In the veranda are two cells, the left one finished and the right one unfinished. The veranda ceiling has been broken and pieces of rocks lie in the veranda. Close to the right of cave XXXIII. is an excavation, the beginning of a cell.

Above caves XXXII. and XXXIII. are caves XXXIV. to XXXVII. reached by broken steps between XXXII. and XXXIII.

Cave XXXIV.

Cave XXXIV. is just above cave XXXII. It is a dwelling consisting of a plain veranda with four cells in the back wall in one row. All are of the same height and their ceilings are about 1' higher than the veranda ceilings. They are partly filled with earth. The first cell beginning with the left is 7' 3" broad and 7' deep with a doorway 2' 2" wide; the second is 7' 1" broad and 7' deep with a doorway 2' 5" wide; and the third is 7' 2" square with the right side of the doorway broken. The fourth cell is above cave XXXV. Its floor has been broken probably in later times as an easy entrance to the other cells. It is 7' 4" square with a doorway 2' 4" wide. All the doorways have grooves for fixing a wooden frame, and each of the first three cells has holes for the monk's pole. The veranda is plain 34' 5" broad and 5' deep. Part of the

roof front is broken but it appears to have had no pillars in front. At the right end of the veranda is an open cell, probably a seat for monks.

Cave XXXV. is a dwelling under the fourth cell and the veranda seat of cave XXXIV. It is in three parts, a veranda, a middle room, and a cell in the back wall. The veranda and room are separated by two plain side pilasters and a rock beam above. The inner cell is unfinished, but the middle room and veranda are well finished. The veranda is 6' 10" broad by 6' deep and 6' high; the middle room 5' 3" broad and 2' 9" deep and 6' 3" high; and the inner cell 4' 10" broad and 4' 6" deep. The ceilings of the middle room and veranda, which are the floors of the fourth cell and the veranda seat of cave XXXIV. are broken.

Cave XXXVI. is close to the right of cave XXXV. and on about the same level. It is a dwelling consisting of a plain veranda and four cells in the front wall. On the doorway of each cell are horse-shoe arches supported on stone imitations of wooden arches. Between the arches is the rail pattern supporting thin stone imitations of wooden mortices whose ends appear under the rail pattern. Above the rail pattern is a semicircular *dāghoba* or relic-shrine on each side of each arch. Above the *dāghoba* is a five-plate capital and above the plates an umbrella. On the same level as the capital, and above the arch on either side, small arches of the same shape as the big arch rest on the rail pattern. Above again is the rail pattern.¹ On the front face of the first arch is a pattern in leaf and flower which is also found on the arch of a cell of one of the Udayagiri caves in Orissa. The other arch front faces are plain. Under the arches in the front wall, above the doorway, the carving in varying patterns partly resembles that in the *chaitya* cave III. at Násik. The first, between arched lattice work on either side has the Buddhist wheel resting on a lotus; the second in the middle has a Buddhist trident and above the trident the pentagonal symbol so common in Buddhist architecture; the third has only the pentagonal symbol; and the fourth has plain arched lattice work. To the left, in the veranda, is a beautiful Buddhist wheel with beautifully carved Buddhist tridents in the rim and a lion between the spokes. The wheel is broken, only a portion on the right is left. It probably rested on a pillar of which a trace appears on the floor. The right wall of the veranda is broken; it probably had a lion resting on a pillar. The first cell is 7' 4" broad 7' 4" deep and 6' 10" high with a doorway 5' high and 2' wide; the second 7' 8" broad by 7' 6" deep and 6' 6" high with a doorway 5' 9" high by 2' wide; the third 7' 3" broad by 7' 3" deep and 7' 2" high with a doorway 5' 9" high and 2' wide; and the fourth 6' 4" broad by 7' 3" deep and 6' 2" high with a doorway 2' wide. Except the third all the cells have holes for fixing wooden frames and the third has grooves for hinges. All the cells have on the right side two holes in the front and back walls for the

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Cave XXXV.

Cave XXXVI.

¹ The mortices are not cut in the first cell.

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Cave XXXVII.

monk's pole. The right walls of the third and fourth cells are broken, and, as appears from traces of hammer strokes, attempts were also made to break the right walls of the first and second cells. The veranda is 29' broad and about 4' 3" deep. In the front wall, between the second and third cells, is inscribed the name Mahammad Ali with the date H. 988 that is A.D. 1580.

Cave XXXVII. close to the right of cave XXXVI. is a cell 8' 7" broad and 8' 5" deep with a plain doorway 2' 7" broad. Its left wall is broken and leads to the fourth cell of cave XXXVI. The left of the veranda is ruined.

Cave XXXVIII.

Cave XXXVIII. is an unfinished chapel cave, the largest in this group. It is close to the right of cave XXXVII. but on a lower level the same as cave XXXV. The cave is 30' long and at the outset 12' broad with a gateway 9' 6" broad. As it is much filled with clay its height cannot be accurately stated, but it is probably about 10'. The *dághoba* or relic-shrine is eighteen feet from the gateway. In front of the gateway was a small veranda with a broken terrace. It appears to have been intended to cut on either side of the cave so as to give entrance to the aisles without passing through the gateway. The right aisle is partly finished. One pilaster and two pillars have been cut and on the left recesses have been cut to make two pillars while the passage to the left aisle has also been begun. The three pillars of the right aisle are plain octagons with the vertical wall above them, and above the wall a plain vaulted roof as in Ajanta cave X. A crack in the roof seems to have admitted water as a large recess has been cut on the right above the gateway from where the water has been drained outside over the terrace. The relic-shrine plinth is plain and circular but it is still rough and the ornament uncarved. The dome above it is older than that of other Junnar relic-shrines. Like the domes of Gotamiputra II. (A.D. 50) it is not much rounded, but is like a bowl with a narrowing mouth. It never had a capital. Above the veranda terrace is an ornamented front consisting of a large arch resting on ribs the imitations of wooden rafters. Only some of the ribs are finished. Under the arch in the back wall is the usual arched window and above the window a semicircle shaped like a half lotus, the middle of which represents the calyx and the circle outside the stamen. Round the semicircle are seven petals. The carving of the seven petals is as follows. In the middle is a standing Lakshmi. On the right is a lotus and on the left a lotus leaf. Lakshmi wears a cloth like a waistcloth and in her ears are large ear-ornaments. Her left hand rests on her hip and her right is raised in blessing. In the side petals elephants, standing on lotuses, throw water from jars held in their trunks, an ornament common in images of Lakshmi. On one side of each elephant is a lotus leaf, on the other side a lotus bud, and above the elephants a lotus. In the next petals on either side are standing male figures with thick armlets and large ear-ornaments, and wearing the tasselled turban found on the heads of the male figures sitting on the elephants on the pillar capitals at Bedsa. Each wears a *dhotar* and has his hands folded over his head. The

attitude is almost as if dancing. On one side of each figure is a lotus bud and on the other side a lotus flower. In the last petal on either side women, in the same dancing attitude as the men, wear thick bracelets, large ear-ornaments, a necklace, a waistband, a waistcloth stopping at the knee, and rings on the legs.

In the half circle representing the calyx is Inscription 19. It is in one line well carved in good letters and, except the last letter, well preserved. The inscription may be read :

Yavanasa Chanda'nam dayadhama gabbada'(ra)¹

and may be translated

'The meritorious gift of an inner doorway by the Yavana Chanda.'

The inscription shows that the doorway of the inner hall was carved at the cost of a Yavana named Chanda.

Above the arch on the upper apex was a carving now broken. The remains suggest that it was the common Buddhist pentagonal symbol. To the right is a standing life-size Nāgarāja with a fly-flap in his right hand, and his left hand resting on his hip. He wears a waistcloth, a bracelet, and an armlet. In his ears are large ear-ornaments, on his head is a tasselled turban, and round the head are five snake hoods. To the left a similar life-size figure stands like the first with a fly-flap in his right hand. His dress and ornaments are the same as those of the first. He differs from the first in having wings and as on his turban appears the head of Garuda this is apparently a figure of Garuda. The cobra king and the vulture were probably chosen to show that they have laid aside their natural hate to join in the worship of Buddha. On one side of each of the figures is a relic-shrine with a tee and an umbrella. The people call the relic-shrines *lings* as in shape they resemble Shaiv *lings*; and the figures they call *bhuts* or spirits and for that reason this group is called Bhutling or the *lings* guarded by spirits. The left face of the arch is neither dressed nor separated. The right face has been separated and to the right of the right face is a Bodhi tree, which, from the shape of its leaves, appears to be a *pipal* tree. Garlands hang from it and above the tree an umbrella is shown raised on a double plinth. A flying human figure on the left comes towards the tree but it is unfinished. On the topmost frieze below are holes for mortices but the mortices are not as usual carved from the rock but put in from without. Only two of the mortices remain. Above is the rail pattern and still higher seven arches and within each another small arch. On the sides are two similar arches one above the other. To the left of the cave, under the left end of the terrace, is an earth-filled cistern.

Cave XXXIX. to the right of cave XXXVIII. but on a higher level and about the same level as caves XXXVI. and XXXVII.

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Cave XXXVIII.

Inscription 19.

Cave XXXIX.

¹ The *ga* of *gabbada* is distinct, *bha* much resembles *ta* in shape, and the letter *da* is a little broken and spoilt. In the rough surface that follows must have been the letter *ra* but no trace of it remains. If there were no *ra* the three letters appear to read *gatija* as there seems something like a dim *idra* over *ta*. As *gatija* gives no meaning *gabbada*(*ra*) is better.

Chapter XIV.**Places.****JUNNAR.****Mánmoda Caves.**

is a cell with a broken veranda. It is 7' square and 7' high, and in the front and back walls are holes for the monk's pole. The doorway is 2' 2" broad and has holes for a wooden frame. The veranda is 7' 7" broad and its present greatest depth is 2', but much of it is ruined. To the right is a broken bench. The cave is not easily reached as the old steps are broken.

Cave XL.

Cave XL. to the right of cave XXXIX. is another cell 6' broad by 7' deep and 6' 4" high with a doorway 2' broad. The veranda and the steps to the cell are broken. Below Cave XL. is an earth-filled cistern.

Beyond Cave XL. the hill-side is not fit for excavation. After about 500 yards the north-west end of the hill is reached. Turning to the right is a narrow valley, to the right of which in a single block of rock five small excavations facing north-east have been made. Except cave XLIV. none of them seem to have been used. They have been numbered in continuation of the Bhutling group and apparently are part of the Bhutling group, as they have no separate chapel. These caves look out towards Junnar.

Cave XLI.

Cave XLI. far in the valley, is on a higher level than the other cells. It is an unfinished cell about 4' deep. About sixty-four yards to the right is an earth-filled cistern.

Cave XLII.

Cave XLII. about twenty feet below and twenty feet from cave XLI. is a veranda 7' 10" broad and 5' deep and an unfinished cell 2' 7" deep and 6' 10" high with a finished doorway 3' broad.

Cave XLIII.

About thirteen yards to the right and on the same level as cave XLII. is Cave XLIII. It is an unfinished cell 10' deep and 5' broad with a doorway 5' 6" broad, and two holes for fixing a wooden frame.

Cave XLIV.

Below cave XLIII. is Cave XLIV. a dwelling consisting of a veranda and a cell. The veranda is 12' 5" broad 6' 10" deep and 6' high. To the right is a plain pilaster. The cell is 6' 11" broad 6' 9" long and 6' high with a broken doorway 2' 2" broad. The floor of the inner cell is rough and unfinished.

Cave XLV.

About fifty yards to the right on a higher level is Cave XLV. an unfinished cell 6' 5" deep and 4' broad much filled with earth.

Shivner Caves.

Shivner hill has four groups of caves, two on the east or Junnar face, one on the south or fortified face, and one on the west or Nána valley face. Of the two groups on the Junnar face, one in the lower and the other in the upper scarp, the first or lower group begins below the south end of the fort. Going from right to left it has twelve caves.

Cave I.

Cave I. is a dwelling, including a cell and a veranda. The cell floor is about nine inches higher than the veranda floor. The cell is 7' 6" square and 6' 6" high with a doorway 2' 6" broad, and as high as the cell. The doorway has sockets for a wooden frame. The veranda, which is rough with an open front and broken side walls, is 16' long 6' broad and 7' 6" high. It has catch-holes and seems to have been used by cattle-keepers. Beside the veranda to

the left is a large empty cistern with a mouth grooved on all four sides probably for a wooden covering. Below are broken steps. A little to the left is a plain unfinished and almost inaccessible cave. To the right appear to be two earth-filled cisterns.

Cave II. is a chapel including a square hall with a relic-shrine or *chaitya* and a front veranda. The hall is 19' 6" square and 10' 10" high. Ten feet from the doorway is the relic-shrine a plain plinth without a dome, and with two lines of moulding at the base and a round hole. Perhaps the dome was stone built and covered relics placed on the plinth. In the floor and walls and in the top and base of the plinth are several rice-pounding and catch-holes. A drain is cut on the left to let off water. The hall door is 5' 7" broad and 7' 9" high with thick posts for a wooden door. The veranda, which is 16' 9" long by 4' broad and 9' 10" high, has a floor 1' 5" lower than the hall floor and a roof about 2' lower than the hall roof. In front of the veranda were two pillars and pilasters, of which the right pilaster and pillar remain and the left pair are broken. They are in the usual four-plated tee and waterpot style with a central octagonal shaft. In the right corner of the back wall of the hall is a recess probably to gather water during the rains.

Cave III. is a small dwelling cave consisting of a cell and a front. The cell, which is 9' 8" long by 8' 6" broad and 7' 8" high, has a doorway 2' 5" broad with a threshold and lintel. The door is grooved for a wooden frame. The cave has catch-holes and rice-pounding holes and is still used by cattle.

Cave IV. a dwelling cave with two cells and a front, is much broken. Except the front wall of the left cell, the partition wall and the front walls of the two cells are broken. The left cell is 7' 8" long by 7' 10" broad and 7' 8" high; and the right cell is smaller, 7' 4" by 7' and 7' 6" high. The veranda is almost gone; only its left side wall and roof remain. On the left side wall an inscription in two lines records the gift of a cistern, which is probably the earth-filled recess close to the cells. The inscription is in clear letters but a part in the beginning is lost. It reads:

(1) . . . tha Bhutenakasa

(2) . . . po-hi cha' deyadhama

and may be translated

' of Bhutenaka, and a cistern, meritorious gift.'

Cave V. is about twenty feet from cave IV. on a higher level. It is a small dwelling consisting of a front and a cell 8' 5" deep 8' broad and 9' high. A smaller cell, with a doorway 2' 3" long by 3' 3" broad and 2' 8" higher than the cell floor, appears to have been begun in the left corner of the back wall of the chief cell. The main door, which is 2' 4" broad and about 8' 7" high, has grooves for a wooden frame. The left wall of the veranda, which is 10' 8" long, is broken and in a corner has a much damaged modern figure of Ganesh. The right wall of the veranda is well preserved and 6' broad. As the cave faces east it appears to have been used by Musalmáns as a prayer place. The praying niche may be traced

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Cave VII.

in the middle of the back wall plastered up with cowdung and white clay. To the left, on the way to the cave, is an earth-filled cistern.

Cave VI. under cave V. an unfinished and earth-filled cave, appears to have been used by cattle-keepers.

Cave VII. reached by broken steps in the rock, is a cell with a small front. The cell is 7' square and 6' 7" high. The doorway is 2' 4" broad and as high as the cell. The front is small 3' 4" broad and 3' 8" long. The cave has grain-pounding holes but no catch-holes.

Cave VIII.

Cave VIII. is a large hall with a front. It seems to be neither a dwelling cave nor a place of worship. The hall is 16' 9" deep by 16' broad and 8' high. The front wall is about 1' narrower than the back wall. The doorway is 5' 3" high or about 3" less in height than the cell. It appears to have had a door with large wooden frames. The front is 14' 4" long by 7' broad. The cave has both pounding and catch-holes. About twenty steps further are two cisterns both filled and the first covered by a sweet or *kadhinim* tree.

Cave IX.

To the right of the second cistern, rock-cut steps led to Cave IX. At present the rock with the steps has fallen and the cave is hard to reach. It is a small dwelling facing east consisting of a cell and a small veranda. Though unfinished it seems to have been used as a dwelling. The cell has a greatest depth of 6' 9" a breadth of 7' 6" and a height of 6' 9". The doorway is 2' 4" wide and 6' 9" high, and had a wooden door. The veranda has irregular walls and a bench in the left wall 3' 10" broad and 3' 10" high.

Cave X.

Cave X. is a dwelling of three cells and a front. The middle cell is broken. To the left of the first cell two steps lead to a cistern below now dry and like a cell as its front is open. The first cell is 6' 10" deep in the right wall and 8' 9" in the left wall, while the back wall is 6' 7" broad. The door is 2' 5" broad. The right or partition wall with the second cell is broken. The second cell is 7' 7" long by 7' 5" broad with a doorway 2' 5" broad. This cell is ruined at the foot of the back wall and a crack appears to let in water. The third cell is 7' deep by 7' 2" broad with a doorway 2' 5" wide. The front is 16' 5" long by about 4' 9" broad and has a broken roof.

Cave XI.

Cave XI. is a cell with a small front. The cell is 7' square and 7' high with a broken doorway grooved on the left for a wooden frame. The front is broken. Six feet to the right of the cell is what looks like an earth-filled cell whose roof is on the same level with the floor of cave XI. It was probably a cistern. Further to the right, of five cisterns near one another the third and fourth hold good water. One of these two cisterns seems to have been taken care of, as it has signs of a modern door and in front has a small recess full of water for cattle or drinking water. Twelve steps lead to six other cisterns, the fifth of which holds good water, and has sockets for a wooden frame. In front of these six cisterns, a space about 10' broad, natural or artificial, has a good view of the town below, the Ganesh Lena hill to the right, Mánmoda to the left, and distant hills bounding the horizon on the east.

Cave XII.

Cave XII. is a cell with an open front. To the left is a bench as long as the wall, 1' 4" broad and 9" high. The cell is 9' long

by 9' 9" broad and 6' high and seems to have been used as a view-seat.

The second group, in the upper scarp of the east face, has twenty-five caves going from south-south-east to north-north-west, and generally facing east-north-east. The caves have been numbered in continuation of the lower scarp caves, passing from left to right.

Cave XIII. where the scarp begins near the extreme left, is hard to reach. It is a single cell with benches in the back and right walls. It is about 7' deep 5' broad and 6' high with a doorway 2' broad and as high as the ceiling. To the left of this cell is an almost inaccessible excavation. It has an open front. It may be an unfinished cell or a cistern with a broken front. To the right of this cell a space about 70' long contained five or six cisterns of which nothing but the bottoms are left. They appear like five or six sitting places, and in later times, perhaps, were used to sit in as they have holes in front cut in the rock to support sheds. Twelve paces to the right is an open earth-filled bathing pond like what is called a *nānpodhi* in a Kanheri inscription. About twenty-five feet to the right of the pond is a cistern, and thirty-four paces further, on a higher level, is a small open-mouthed cistern filled with earth. Eight paces further is another large earth-filled cistern and thirty-five paces further to the right is cave XIV.

Cave XIV. is about a hundred yards to the right of cave XIII. It is a two-storeyed dwelling, its ground floor in three parts, a plain veranda in front, a middle hall, and cells. The middle hall, which is 24' 5" broad 23' 5" deep and 9' high, has a large doorway 5' 9" broad and 9' high with large holes for a wooden frame. On either side is a window both 4' broad and 3' 10" high and with holes for wooden frames. Of ten cells four are in the back wall and three each in the right and left walls. Catch-holes in the walls seem to show that the cave was used for horses or cattle. The cells are on a higher level than the hall, and the ceilings of the four back wall cells are four feet higher than the hall ceiling. The three cells in the left wall are unfinished, the second more unfinished than the first, and the third still more unfinished. Of the four back cells the one in the extreme left is unfinished. The second cell is 6' 9" broad 6' deep and 6' 4" high, with a doorway 2' 5" broad and as high as the ceiling; the third is 5' 10" broad 7' deep and 6' 5" high and has a doorway 2' 6" wide and 6' 5" high with holes for a wooden frame; and the fourth 6' 2" deep 5' broad and 5' 10" high with a doorway 2' 5" wide and 5' 10" high. Of the three cells in the right wall the first two are unfinished. The third cell is 7' 10" deep by 7' 10" broad and 6' 10" high, and has a doorway 2' 5" broad and 6' 10" high with holes for a wooden frame. To the right of the third cell a passage, with a door 2' 6" broad and 9' high, leads to the upper storey. A flight of eight broken rock-cut steps leads to the upper storey, which is a plain hall 20' 8" broad 10' 7" deep and 7' high, with an open front veranda 23' 7" broad 5' 3" deep and 7' high. On its right is a quadrangular pilaster with the double crescent ornament. The original rock-cut railing seems to have been replaced by a wooden railing for which seven holes are cut in the rock. About 1' 6" of the

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Inscription 21.

floor near the back wall is rough and the rest is smooth, which suggests that a large wooden bench stood on the rough part. In the middle of the floor are two husking holes. To the left near the pilaster is an excavation probably the beginning of a stair leading below. In the left wall, just under the ceiling on a dressed surface and cut in large deep letters is Inscription 21 in one line. In the beginning is the usual Buddhist pentagonal symbol. The inscription may be read :

Mudhakiyasa Malasa Golikiyasa¹ A'nadasa bena jana'na
deyadhamam upatha'na

and may be translated

'The meritorious gift of a reception hall by two men
Mudhakiya Mala and Golikiya A'nada.'

This shows that such halls used to be called *upathāna* or *upasthāna* that is a sitting place, a visiting hall, or a reception hall. An excellent view stretching to the distant hills makes this well suited for a sitting or reception hall. Mudhakiya and Golikiya, given as the names of the donors, seem to be surnames. To the right of the passage below is a broken cistern.

Cave XV.

Cave XV. about thirty feet to the right of cave XIV. is an open cell without a veranda. The walls are not finished, and the cave appears to be merely a sitting cell. In front in the floor are three holes probably for a wooden shed. The cave is 9' deep 13' broad and 6' 5" high, and in a small recess in the left wall has a roughly carved relic-shrine with three umbrellas over the tee. Outside to the right is a cistern with good water, and near it, on a higher level, another cistern filled with earth.

Caves XVI. and
XVII.

About forty feet from cave XV. are Caves XVI. and XVII. two dwellings with finished verandas but cells only begun. The veranda of cave XVI. is 5' 6" broad 3' deep and 7' high, and the doorway 2' 6" broad and 5' 8" high. Cave XVII. has a veranda 4' deep 19' broad and 8' high, with an unfinished floor and a finished back wall and ceiling. The half-finished cell door is 2' 5" wide and 4' 10" high. About a hundred paces to the right is what looks like an earth-filled cistern. A little further to the right are broad steps cut in the rock.

Cave XVIII.

Climbing the broad steps a second flight of twenty-seven small steps to the right, leads to a cell-like excavation, 11' deep 12' 5" broad and 8' 10" high, with two holes in front for a wooden frame. Four steps to the right is a cistern with good water. Holes are cut in the rock either to help the ascent or for a sun screen. The excavation has no front wall but on the back are two dry cisterns infested by bats. The cisterns, which have well cut mouths about 2' high and 3' square, are about 13' deep and have holes over the mouths for a wooden frame. Between the two mouths is a small polished bench 8" broad 9" high and 3' 9" long. These cisterns are dry and probably were granaries.

Cave XIX.

About twenty feet further to the right is Cave XIX. a cell 8' 10" broad 7' 3" deep and 6' 3" high, with, along the right wall, a

¹ The second letter of this word is not distinct and looks like *mī*. But as the base of *ma* in this inscription is horizontal, and this is rounded, *ṁ* seems preferable.

polished bench as long as the wall 1' 4" broad and 1' high. At the end of the bench, in the right and back walls, a small recess, 1' 6" square and 4' deep with a small bench, was probably used for keeping objects of worship. Between this cave and cave XVIII. steps led to the top of the fort and to the left a beginning of steps remains. These steps must be older than the Musalmáns as they have recesses with images of the guardians Durga, Ganesh, and Batuka.¹ The steps and images have been broken probably by the Musalmáns, and a small fortification has been built on the top to close this way of approach. This confirms the belief that before the Musalmáns (1320), under the Devgiri Yádavs (1150-1310), the hill was probably used as a fort.

Cave XX. about ten feet to the right of cave XIX. is an open cell about 7' broad 5' deep and 7' high, with an earth-filled cistern at the foot of the right wall.

Cave XXI. ten paces to the right of cave XX. is a large hall 19' 8" broad by 22' 6" deep and 8' 10" high, with a finely polished floor ceiling and walls. Along the back right and left walls are benches 1' 7" broad and 1' 8" high. In the middle of the back bench an altar 5' 6" broad stands 3' 5" in front of the bench and as long as the sides. The hall front is open with no doorway, but on either side is a pilaster and in front a small open veranda, 16' 8" broad and 2' 5" deep. The veranda ceiling is 1' lower than the hall ceiling. Like other similar halls this appears to be a dining hall or *sattrá*. The only point of note is the advancing altar in the middle, which apparently was for the chief monk.

Cave XXII. is a large dwelling, consisting of a hall, with in the right wall two and in the back wall four cells. The hall was originally 24' 6" deep of which 7' in front are on a one-inch lower level to make it a veranda, the remaining 17' 6" being the hall with the cells. The veranda part has benches on either side, the left bench broken. The cells are about a foot higher than the hall and the ceilings are 3" to 5" lower than the hall ceiling. The cells vary from 6' 6" to 7' square and are about 6' 6" high. The last cell in the back wall is unusually large, being 10" broad and 13' deep. Near the end on the right wall, this cell has a bench 3' 1" broad 6' 4" long and 2' 6" high, and near the bench in the front wall is a niche. This cell was probably for the chief monk. The other cells have peg-holes and no benches. In the veranda over the right bench was an inscription in two lines of well cut deep letters. It has been intentionally scraped away and only a part of the beginning and end of the first line appear. In the beginning is the Buddhist trident. The first letter *yo* is distinct and then appear traces of the letters *nakasa* which show that the cave was probably the gift of a *Yavana*. At the end of the second line the letters *áchariyá* are distinct, and then appears the top-stroke of *na* the piece of rock below having broken away.

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Cave XX.

Cave XXI.

Cave XXII.

Inscription
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¹ The images of Durga and Ganesh, which were cut in the rock, still appear; the image of Batuka is gone as it was probably not rock-cut.

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Cave XXII.

Perhaps there was a wooden screen or wainscoting between the veranda and the hall as holes are cut in the ceiling just at the point which marks the boundary line. In the scarp which overhangs the cave about fifteen holes are cut probably to support a wooden roof. In later times a wall of well dressed stones has been built between the veranda and the hall in the place of the old wainscoting and an ornamental doorway has been built near the left end. Near the east end in a recess 2' 2" broad and 1' 9" long is a well carved lattice. The shape and ornamentation of the doorway belong to about the ninth or tenth century. On the doorway in the middle of the lintel is a broken image of Ganesh which shows that the additions were Bráhmānical. But no trace remains of any object of worship inside. To the left of the veranda is a large cistern, part of which runs under the veranda floor. But as the floor and part of the overhanging rock have fallen away, it is open to the sky. To the left of the cistern is a dwelling whose right and front walls are broken. It is 15' 2" broad 11' 6" deep and 8' 3" high, with, along the entire left wall and half the back wall, a rock-cut bench 1' 9" broad and 1' 1" high, and along half the right wall a seat about 2" high. In front of the broken front wall is a broken cistern. A break in its right wall has joined it with the large cistern of the cave. To the right of Cave XXII. are two broken-fronted cells one above the other which were probably connected with Cave XXII. The upper cell is 15' square and 6' 8" high. The front part of its right wall is broken. Near the other end of the right wall a part of the floor has been broken. Of the lower cell, which is smaller than the upper cell, both the sides and part of the ceiling which forms the floor of the upper cell are broken. Its walls are well polished. To the right a polished doorway now broken led to cave XXIII. which is on the same level as the lower cell.

Cave XXIII.

Cave XXIII. is an open veranda and an inner hall. The veranda roof has fallen out and lies in the veranda. The inner hall is 20' 8" broad 13' 9" deep and 8' 4" high. It has a plain polished doorway 2' 7" broad and 5' high and benches of varying size along all the walls. The bench along the entire length of the back wall is 1' 5" broad and 1' 2" high and connected with it is a bench 1' 7" broad 4' 10" long and 2' 8" high in the corner between the left and the back wall. The bench along the right wall is 7' 4" long and equal in height and breadth to the bench along the back wall. Connected with this bench, in the corner between the right and front walls, is a large bench 3' 7" broad 6' 5" long and 2' 2" high. The open veranda, which is much broken, is 18' 8" long and about 10' broad. In the left wall a broken doorway communicates with the lower cell next to cave XXII. To the right of the doorway is a small niche and to the right of the niche is a galloping horse with a saddle and reins but without stirrups.¹ It is hard to understand to what use this cave was put. It has no separate cells for monks, nor is it a dwelling for a single monk. As it has

¹ The horse appears to have been carved as a fancy work by some artist while polishing the wall.

benches of varying size it was probably used by various monks of different ranks, perhaps as a place of learning, the high bench on the right being for the preceptor the *Āchārya* or *Sthavira*, one in the left corner a little lower being for the sub-preceptor or *Upādhyāya*, and the rest for scholars. To the right of the cave is an unfinished recess.

About a hundred yards to the right, a group of fourteen caves near one another are popularly called the Bāra Gadad or Twelve Caves from the twelve cells in cave XXX. which is in the middle of the group.

Cave XXIV. the first of this group is on a higher level than the rest, and is reached by about forty broken rock-cut steps. It is a large dwelling left unfinished apparently not on account of any flaw in the rock. The veranda, which is 7' 9" deep by 33' broad and 7' 7" high is finished, though much of its floor is broken. In the veranda to the left is a cell 5' 5" broad 4' 4" deep and 6' 3" high with a door 2' 8" broad and a small bench 2' 10" long 2' 2" high and 1' broad. The hall, which is only partly cut, is 6' 4" deep 18' 3" broad and 7' 5" high. To the left is a window. Though unfinished the cave seems to have been used, as the doorway seems to have had a wooden door for which holes are cut in the rock. To the left, near the first cell, is another unfinished cell in the back wall of the veranda, 6' 10" broad 7' 7" deep and 7' 1" high with a door 3' 2" broad and 7' 1" high. Perhaps the cell was the beginning of a cutting to join it with the hall, its door, as in other caves, serving as a side-door.

About thirty feet to the right of cave XXIV. and on a rather lower level is Cave XXV. a large cell 16' 6" broad by 13' deep and 9' 7" high. It has an open front and a large broken cistern to the left.

Close to its right is Cave XXVI. a small cell with a broken front. To the left is a broken bench 2' 5" broad and 2' 5" high. The cell, which is 9' 4" broad 7' 7" deep and 6' 9" high, was painted apparently in circles. Close to its right is a small recess with a bench, apparently a small view-seat.

Cave XXVII. is a dwelling in two parts an inner cell and a veranda. The cell is 7' 6" broad 7' 2" deep and 6' 8" high and, to the left in a recess, has a bench 2' 7" high by 2' 3" broad and 6' 4" long. The door, which is about 2' 6" broad and 6' 8" high, has holes for a wooden frame, and the veranda is 13' 6" broad and about 5' 11" deep. In a recess in the left wall, which is 4' 11" deep, is a relic-shrine in half relief consisting of a round dome with a tee and umbrella. The plinth with the rail pattern is broken. Beyond the left wall is a cistern with a broken top. The veranda ceiling is 9" higher than the hall ceiling. In the veranda to the left of the doorway is Inscription 23 in five large lines in letters like those of the Vāshish-thiputra inscription in Nāsik cave III.¹ except that the *ikāras* of this inscription are rounded and winding. The first two lines are

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¹ Compare Bombay Gazetteer, XVI. 549-554.

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entire. Nearly the first half of the third line appears to have been intentionally rubbed away about the time of the inscription, and the surface where the letters are rubbed away is slightly lower. Traces of some of the letters appear but the letters cannot be clearly made out. The inscription may be read :

- (1). Apaguriya'na savagiriya'sa (sa) putasa patibandhakasa giribhutisa sakhuya rusalena podhi cha
- (2). (de)yadhamam¹ etasa cha lenasa podhiya cha nakare cha bhikhuni upasayasadham mutari ya'na akhayanivika
- (3).eto lenasa chivarika kaha'pasa² sodasa podhiya chiva
- (4).esa³ manam cha bisa hasato payoga'to riva dhisahasam vadham⁴upayyasa
- (5).ya upasayo nagare giribhutisa bitiyika'yi Sivapalanika'ya

and may be translated

'The meritorious gift of a dwelling cave and cistern by Patibha dhaka Giribhuti son of a Savagiriya of the Apaguriyas, with his wife Sivapalanika'; for this a permanent capital.'

In front of the veranda of this cave holes are cut in the rock probably for a wooden shed.

Caves XXVIII.

Close to the right of cave XXVII. are Caves XXVIII. and XXIX. At first sight these two appear to be one dwelling but examination shows them to be two. The veranda ceilings of the two are separate, and Cave XXVIII. juts out a little more than cave XXIX. Between the two was originally a wall, and, when the wall was broken, a wooden partition appears to have been made for which these holes are made in the ceiling. Both are dwelling caves and consist of a veranda in front and two cells each in the back wall. The first cell, which is 10' broad 9' 5" deep and 7' 5" high, has a window 2' 1" broad and 2' 4" high in the front wall, to the left of the door which is 2' 3" wide and 6' 5" high. The window and the door have holes for a wooden frame. The second cell is 9' 1" broad 8' 3" deep and 8' high and has a door 3' 2" broad and 8' 8" high, with holes for a large wooden frame. To the left, in the front and back walls, are holes probably for the monk's pole. The floors of both the cells are 4" lower than the veranda floor and the ceiling is as high as the veranda ceiling. Remains in the ceiling, especially in the second cell, show that both the cells were painted. The painting was of a poor order consisting of three concentric circles in square panels. The colours used were white, yellow, and black. The veranda is 22' 3" broad 5' 3" deep and 7' 8" high. Nearly half of the floor in front is broken. The roof is entire and about an inch higher than the veranda roof of cave XXIX.

Cave XXIX.

Cave XXIX. close to the right of cave XXVIII. consists like cave XXVIII. of two cells, with a front veranda whose forepart as in cave XXVIII. is broken. The first cell is 10' 2" broad 8' 9" deep

¹ The *de* of *deyadhamam* has been omitted by the engraver by mistake.

² The *na* of *kahapana* looks like *ko* through a mistaken stroke of the engraver below.

³ *Esa* looks like *epa*. The curved stroke at the side has been omitted or perhaps rubbed away when smoothing.

⁴ The three letters after *vadham* are not well engraved.

and 7' 1" high, with a doorway 3' broad and 7' 1" high. The ceiling is 2" lower than the veranda ceiling. The second cell is 8' 11" broad 9' deep and 8' 1" high and has a door 2' 8" broad with holes for a wooden front. To the left, in a recess 2' 10" deep 7' 1" broad and 2' 9" high is a bench, and to the left in the front and back walls are holes for the monk's pole. Both cells have husking holes. Both were originally coated with plaster and painted and traces of the plaster remain. The veranda is 23' 10" broad and 5' 3" deep, and has a broken right wall. Further to the right are three cisterns, the middle cistern holding good water.

Cave XXX. is a large dwelling with twelve cells or *bārasagabham*, four cells in each wall. The cave, which gives the group its local name of Bāra Gadad, consists of a veranda, a middle hall, and four cells each in the right back and left walls. Near the cell doors, all along the walls, runs a bench about 2' broad and 1' 1" high. The hall is entered by a large middle doorway 6' broad and 8' 9" high, and a left doorway 3' broad and 6' 10" high. On either side of the large doorway is a large window, the left window 6' 10" broad and 3' 10" high and the right window 6' 8" broad and 4' high. Both the doors and windows have holes for wooden frames. The hall is 33' 5" deep 38' broad and 10' high. The ceiling has remains of plaster with traces of colour. Except the third cell on the left the cells are finished and stand from 6" to 1' higher than the bench all round in front of them. The side walls of some are not finished and are unequal in size. The cells vary in depth from 5' 7" to 7' 7" and in breadth from 5' 2" to 8'. The doorways are about 2' 5" broad and almost as high as the cell ceiling. The veranda, which is partly ruined, is 34' 3" broad 5' 6" deep and 8' 9" high.

A flight of thirteen broken rock-cut steps from the left of the veranda of cave XXX. leads up to the veranda of Cave XXXI. This cave is almost a part of cave XXX. as it is connected with its veranda. It is a dwelling consisting of a veranda and an inner hall. The hall is 15' 9" broad 14' 8" deep and 7' 6" high, and has a door 3' 5" wide by 6' 10" high with holes for a wooden frame. The veranda is 18' 7" broad 4' 4" deep and 8' 2" high, its floor about 2' lower than the hall floor. In front of the veranda were two pillars and two pilasters. The pillars are broken and only their six plated capitals remain attached to the ceiling. The pillars appear to be undressed and their shafts and bases were never begun. The pilasters, which are nearly quadrangular, are undressed and unfinished.

Cave XXXII. close to the right of cave XXX. and on a higher level, is a small dwelling consisting of a veranda and an inner cell. The cell is 7' 8" broad 7' 6" deep and 7' 6" high and has a doorway 2' 10" broad and 7' 6" high with grooves for a wooden frame. The veranda, whose floor is partly broken, is 16' broad 4' 3" deep and 7' 6" high. In a recess to the right is a small seat 2' 6" high 3' 9" broad and 2' 4" deep. The cave was painted and the ceilings of both the cell and the veranda have remains of plaster and colour.

Cave XXXIII. is close to the right of cave XXXII. with two cisterns between them. It consists of a veranda, a cell, and a half cell. The veranda is 8' 2" broad 6' 9" deep and 9' 4" high. In

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the back wall of the veranda is the half cell 3' broad 5' 8" deep and 6' 10" high with the ceiling 6" lower than the veranda ceiling, and a wooden door whose grooves remain. To the left of the half cell is a seat recess 4' broad 2' 3" deep and 4' high. To the left of the veranda is the cell, with a greatest depth of 7' 6" a greatest breadth of 9' 2" and a height of 6' 5", and a broken door 2' 9" broad. Its back and front sides form an angle and the back and left sides form an arc of a circle, a peculiarity of shape due to two cisterns below, whose tops are now broken.

Cave XXXIV.

Cave XXXIV. close to the right of cave XXXIII. is unfinished.

Cave XXXV.

Cave XXXV. close to the right of cave XXXIV. is a *panchgarbha layana* or five-celled dwelling. It consists of a hall and five cells, three in the left wall and two in the back wall. The hall is 18' 7" broad 18' deep and 7' 3" high with a doorway 5' 10" wide and 7' 2" high. To the right of the doorway is a broken window 4' 10" broad and 2' 2" high. Both the door and window have grooves for a wooden frame. In the back wall, in a recess between the cells, is a relic-shrine or *dāghoba* in half relief. The plinth of the relic-shrine is 1' 3" high and 3' 5" in diameter, and the dome is 3' high with a diameter of 3' above the middle and 2' 6" at the base. Over the dome is the rail pattern 5" high and 10" broad and the tee 8" high in four plates, and on the top of the fourth plate, which is 1' 7" broad, is a beaded carving. Over the plates is the shaft and over the shaft an umbrella 3" high. The cells, two in the back wall and three in the left, vary from 3' 8" to 7' in breadth and 4' 8" to 6' 7" in depth and are all about 7' high. The cell doors are 2' 4" wide and 7' high. All the cell doors, as well as the large door and window of the cave, have grooves for wooden frames.

Cave XXXVI.

Close to cave XXXV. is Cave XXXVI. the great chapel cave of the group. Though both are in the same veranda, cave XXXV. is a little older than its neighbour. When the chapel was cut, its veranda seems to have been joined with the veranda of cave XXXV. The veranda ceiling of cave XXXV. was originally lower than now, being joined with the veranda ceiling of the chapel. The marks of its original height and breadth can still be seen in the wall.

Cave XXXVI. is the chapel or place of worship of this group. It is in two parts, a hall with the relic-shrine and a large veranda in front of both this and cave XXXV. The entrance to the hall is by two doors a main door in the middle 6' 3" broad and 11' 3" high and a side door to the left 4' 8" broad by 7' high originally a window but afterwards a doorway. To the right of the middle door is a window 3' 5" broad and 5' 11" high. The doorway leads into a space 4' 8" broad beyond which is a raised plinth five inches high and three feet broad on which are pillars and pilasters. Over the pillar capitals is a quadrangular shaft on which the roof rests. The shrine, containing the relic-shrine or *chaitya*, is 31' deep by 21' broad and is two inches higher than the outer space. In shape the *dāghoba* or relic-shrine is of the Gotamiputra period (A.D. 35-150?), its plinth 32' 3" in circumference and 4' 9" high. Over the plinth is a 1' broad belt of rail pattern. Over the belt of rail is a flat dome 5' 3" high and over the dome the capital with rail pattern. Over the

capital is a four-plated tee in all 3' 4" high. Over the tee is a shaft and an umbrella cut out of the ceiling. The ceiling has remains of painting consisting of concentric circles in square panels and flowers and leaves in the vacant corners. The panels are in five plates, a black plate in the middle and two white and red plates on either side. Some panels have seven plates a black plate in the middle with three plates white, red, and yellow on each side. The circles are mostly the same in colour, the innermost yellow, the next red, the next a large white circle, the next a smaller red circle, and the last a large white circle. Some have an outermost red circle with scroll patterns. Four steps lead to the veranda which is 47' broad and 11' 10" deep. On the back of the veranda by the side of the doorway and along the right wall are benches 2' broad and 1' 3" high. The veranda ceiling is lower than the hall ceiling. In the back wall of the veranda to the right of the right window is a beautiful inscription well cut and well preserved with a fine altar-like symbol in the beginning. The inscription may be read :

- (1) Virasenakasa gahapatipamughasa
- (2) dhammanigamasa deyadhammam chetiyagharo
- (3) siyato savalokahitasukha'ya

and may be translated

'The meritorious gift of a chapel cave of Virasenaka a chief householder, an upright merchant, assigned for the welfare and happiness of all.'

In the veranda to the right is a cistern. Then follow three other cisterns two of them earth-filled. Then comes the beginning of an excavation and after this a cistern with broken front and looking like a cell. Next comes another excavation a cistern with a broken front. Its mouth appears and in the recess was an inscription in large letters of which traces remain. In one line the letters *sa gata'na* can be read. After the cistern on the same level is another cistern with a broken front. A part of its mouth and recess appear above and in the recess is Inscription 25 which reads :

Yavanasa Iriassa gata'sa deyadhama pothiyo

and may be translated

'The meritorious gift of two cisterns by the Yavana Iriala Gata'sa.'

The two cisterns mentioned in the inscription are this and one to the left.

Close to the last cistern is Cave XXXVII. a cell with a broken veranda floor. The cell is 7' 8" broad 7' 8" deep and 6' 3" high, and has a door 2' 6" broad and 6' 3" high with grooves for a wooden frame. The veranda is 6' 4" broad and 4' 2" deep. To its right is a broken cistern in whose recess is Inscription 26 in two lines. The middle of the inscription is water-worn. It may be read :

- (1) Apaguriya'na Savagiriya'sa putasa patibadhakasa (Gi)ribhutisa sa
(ha)bhaya'ya Sivapa'lanaka'ya
- (2) (de)iyadhama podhi lena cha etasa akhayanivi pa'si
chara'
- (3) ha'pana' evo

and may be translated

'A cave and a cistern, the meritorious gift of Patibadhaka Giribhuti, son of Savagiriya'sa of the Apaguriyas, with his wife Sivapa lanika ; for this a permanent endowment'

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Cave XXXVIII.

The third or westface group of six caves is in a curve in the upper scarp. The caves generally face west and are numbered from right to left in continuation of the upper scarp of the east face.

Cave XXXVIII. is the first in the curve beginning from the right. Further to the right are what appear to be cisterns now out of reach. Cave XXXVIII is a large cell, 17' 4" deep 15' 4" broad and 7' 6" high. Its front wall is broken and holes have been cut for a wooden screen dividing the cave into a veranda and a cell. The holes of the screen still appear in the ceiling. To the right of this cell is a cistern. The ceiling has old plaster and appears to have been painted. The coating and plaster on the walls are modern. The cave has some modern stone and clay work and husking holes.

Cave XXXIX.

Cave XXXIX. twenty feet to the left of cave XXXVIII. is a cell 9' 7" broad 8' deep and 6' high with a broken front.

Cave XL.

Twenty feet further to the left is Cave XL. a cell 8' deep 10' 2" broad and 6' 6" high with the left and front walls broken. Along the left wall is a broken bench. To the right is an excavation which was abandoned on account of a crack in the back wall.

Cave XLI.

About twenty-five feet to the left, on a slightly higher level, is Cave XLI. a dwelling with four cells or *chaugabha*. The cave is in three parts a veranda, a middle hall, and four cells, two in the back wall and one in each side wall. The hall, which is 15' 6" broad 14' 4" deep and 8' high, is entered by a middle door 4' 2" broad and 7' 2" high with a window on either side, the left window 4' 4" high and 2' 6" broad and the right window 4' 6" high and 2' 8" broad. All three, the door and the windows, have grooves for wooden frames. The cell floor is about 1' higher than the hall floor and the ceiling is 3" to 8" lower than the hall ceiling. The left cell is 6' deep 6' broad and 6' 2" high with a doorway 6' wide and 6' 2" high. The cell has no bench. The left cell in the back wall is 7' 2" deep 6' 3" broad and 6' 6" high with a door 2' 5" wide. Along the left side is a bench 2' 3" broad and 2' 5" high. The right cell in the back wall is 7' 2" deep 6' 2" wide and 6' 2" high with a door 2' 2" broad and 6' 2" high. Along the right side is a bench 2' 5" broad and 2' 2" high. The right cell is 7' 3" deep 6' 4" broad and 6' 3" high with a door 2' 5" wide and 6' 3" high. Along the left wall is a bench 2' 2" broad and 2' 2" high. All the cell doors have grooves for wooden frames. Except the left wall cell all have holes in the side walls for the monk's pole.

The veranda is 6' deep and 19' 4" wide. Its floor is broken, but the ceiling is in good order and on a level with the hall ceiling. To the left are five cisterns.

Cave XLII.

About seventy yards to the left of the five cisterns comes Cave XLII. In the middle are several cisterns mostly filled up and hidden from view. Cave XLII. is a small cell 7' 2" deep 7' broad and 7' high with an open front or veranda. The front wall of the cell is broken. It had a doorway with grooves of which marks remain in the floor and ceiling. The veranda side walls and floor are broken, and the ceiling has remains of plaster and painting.

About thirty feet to the left of cave XLII. is Cave XLIII. a large hall with a veranda. The veranda is 32' broad and 3' 6" deep with on either side a quadrangular pilaster. Between the pilasters were four pillars on which the ceiling beam rested. The plated capitals of the pillars hang from the beam. The pillars do not seem to have been broken from below the capitals, as the surface of the last plate of each capital is dressed and smoothed and has a central hole about 1½' square. The hole would seem to show that some mistake was made in cutting out the pillars and that wooden pillars were fitted into the holes. The roof projects four or five feet beyond the veranda beam. A door in the back wall of the veranda, with a window on each side, leads into the hall. The door is 5' broad and 7' 11" high, the left window 3' 9" broad and 2' 11" high, and the right window 4' broad and 2' 11" high. The hall is 27' 5" deep 30' 7" broad and 8' 6" high. All along the walls runs a bench 1' high and 1' 6" broad. The veranda and hall ceilings, especially the hall ceiling, have remains of painting. In the hall the painting is very clear and consists of concentric circles in square panels, a style common in these caves, but here with the unusual addition of patterns in the circles. Of the colours green is the best preserved. Outside the veranda on either side are a series of rock-cut holes to fit wooden pillars. As the cave faces west, temporary *mandaps* or awnings were probably built on either side for the monks to rest of an evening. To the right of the cave is a cistern holding good water and to the left also must have been cisterns though they are entirely ruined.

The fourth or south face group of seven caves is in the lower part of the upper scarp. The way to the caves turns to the right after passing the fifth gate or Shivábái Darvája and leaving the main road to the fort. The way passes by some large modern rock-cut cisterns, and leads to the temple of Shivábái where the caves begin. The row of caves runs from west to east and generally faces south. The caves are numbered from left to right in continuation of the third or west face group.

Cave XLIV. is a large hall 20' 3" deep 21' broad and 9' 1" high, with a broken front. The Maráthás have turned the cave into a temple 32' long and 25' 8" broad in outside measurement. In front of the temple is a raised veranda 60' long 37' broad and 20' high with two side buttresses jutting out. It is built of fine dressed stones and over it the temple hall or *sabhámandap* is built turning the cave into a shrine. The *mandap*, 26' 6" long 21' broad and 11' high, is built in the dwelling style. The roof rests on two rows of wooden pillars carved in the Moghal cypress-tree style, and in the floor between the two rows of pillars is a hole for a fountain. Between each pair of pillars is a well carved wooden arch in the Moghal style and over the arches between two beams is a strip of wood with well carved patterns. The side walls of the hall are built of dressed stones and the front wall of brick and the roof is flat and tiled. A broken part of the shrine front has been repaired with fine dressed stones and over it is a wooden latticed screen of good workmanship with two small pillars of the same style as the hall pillars. In the back

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South Group.

Cave XLIV.

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Cave XLIV.

wall of the shrine, on a stone altar in a wooden porch, is the goddess Shivábái a shapeless piece of rock covered with redlead. The goddess is said to be the family deity of Shiváji, who was born in this fort. In the beam over the doorway are somewhat damaged paintings. The paintings are good specimens of Marátha art with figures of Brahma and his daughter Sarasvati, Shiv, Vishnu, the moon, the planet Ráhu, and other gods. The middle painting, which is spoilt, appears to have had figures of Shiv and Párvati. Inside the shrine, on the side and back walls, are well executed and well preserved paintings. As specimens of Marátha painting of the 17th century they are worthy of note. The side walls have three panels, each about 7' long and 4' broad. The left wall gives scenes from the Rámáyan. The first panel paints the fight between Rám and Rávan. With Rám is a large force of monkeys; with Rávan an army of fearful demons. Each leader sits in a large chariot. Among weapons of war are spears, arrows, and large stones. In the second panel is the fort of Janakpur and outside the fort a king going in procession or *svári*. Above is Janakpur where Rávan Rám and other kings have come to be present at Sita's consort-choosing or *svayamvar*, and where, from a balcony, Sita invests Rám with the wedding garland. Above, two processions approach from opposite sides. In the third panel Rám is sitting with Sita. Facing Rám are Vashishth and other seers, and behind Rám stand Lakshman, Bharat, and Shatrughna, and Hanumán comes with monkeys and bears and falls at the feet of Rám, while one monkey presents Rám with mangoes. Above in the same panel sits Vashishth approached by Rám and his three brothers with Sita and Hanumán in front. Behind Vashishth are several sitting women.

On the right wall are scenes from the life of Krishna in four panels, the first panel small, the other panels as large as the left wall panels. Beginning from the left, in the first panel is Indra falling at the feet of Krishna, giving him a cow, and asking pardon for his fault in harassing Krishna with too much rain. Above, the gods play music and drums and heavenly damsels or *apsarás* strew flowers over Krishna. In the next two panels are the child-like pranks or *bála-lilá* of Krishna who steals butter from cowherdesses, goes with his friends and breaks their curd pots, sits with his favourite Rádha and other women in swings, and takes presents from women. Some of the paintings are of every-day life, cowherds husking grain, cooking, grinding corn, and minding the dairy. Above, Krishna upholds the mountain Govardhan and saves cowherds and cows. From the heavens clouds in the form of elephants, from their trunks deluge the mountain with water. In the third panel Krishna carries off Rukmini in his chariot from a temple. Then follows a fight between Krishna and Shishupál the brother of Rukmini. Above in the same panel is Krishna with Rukmini, and higher still are gods. In the fourth panel is the scene of Draupadi's consort-choosing, and Arjun shooting a fish with an arrow aiming from a reflection of the fish in a waterpot below. Then follows Draupadi investing Arjun with a wedding garland. Above, a scene represents the churning of the ocean with the

gods at one end of the serpent-rope and the demons at the other end.

In the back wall are six panels. In the first panel, beginning from the left, is the figure of a goddess with ten heads ten hands and ten legs. In the second panel is the Mahishásur-mardini or buffalo-demon-slaying goddess. In the third panel is the same goddess again with one head and twenty hands. Above, in a long panel, are the first five incarnations of Vishnu as the fish, the tortoise, the boar, the man-lion, and the dwarf. In the first panel to the right of the image of Shivábái is Náráyan lying on his serpent couch; in the second panel Shiv and Párvati; and in the third panel Shiv in the Trimurti or trinity with Brahma and Vishnu. Above, in a long panel, are the six incarnations of Vishnu, Parshurám, Rám, Krishna, Buddha, Kalki, and Vatasháyin. The image of Buddha is like the image of Vithoba at Pandharpur.

In the back wall of the shrine is a stone umbrella on an altar of well dressed stones. Under the umbrella on a small stand of well-dressed stones is a rude stone covered with redlead the image of Shivábái. A little to the right of the temple and on the same level is a dry cistern.

Cave XLV. to the right of Shivábái's temple and on a lower level, is a small dwelling consisting of a cell and a veranda. The front pilasters of the veranda are broken. The cell is 7' long 7' broad and 7' high with a doorway 2' broad, half built up from below probably by the Maráthás or Musalmáns, who seem to have used the cell as a store-room. The veranda is 10' 4" broad by 5' 4" deep and 7' 6" high. Close to the right of the cave is an unfinished excavation, the beginning of a cell.

Further to the right is Cave XLVI. a dwelling consisting of a cell and an open veranda. Within the cell is a half cell in the back wall with a benched recess to the left. The cell is 7' 8" deep 10' broad and 7' high. The half cell is 3' 5" broad and 6' deep, and the bench 2' 3" broad and 5' 11" long. The right of the front wall is broken, but the width of the cell door 2' 3" can be traced from marks in the ceiling. The door has grooves for a wooden frame. The veranda, whose floor is broken, is 24' broad 4' 10" deep and 7' 5" high. In the back wall of the veranda, to the left of the door, on a smoothed surface, is Inscription 27 in two lines well cut and well preserved. It may be read :

- (1) Ugaha¹ upa'sakasa putasa
(2) Isipa'litasa² saputakasa³ da'nam

and may be translated

'The gift of Isipa'lite son of Ugaha an Upa'saka with (his) sons.'

Cave XLVII. thirty feet to the right of cave XLVI. and on a rather higher level, is a dwelling consisting of a veranda, a cell in

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Inscription 27.

Cave XLVII.

¹ On *ga* of *Ugaha* appears something like a stroke. The word may be *Ugaha*.

² The *ikára* of *si* in *Isi* is very dim.

³ The base of *pu*, the vertical stroke for the *ukára*, is faint.

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the right wall of the veranda, a cell and a half cell in the back wall, and a seat recess in the left wall of the veranda. The back cell is 7' deep 8' broad and 7' high with along its back wall, in a recess, a bench 2' broad and 2' 4" high. The cell door is 2' 7" wide and has a small window to its right. The half cell to its left is 5' deep 3' broad and 7' high. The cell to the right of the veranda has lost its front and right walls. Along its left runs a bench. The recess in the left wall is 2' 1" broad and 2' 5" high. Its left part is broken. The veranda, which is 14' 5" broad 8' 4" deep and 7' 5" high, has part of its floor and ceiling fronts broken.

Cave XLVIII.

Cave XLVIII. about twenty-five feet to the right of cave XLVII. is a hall 15' broad 18' deep and 8' high. On the back right and left walls is a bench about 1' high and 1' broad. The bench is not well finished and part of it is broken. It has an open front with two pillars somewhat like pilasters. On the face of the left wall is a well cut inscription in four lines. In the beginning of the first line is the Buddhist trident and at the end of it is the *svastika* mark. The inscription was hidden by a modern wall. It may be read :

Inscription 28.

- (1) Yavanasa
- (2) Chitasa gata'nam
- (3) bhojavanama'apo
- (3) deyadhama saghe

and may be translated

'The meritorious gift of a refectory by the Yavana Chita Gata'nam for the Congregation.'

To the left of this hall is a cistern and beyond the cistern a bench in a small recess. To the right of the hall is another cistern.

Cave XLIX.

Close to the right of the right cistern is Cave XLIX. a small dwelling consisting of an open veranda and an inner cell. The cell is of very little depth and the left side is not fully cut because of a layer of soft clay in the rock. The cell is 4' 5" deep 10' broad and 7' high. The doorway is 3' 3" wide and 7' high. The veranda, whose floor and ceiling are partly broken, is 8' 7" broad and 10' high. To the right of Cave XLIX. are three cisterns.

Cave L.

Cave L. close to the right, is a large quadrangular chapel or *chaitya* with a flat roof. It is in three parts, a shrine, a veranda, and a large hall to the right. The shrine is 11' broad and 20' 8" deep and the relic-shrine or *chaitya* is 12' from the doorway. It consists of a round plinth over three circular bands with, over the plinth, in place of the usual rail pattern, another round band about four inches narrower in diameter than the plinth. Over the band is a flattish round dome without a tee. To the right of the chapel a doorway leads into a large hall which has a main doorway in the veranda. The hall is 22' 4" deep 24' broad and 8' 4" high. Along its back wall is a recess about 8' high, and in the recess, along the entire back wall, is a bench 3' broad and 3' high. In the middle of the bench are two holes on a square dressed surface probably intended for setting an image. The work may be old or modern. The bench is higher than the benches in caves and looks modern. In front of the chapel is the veranda 23' broad 4' deep and 10' high. It had two front pillars and two pilasters and traces

of the right pillar and right pilaster remain. The chapel doorway is 5' 3" broad and 10' high. It has grooves for a large wooden frame. This doorway and half of the right side door, leading from the chapel into the hall, have been closed by a modern work of stone and cement. It appears that either under the Musalmáns or the Maráthás the chapel was used as a granary or storehouse or as an ammunition room. It is now dark and full of bats. To the left of the doorway just under the ceiling is Inscription 29 in one line of well cut letters. The inscription may be read :

Uga'haputasa Isipa'litasa sapariya'rasa chetiyagharo da'nam.

and may be translated

'The gift of a chapel cave by Isipa'lita (Sk. Risa'pita) son of Uga'ha with (his) family.'

Further to the right a modern fortification prevents further passage. Beyond the fortification are three excavations, too hard to get at but seen from below in climbing the fort.

The Tulja group of eleven caves is in a hollow in the east face of the Tuljabái hill¹ about two and a half miles west of Junnar and a mile and a half west of Shivner. The hill, which is about 400 feet high, has, about 100 feet above the plain, a scarp half hidden by earth and stone washed from the upper slopes. A gap or curve divides the hill into two blocks or spurs, and the row of caves are cut in a short scarp of rock, on the east face of the south or right block, at the head of a valley about 100 feet above the plain. From Junnar the way to the Tulja caves passes under the great pointed northern scarp of Shivner, which from below looks like the black hull and rounded stern of some huge ship. To the left is the west face of Shivner with a sprinkling of brushwood in the lower slopes, and, above, a great unbroken wall of trap curving south-east, and then with a sharp bend turning south-west. In the curve is the third Shivner group of six caves. At the south-west end the cliff is lower and an outwork on the face of the hill-side marks the only approach to the hill top. Except a rough rocky stream to the east of Shivner, the road is level and easy for a cart. On the right bank of the Kala or Jauna stream, half a mile beyond Shivner, is a small square temple of the Jain goddess Padmávatí the guardian of Párasnáth the twenty-third Tirthankar, with square stone walls and a brick dome. One or two old stones lie close to the north of the temple.

The way to the caves climbs the Tulja hill by an easy path up the left or south side of the valley. The front of the first four caves is dressed with a modern masonry wall, and about the centre of the line of caves, about twenty feet below, is a modern water cistern with a masonry wall on the east and south. The verandas and fronts of most of the caves have fallen leaving, towards the right, one or two patches carved in horse-shoe arches and belts cut in the Buddhist rail pattern. The caves have a pleasant outlook to the east. The great scarp of Shivner lies on the right, and about four miles further the bare slopes and wall-like cliffs of the Hatkeshvar

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Cave L.

Inscription 29.

Tulja Caves.

¹ The hill takes its name from a modern figure of the goddess Tulja cut in Cave III.

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Tulja Cave.

Cave I.

or Sulemán hills. Between the two lie the broad plain and the trees and garden lands of Junnar.

The caves are near one another in one row from left to right, facing on an average east-north-east.

Cave I. is a *panchgarbha layana* or five-celled dwelling. It is in two parts, a middle hall and five cells. The middle hall is 17' 10" square and 7' 3" high. Its front wall is broken but traces of the doorway, 4' 6" broad and 7' 3" high, remain. The floor and walls are well paved and smoothed. Of the five cells two are in the left wall, one in the right wall, and two in the back wall. Of the two left wall cells, the left cell is 7' \times 7' \times 7' and the right cell is 7' 8" \times 7' 5" \times 7' 6". The front wall of the right cell and the partition wall of the two cells are broken. Of the back cells, whose floor is about 3" and ceiling about 5" higher than the hall floor and ceiling, the left cell is 7' 9" \times 7' 6" \times 7' 10" and the right cell 7' 7" square and 7' 8" high. The right wall cell, on the same level as the back cells, is 5' 9" \times 7' 6" \times 7' 8". The doorways of all the cells are about 2' 7" wide and 7' 6" high, and all have grooves for wooden frames. Except the right wall cell all have holes in the side walls. The hall ceiling projects a little, and under the same ceiling, to the left of cave I. is an excavation (6' \times 5' 9" \times 7' 8") with the front and part of the left wall broken. It may be a separate cell.

Cave II.

Cave II. close to the right of cave I. is a chapel cave and differs in its round plan from all other known chapels in Western India. It has a round floor, and in the middle of the floor the relic-shrine or *dághoba* with, round it, a circle of twelve plain octagonal pillars. An aisle runs all round between the pillars and the walls. The doorway in front is broken but from a part which remains on the left it appears to have been very broad. The relic-shrine or *stupa* in the middle of the circular floor is twenty-five feet in diameter. It consists of a plain drum-like plinth with, upon it, a rather elongated semicircular dome, differing from the flat and round domes of the other Junnar chapels. The plinth is 4' 4" high and 25' 5" round and the dome 5' 2" high and 22' round. The dome does not seem to have had a large capital but a small plain capital like a plate, part of which is broken. In the middle of the plate is a hole, 7" square and about a foot deep, probably to support the umbrella. Both the plinth and the dome are cracked. About four feet from the *stupa* is a circle of twelve plain octagonal pillars well smoothed and polished and each 11 feet high and about 1' 7" in diameter. Traces show that the pillars were painted more richly than those of any other of the Junnar caves. Between the pillars and the round wall runs the aisle about 4' broad. The cave ceiling or roof is dome-shaped like a hollow half globe placed over a circle, and supported on the pillars over a circular beam about 5' thick and 2' broad. The aisle roof inclines from the top of the beam over the pillars. The wall all round is about 9' 2" from the floor.

The whole cave appears to have been painted. In the aisle roof, in the lower circle of the dome roof, and on the pillars, patches of colour are still left. Much of the wall to the right of the doorway is lost. From what remains of the left wall there appears to have

been a doorway between two large windows 7' high and 1' 7" from the floor. The windows appear to have had grooves for wooden frames. The front of this cave is masonry built and a court in front of it, twelve feet wide, is protected by a masonry wall.

Cave III. close to the left, is a small dwelling, originally in three parts, an open narrow veranda with a cell to the right, a middle room, and two cells in the back wall. The cave has been made into a shrine of the goddess Tulja. The partition and front walls of the two back cells have been broken, and in the right wall of the right cell is cut an ugly figure of the goddess 3' high with eight hands and riding a lion. Her first right hand holds a dagger and rests on her hip, her second holds a trident, her third a sword, and her fourth the tail of the lion. The first left hand holds the lion's head, the second a shield, the third a bow and arrow, and the fourth a mace. On her neck is a necklace and on her head a crown. In front is a small altar of dressed stones 1' 8" broad and 1' 5" high, and over the altar are two modern pillars with a Moghal arch over them. In front of the shrine is a tortoise carved out of the base of the partition wall. The floor has been dressed and slightly sloped.

Close to the right is Cave IV. a row of three cells. The partition walls of the three cells have been blown away with gunpowder, probably to make a good sitting hall near the shrine of the goddess. The front of the cell floors has been broken and closed with modern masonry.

Cave V. close to the right of cave IV. is a small cell on a rather unusual plan. The doorway, 2' 5" wide, leads to a small passage 7' deep 3' 5" broad and 7' high and the passage to a cell 7' square and 7' high.

Cave VI. close to the right of cave V. consists of two cells side by side. The cells are on the same level and are equally well dressed. The first cell is 7' square and 7' high, and in each of its side walls three holes face one another, probably to support a wooden bench. The doorway is 2' 3" wide. The second cell is 7' square and 7' high. The front of the veranda of both is entirely broken; both are hard of access.

Cave VII. is close to the right of cave VI. As the partition wall between it and the right cell of cave VI. is broken, the two cells appear as one. But the horse-shoe arch and other ornament in front over its doorway marks it a separate cave. It is 7' 6" square and 7' 6" high. Its left and front walls are broken. Over the doorway, resting on ribs, is a horse-shoe arch. On the front face of the arch is some ornamental work. Below the arch over the doorway is lattice work carved as in Mánmoda cave XXXVI.¹ Above the lattice work is a small pentagonal symbol. By the side of the main arch are two small arches, and between the main and each small arch is some lattice work. By the side of each small arch is cut a relic-shrine in half relief with an umbrella. To the left of the relic-shrine is a man bowing and on the right a man and woman

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Tulja Caves.

Cave III.

Cave IV.

Cave V.

Cave VI.

Cave VII.

¹ See above p. 181.

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Cave VIII.**

approach the relic-shrine. On either side high up is an angel floating to the shrine. Near the right relic-shrine stands a Nága Rája and above a floating angel. Higher up a band of rail pattern extends along the entire ornament.

Cave VIII. close to the right of cave VII. consists of two cells side by side. Their front, partition walls, and floor are broken. Both cells are almost entirely gone and have nothing of interest.

Cave IX.

Cave IX. close to the right of cave VIII. is a dwelling with two cells, with their partition and front walls broken. The left cell is 7' 6" \times 7' 9" \times 7' 7" and the right 7' 8" \times 7' 7" \times 7' 10". In front, over the doorway of each cell, two horse-shoe arches rest on ribs, and between the two arches and on their sides is the rail pattern. Below each arch in the wall is semicircular lattice work. By the side of each large arch is a small arch, and between all the arches is lattice work in the round pillow fashion. Over the entire sculpture is a band of rail pattern.

Cave X.

Cave X. close to the right of cave IX. is a dining hall or *bhojanamandapa*, 23' 2" broad 30' deep and 8' 5" high, without a front wall. Along the back right and left walls is a bench. In the right wall, near the front, is a cell 10' 1" broad and 7' 10" deep, probably the kitchen or the place for doling out their meals to the monks. To the left is a broken cistern and to the right five cisterns filled with earth.

Cave XI.

About fifty feet further to the right is Cave XI. a dwelling in two parts, a passage and a cell in the left wall. The passage has a bench along about half its left wall and another in a recess in the back wall. To the left of this cave are some excavations entirely filled with earth brought by the rains.

**Ganesh Lena
Caves.**

In the long range that bounds Junnar to the north, part of which is known as the Hatkeshvar and part as the Sulemán hills, one chief spur about a mile to the north of the town ends in a great rounded scarp about a hundred feet above the plain. This scarp has been cut into a long row of caves, the chief of which, one of the largest caves in Western India, has been turned into a temple of Ganapati and gives the group the name of the Ganesh Lena or Ganesh Caves. The way to the caves is through the north part of the town, across the Kukdi, through some rich garden land with sugarcane plantains and rich-leaved mangoes and tamarinds, up the under slopes of the hills, most of the way shaded by mango trees, said to have been planted by Amritráv, the adopted son of Raghunáthráv the sixth Peshwa (1773-1774) and with some rich garden land on the west.

Nearly a quarter of the way up the hill side is made easy by ten flights of forty-five modern steps of well dressed masonry built in detail by people whose prayers the god Ganpati has granted. Above, the path is steeper in places with rough masonry and undressed stones or old rock-cut steps. The caves look out over the bare lower slopes of the hill with rock and bleached grass broken by patches of rich garden land, to the river whose course is marked by trees and gardens. Behind the river are the houses and trees of Junnar, and beyond, the waving out-line of the Mánmoda hills. To the south-west stands the block of Shivner with its great natural bastions and

rounded top, and to the west the Kukdi valley with scattered trees and garden hollows bounded by the east face of the Tulja range.

Beginning from the east or right, Cave I. is a dwelling in four parts, a veranda, a middle room, a cell, and a half cell. The veranda is 3' 9" deep 14' 11" broad and 7' 2" high, with, along the right wall, a bench 3' 6" long 2' 5" broad and 2' 5" high. Its front appears to have had two quadrangular pillars of one of which a trace remains in the ceiling. Over the pillars rested the rock beam, over the beam project ribs, and over the ribs in front was the rail pattern which is now lost. Below the veranda, in a recess to the right, is an earth-filled cistern. A doorway 2' 6" broad and 6' 10" high, with a small window to the left, leads into the middle room. The middle room is 5' 8" deep 12' 6" broad and 7' high and along its right wall has a bench 2' 5" broad 5' 8" long and 2' 5" high. In the back wall to the left is the half cell and to the right the cell. The half-cell is 3' 8" broad and 8' 3" deep, and along its right wall has a bench 2' 4" broad 7' long and 2' 5" high, with, in the left wall facing the bench, a window 2' square communicating with cave II. A door, 2' 4' broad and 6' 3" high with grooves for a wooden frame, leads into the cell which is 9' broad 7' deep and 6' 10" high, with, along its right wall, a bench 7' long 2' 6" high and 2' 5" broad.

Cave II. close to the left or west of cave I. is almost on the same plan as cave I. only differing in the position of the cell and the half cell. In front is a veranda 11' 8" broad 3' 8" deep and 7' high, with, in front, two pillars and two pilasters of which the right pillar and pilaster are partly broken. Between each pillar and pilaster is a bench with curtains on the back, the right curtain broken. On the front or south face of the curtain is the rail pattern. Over the pillars rests the rock beam and over the beam the ceiling. In front over the beam project rock imitations of rafters, their ends standing out from a thinner stone beam. Over the beam in front is the rail pattern, and over the rail the rock projects about two feet.

A doorway, 2' 3" wide and 5' 9" high, with grooves for a wooden frame, leads into a middle room 15' broad 8' deep and 7' high, with, along the entire left wall, a bench 2' 8" broad and 2' 5" high. In the back wall to the left is the cell, and to the right the half cell. The cell is 9' 7" deep 6' 8" broad and 7' high, and along the entire back wall, is a bench 2' 7" broad and 2' 5" high. The cell door, with grooves for a wooden frame, is 2' 6" broad and 6' 7" high. The half cell is 4' 4" deep and 2' 9" broad, with, along the back wall, a bench 2' 5" broad and 2' 3" high.

Cave III. close to the left of cave II. is a small dwelling consisting of a cell and an open veranda. The veranda is 15' 11" broad and 5' 7" deep, and in front of the doorway has, along the entire back wall, a bench 1' 6" high and 2' broad. A door, 2' 6" wide and 6' high, leads into a cell 8' deep 8' 4" broad and 6' 11" high, with, along the left wall in a recess 7' 4" long 2' 6" broad and 4' high, a seat 2' 6" high and as long and broad as the recess. In front of the recess, below the seat, are vertical bands. Between caves II. and III., in a recess in front, is a seat.

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Cave IV.

Cave IV. close to the left of cave III. is a dwelling consisting of a cell and an open veranda. The veranda is 16' 3" broad 5' 8" deep and 8' 3" high and, along its back wall, in front of the doorway has a bench 2' broad and 1' 6" high. In the bench close to the right of the doorway is a small hole, probably for water to wash the feet before entering the cell. A grooved door, 3' 5" wide and 7' 5" high, with a partly broken window to the left, leads to the cell which is 16' 3" broad 10' 10" deep and 8' high, and along its entire right wall has a bench 2' broad and 2' 2" high.

Cave V.

Cave V. to the left of cave IV. is about twelve feet lower. It is a seven-celled dwelling or *saptagarbha layana*. It is in three parts, a veranda a middle hall and seven cells, three in the back wall and two in each side wall. The middle hall is 29' 4" deep 26' broad and 8' 5" high. Along the back and side walls in front of the cells runs a bench 1' 9" broad and 1' high. The doorway is 5' 3" broad and 8' 5" high, and about two feet on either side is a window 2' 6" high and 2' 3" broad. The seven cells vary in depth from 9' to 10', in breadth from 7' to 8', and in height from 6' to 7'; and each has a bench in the back wall. The veranda is 19' 8" broad 6' deep and 9' 1" high and had two pillars and two pilasters with pot capitals of the Śātakarni period (B.C. 90 - A.D. 300), of which only the right broken pilaster and a trace of the base of the right pillar remain. Much of the veranda ceiling has been broken. In front of the veranda, an open court with two steps leads to the veranda. To the right of the court is a cistern. In the back wall of the veranda, to the left of the doorway, close under the ceiling, is Inscription 30 well carved in one line. In the beginning is the Buddhist trident and at the end the *svastika* or lucky cross. The inscription may be read:

Inscription 30.

Dhanikaseviya Satagabham podhi cha deyadhamam

and may be translated

'A meritorious gift of a seven-celled cave and cistern by a guild
of corndealers.'

To what place the guild belonged is not stated. It was probably Junnar.

Cave VI.

Cave VI. close to the left of cave V. is a chapel cave or *chaitya vihār*. In its general inward plan it is much like Ajanta cave IX.¹ It is entered by five steps and consists of a veranda with pillars and pilasters and a shrine. The shrine or chapel measures 43' 8" by 22' 8" wide and on each side has a row of five pillars and one pilaster with side aisles 3' 8" broad and a central relic-shrine or *chaitya* near the back of the chapel. The pillars are of the Śātakarni period (B.C. 90 - A.D. 300) with eight-sided shafts and waterpot bases and capitals. The pillars begin with bases of four plates, each smaller than the plate below, then a waterpot, above the pot an eight-sided shaft, above the shaft a reversed pot, then a capital in five plates, and on the top a belt in the *āmalaka* or cogwheel pattern.² Except the right pilaster all have figures of animals on the capitals sitting

¹ Compare Bombay Gazetteer, XII. 535-539.

² The details of the pillars are: whole height 10' 11"; each of the eight faces of the shaft about 7" circumference, of the shaft 5", the base 1"; lower pot 1' 10"; the shaft 4' 7"; the inverted pot 1' 7"; a square plate 2", an *āmalaka* belt 3½"; the plate capital 10", and the animal capital 2' 9".

with inverted faces. On the left, above the pilaster next the door, is a lion, on the first pillar are two elephants, on the second pillar a sphinx and a lion,¹ on the third pillar two elephants, on the fourth two tigers, and on the fifth two elephants. On the right side the pilaster next the door has no animal capital, the first pillar has two elephants, the second two tigers, the third two well carved elephants, the fourth two tigers, and the fifth two elephants. Hollows in the fronts of the pillars are probably the result of an attempt to break them in search of treasure. Behind the relic-shrine, in a curve, are six eight-sided pillars. The aisles are about 3' 8" broad and 12' high. The walls go up straight 7' 6", resting on a beam above the backs of the animal capitals, and above that rise in a pointed arch about 4' 8", the whole height to the centre of the vault being 24' 8". Along the roof are stone imitations of vaulting wooden ribs as at Kârle, thirteen on each side and six at the back. Between each pair of stone ribs is a hole as if for something wooden. Part of the seventh rib on the right side has broken away and been mended with wood which has disappeared. The side aisles have their ceilings marked with stone ribs like the central roof.

The relic-shrine or *dâghoba* is in shape much like the relic-shrines of the Gotamiputra period (A.D. 35-150?) with round domes. The plinth, which is 4' 7" high and 27' 7" round, is ornamented at the foot with a thin round plate, and at the head with a 4" band with forty-five projecting teeth, and over the band a 2" moulding surmounted by a 1' 1" band of rail pattern. Over the rail band is a terrace 9" deep, and above is the dome nearly three quarters of a circle, 26' round and 6' 5" high of which 5' 3" show above the rail. Above the dome is a small block 6' high 3' broad and 2' 6" long, and above the block a quadrangular shaft 2' 6" broad 2' 1" long and 1' 9" high with rail pattern. The shaft supports a tee in six square plates, each plate bigger than the plate below, measuring altogether about 3' 1" high. The sixth or top plate is 5' 8" square, and over it is a seventh square plate about 2" bigger than the sixth plate and about 7" thick. On the front face of the seventh plate, on the two corners, are two half pyramids and in the middle four whole pyramids, each pyramid in shape like five plates laid one over the other, each upper plate larger than the plate below it. Between each pair of pyramids are five well executed and ornamented Buddhist tridents. In front of the relic-shrine is a hole for garlands. On the top are a central and four corner holes about a foot deep. The central hole was probably for a wooden umbrella which has disappeared, and the side holes for flags.

The door of the chapel is 5' 11" broad 9' 2" high and 2' thick, and has sockets for a large wooden frame above and in the floor. On the left door face are symbols, or perhaps letters, which have not been understood or identified. The veranda is 20' 8" long 6' 8" broad and 12' 4" high. In front are two pillars and two pilasters in the

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¹ The head of the lion is broken; the feet of the sphinx are like the hoofs of a bull and the face human with ear ornaments.

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Cave VI.

same style as the chapel pillars except that the belt of cogwheel pattern is protected by a square open boxlike section. The pilasters and pillars have animal capitals on the inner and outer faces. The pilasters have each a single tiger and the pillars two elephants facing each other. The elephants, which seem to have had riders, and the tigers on the outer faces are spoilt. Above the animals the roof projects a little but is now greatly broken. Above is the rail pattern and above the rail the arch. On either side of the arch the work is unfinished.

Inscription 31.

On the back wall of the veranda, under the ceiling and above the doorway, is Inscription 31 in large deep cut letters and well preserved. The inscription reads:

Kallanasa Heranikaputasa Sulasadatasa ekapurisasa chetiyaagharo
niyuto deydhamā

and may be translated

'A meritorious gift of a chapel cave by the distinguished
Sulasadata, son of Heranika of Kalyāna.'

The inscription shows that this chapel is the gift of one Sulasadata son of Heranika of Kalyāna in the Thāna district. The name Heranika is from Sk. Hairanyaka and may also mean a goldsmith. But as 'son of' is mentioned, Heranika is probably a proper name as, if he was a goldsmith by profession, he would simply be called a goldsmith and not designated son of a goldsmith. The inscription begins and ends with the well known *śaastika* mark.

Between this and cave V. on a rather high level, is an excavation originally intended either for a dwelling or for a seat. On its left side is a bench. As the builders came across a fault in the rock, it has been turned into a cistern.

Cave VII.

Cave VII. close to the left of cave VI. on a slightly higher level, is the largest of the Junnar caves. It is a large hall without pillars or other support, 57' long by 51' broad and 11' 1" high, in plan much like Nāsik cave X. The difference between the two is that the Nāsik cave has a *dāghoba* or relic-shrine in half relief between the third and fourth cells in the back wall, while this cave has no relic-shrine. If this cave once had a small relic-shrine all trace has been removed, as the third and fourth cells in the back wall have had their partition wall broken away and been made into a Ganpati shrine, and the front walls have been broken and a large doorway, as broad as the two old doorways, has been opened. It is therefore possible that like Nāsik cave X. this may have once had a relic-shrine. The cave is in three parts a hall, twenty cells, and a veranda. The hall is 57' deep 51' broad and 11' 1" high. Half of the hall walls have been plastered with clay, whitewashed, and daubed with modern paintings, chiefly of Devi, Krishna, Nārāyan, and Shiv on the left wall; and on the back wall scenes in Krishna's life, a Yogi, Ganesh, Garud, Hanumān, the marriage preparations of Ganpati, and in a recess a two-headed and four-handed Ganesh and his fight with a Rākshas. The right wall has paintings of Ganpati's childhood, his Hallisaka dance, himself in the middle and women around him, and Ganpati's procession on his rat-carrier. All along the side and back walls runs a bench 1' 10" broad and 1' 6" high.

Carved on the left wall, between the cell doorways, are nine Sati monuments of later times and worthy of note as typical North Deccan Sati memorials. In shape each is like a long pillar with an arched top. Three of the monuments are plain without sculpture, the other six have sculptured panels. To the right of each of these pillars is a hand raised above the elbow, with the palm open, in token of the Sati's blessing. The panel sculptures are mostly worn away and spoilt, but the first engraving from the right clearly shows what they originally were. It is in three panels. In the lowest panel the Sati is shown burning with her husband's body, supporting his right hand and leg on her lap. Flames rise from the pile. The middle panel shows the Sati going on horseback to the funeral pile. Her hands are raised over her head and she rides to her death apparently in high spirits.¹ The topmost panel shows the woman worshipping Mahádev with her husband. These Sati memorials are of about the time when the cave was dedicated to Ganpati, and the memorials were carved here as it was a holy Bráhmānical shrine, the Ganpati of this cave being regarded as one of Ganpati's eight chief forms or *ashtavináyakas*.² Along the right and left walls are seven cells each and six along the back wall making twenty as at Násik. Of the back cells, the middle two have had their partition walls broken as also the benches along their back walls. In the middle, in the vacant space between the old benches, is carved a rude image of Ganpati with a thick coating of redlead and clarified butter which people have been pouring for centuries. Over Ganpati is a wooden *mandap* plated with brass, the gift of Junnar Bráhmāns. The shrine doorway, made of two cell doorways, consists of lattice work on either side, and in the middle a small wooden door. The bench in front has been cut down into a step. Except the shrine all the back cells are closed with wooden doors and used as store-rooms. The side cells vary in size from 8' to 9' 6" deep, 7' to 8' broad, and about 7' high, and have each a grooved doorway about 2' 6" wide. Except the sixth right wall cell and the

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¹ The progress of the Sati to the funeral pile was formerly marked by several special practices. In some places she went to the burning ground richly dressed, scattering money and flowers, and calling out the name of God, with music sounding and drums beating. In some parts the Sati used to mark with her hands the gateways and walls of the chief temple or the chief gateway. She also marked with her hand-marks some stone in her house for her family to worship, and on this stone it was usual for her children or relations to cut the original out. In honour of Satis well-to-do people, chiefly Rajputs, used to build *chhatris* or shades in temples and at burning places. In some parts, as at present in Nepál, a wooden seat, called *pát mādasi*, is prepared to carry her, the seat and her silk robe going as coveted presents to the state. In other parts of the country, as shown in this memorial, she was carried on an elephant or on horseback. The arrangements for the pile also varied. In Gujarát and Cutch the wife sat in a specially built grass hut, and keeping her husband's head on her lap supported it with her right hand, while she kindled the hut with a torch held in her left hand. At present in Nepál the husband and the Sati are made to lie side by side on the pile. The woman's right hand is put under the husband's neck, and round the woman's face are placed inflammable materials, camphor, resin, nitrate of potash, sulphur, clarified butter, oil, and grass. Three long poles of undried wood are laid over the bodies, one over the legs, the second over the chest, and the third over the neck. Three men on each side press down the poles until the woman is burnt to death. In one instance, when the poles were carelessly held, a Bráhmān Sati ran from the pile and crossed a river, but was brought back by her friends and burnt.

² See below Ojhár.

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Cave VII.

first and sixth of the left wall, all the cells have benches along the back wall, 2' 8" high and 2' 4" broad.

The hall is entered by a large middle doorway and two smaller side doorways with, between the middle and each side doorway, one large window. The middle doorway is 7' 4" broad and 11' 2" high, the left side door is 2' 7" broad and 7' high, and the left window 6' long and 4' high. The right side door is 2' 8" broad and 7' high, and the right window is 6' long and 3' 10" high. The middle and side doorways are grooved for wooden frames; the sockets in the middle doorway are for a very large door.

The veranda, which is 44' 6" broad 7' deep and 12' 7" high, has, in front six pillars and two pilasters, and between the two middle pillars is an opening leading from the veranda into an open court. Between each pillar and side pilaster is a bench, 1' 7" broad and 1' 4" high, with the pillars over them and curtains 1' 5" high behind them. On the back of the curtain is the rail pattern and below the rail pattern vertical imitations of wooden bars. The pillars have octagonal shafts and over the shafts pot capitals of the S'ata-karni type. Over the outer face of the capitals are animals now mostly broken. Going from the right to the left, on the first pillar are two lions, on the second pillar two bulls, on the third pillar two elephants with riders, on the fourth pillar two elephants with riders, on the fifth pillar two bulls, and on the sixth pillar two tigers. The pilasters have each two tigers. On the left bench are cut three large holes or *kundis*, with small exit holes fitted with small wooden or metal pipes, and closed with temporary stoppers, being intended to allow water from the holes to wash the feet of visitors. The veranda ceiling, which is marked with ribs, projects a little in front of the pillars and over the ceiling stands out the roof with the rail pattern on its front. Most of the open court in front of the veranda, which is as broad as the veranda and about 5' deep, is broken. To the right of the court several steps are cut from under the rock. As most of the court floor is broken, the passage by the steps is unsafe, and modern steps have been cut to the right of the veranda and joined with the old steps below. Below the court are five cisterns, one of which holds water.

Cave VIII.

Cave VIII. a little to the left of cave VII. and on the same level, is a dwelling cave difficult to reach. It consists of a veranda with a cell and a half cell in its back wall. The roof and left side wall of the veranda are almost entirely broken, but enough is left to show that the veranda was 19' 4" long by 5' 4" broad and 6' 7" high. A broken door with a small window to the right leads to the cell, 6' 10" deep 9' 1" broad and 6' 7" high, with a benched recess to the left, 6' 3" long 2' 6" broad and 3' 1" high. In the back wall, near the extreme right end, is a peg hole. To the right of the cell, entered from the veranda, is the half cell 12' 1" long and 4' 3" broad. The half cell has an open front and a bench in the back wall 1' 11" deep 4' 3" broad and 2' 3" high.

Cave IX.

Cave IX. is close to the right of cave VIII. the way to it being from the veranda of cave VIII. It appears to have had a front entrance but the rock is broken. The cave is a large hall and a

veranda. The hall is 31' 7" broad 23' deep and 9' high, with, in the middle of the front wall, a large doorway 6' broad and 8' 10" high and a side doorway on the left 3' broad and 8' 8" high. Both doorways have grooves in the floor for wooden frames. On either side of the middle doorway is a window, the left window 4' broad and 5' high and the right window 4' 3" broad and 5' high. The veranda floor is two feet lower than the hall floor which has two steps. The veranda is 31' 6" broad and 5' 3" deep and had four S'atakarni pillars of which the broken bases remain. It is hard to say for what purpose the hall was used, except perhaps as a school or study. It differs in plan from dining halls or *bhojanamandapas* which have benches along the side and back walls and no front wall. It is not a *layana* or dwelling cave as it has neither cells nor stone benches, and it is not a shrine as it has no object of worship.

Cave X. to the left of cave IX. but on a higher level, is difficult to reach as its front is broken. It is a dwelling consisting of an open veranda, a middle room, and in the back wall of the middle room a half cell and cell. The veranda, with broken floor and ceiling, is 22' 10" broad and 6' 4" deep. A grooved broken doorway, 4' 5" wide and 6' 4" high, with, on either side, a window each 2' 1" square, leads to the middle room which is 18' broad 5' 6" deep and 7' high, and in the right wall has a recess 2' 3" broad and 4' high with a seat 2' 6" high. To the left, in the back wall of the middle room, is a cell 9' 3" deep 3' 11" broad and 7' high, with, along its back wall, in a recess 3' 8" long 2' 5" broad and 4' high, a seat 2' 6" high. A doorway, 2' 8" wide and 6' 10" high, leads on the right to the cell which is 8' deep 8' 4" broad and 7' high, with, on the left, a recess 2' 3" broad 7' long and 4' high with a seat 2' 9" high. Traces of painting remain on the ceiling. Outside the veranda to the left is a cistern.

Cave XI. close to the left of cave X. and rather hard to reach, is a hall 15' 2" deep 23' broad and 7' 10" high with a broken front. In the left wall is a cell, 5' 10" deep 6' 10" broad and 7' high, its floor 6' higher than the hall floor, and its ceiling 5" lower than the hall ceiling. It has a grooved doorway 2' 7" wide and 6' 10" high. In the back wall is a recess, 6' long 2' 8" broad and 4' 6" high, with a seat 2' 4" high. Traces in the ceiling show that the cave was painted. Outside, about four paces to the right, is a recess with a view seat.

Cave XII. close to the left of cave XI. is a small dwelling entered by a door from the veranda of cave XI. It consists of an open veranda, a middle room, and in the back wall of the middle room a half cell and cell. The middle room, which is entered by a doorway 3' wide and 7' 1" high with a small window 1' 6" square to its left, is 12' 8" broad 5' 8" deep and 7' 3" high, and in its right wall has a seat recess 5' 4" long 2' 7" broad and 4' 6" high, the seat 2' 7" from the floor. To the left, in the back wall of the middle room, is the half cell 7' 8" deep 3' 2" broad and 7' 1" high. In its left wall is a seat recess 6' long 2' 6"

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broad and 4' high, the seat 2' 4" from the floor. The cell is 7' deep 6' 11" broad and 7' high with a grooved doorway 2' 8" wide and 6' 10" high. The veranda, whose floor and ceiling are partly broken, is 19' 3" broad and 5' deep. In the back wall of the veranda, to the left of the doorway, is a bench 1' broad and 1' high, and to the right of the doorway, a seat recess 5' 5" long 2' 5" broad and 3' 11" high, the seat being 3' high. The cave was painted, and concentric circles of painting are still seen in the ceiling of the middle room. The middle room floor and half of the cell floor has an inch-thick coating of excellent cement much of which is damaged.

Cave XIII.

Cave XIII. close to the left of cave XII. but on a slightly higher level, is a small dwelling in four parts, an open court, a veranda, an inner room, and in the back wall of the middle room a cell and a half cell. The middle room is 12' 5" broad 7' 9" deep and 7' high with, along the right wall, a bench 2' 7" broad 2' 7" high and 7' 9" long. The ceiling has remains of painting. To the left is a seat recess 2' 5" broad 7' 4" long and 4' 4" high, the seat 2' high. In the back wall to the left is the half cell, 10' 3" deep 5' 7" broad and 7' high, with a bench in the right wall. The cell is 7' deep 6' 4" broad and 7' high with a grooved doorway 2' 5" wide and 7' high. The main doorway is 2' 9" wide and 6' 11" high and has grooves for a wooden frame. To its left is a window 2' 2" square. The veranda is 16' 4" broad 4' deep and 7' 1" high and has, along the right wall, a bench 4' long 2' 6" broad and 2' 3" high. In front of the veranda were two benches, 1' 4" broad and 1' 3" high, with curtains now broken. Over each end of each bench rested a plain eight-sided pillar and pilaster, of which the right pilaster and part of the right pillar remain. On the right pilaster is the double crescent ornament. The court in front, from which two steps lead to the veranda, is 13' 8" broad and 6' 6" deep. To the right of the court is a dry cistern.

Cave XIV.

Cave XIV. close to the left of cave XIII. is a chapel cave or *chaitya vihār*, quadrangular, with a flat roof. The shrine is 12' 11" broad 22' 2" deep and 13' 8" high, with a grooved doorway 5' 11" wide and 11' 11" high. The relic-shrine is twelve feet from the doorway. Its plinth is 4' 9" high. At the foot are three round plates each smaller than the one below it, and above the plates a drum 21' 3" in circumference. Above the drum is a row of thirty-two teeth, and above the teeth a one-inch moulding which completes the plinth. Above the plinth is a band of rail pattern 10' high, and above the rail band a round dome 3' 9" high and 20' 7" in circumference. Above the dome is a square shaft with rail pattern 10' high and 1' 10" broad, and above the shaft is a five-plated tee about 1' 7" high, the top plate 4' 5" square. Crowning the whole is an umbrella cut out of the ceiling. In front of the shrine is a veranda 10' 9" broad and 2' 9" deep, with, in front, on a space 2' 6" broad, two Śātakarnī pillars and two pilasters, on which rests a beam. Above the beam ribs project from the ceiling. In front of the veranda a court, 20' 2" long and 9' broad, is entered by four steps three feet below the veranda. The left wall of the court has a broken relic-shrine or *dāghoba* in half relief and the same wall had

a doorway leading from the veranda of cave XIII. In the back wall of the veranda, to the left of the doorway under the ceiling, is Inscription 32 very well cut in two lines. The inscription reads:

- (1) Kapila upa'sakasa natuno ta'pasa upa'sakasa
(2) putasa a'nadasa deyadhammam cheti'yagharo niyuto

and may be translated

'A meritorious gift of a chapel cave given by A'nanda, a son of Ta'pasa-an Upa'saka, and grandson of Kapila an Upa'saka.'

Cave XV., close to the left of cave XIV. on a higher level, is a small dwelling consisting of a cell and a veranda. The cell is 7' 11" broad 7' 9" deep and 7' high with an ungrooved doorway 2' 7" wide and 6' 2" high. The veranda is 16' broad 6' 3" deep and 6' 3" high. The side walls are preserved but the ceiling is half broken.

Cave XVI. close to the left of cave XV. on a slightly higher level, is a small dwelling consisting of a cell and a veranda. The cell, which is 8' 4" deep 10' 8" broad and 6' 11" high, has, along its right wall, a bench 2' 5" broad and 2' 7" high. The doorway is 2' 11" wide and 6' 5" high. The veranda is 11' 11" broad 3' deep and 6' 6" high. Both the side walls and part of the ceiling are broken.

Cave XVII. close to the left of cave XVI. consists of three small dwellings which look like separate caves but they are in one row in the same veranda. The first dwelling is in two parts, a middle room 12' 11" broad 5' 3" deep and 7' 4" high, with a doorway 2' 11" broad and 7' 4" high, and on either side of it a broken window. In the back wall is a cell to the right and a half cell to the left. The cell is 7' 6" broad 7' 5" deep and 7' 4" high, with a door 2' 10" wide and 7' 4" high, and to the left of the door a window. The ceiling has remains of painting. The half cell is 4' 8" broad 7' deep and 7' 4" high with a bench 2' 7" high and 3' broad. The bench ceiling is 8' lower than the hall ceiling and projects a little in front of the bench. The second and third dwellings are close to the left of the first dwelling. A soft layer of clay has cut off much of the upper part of the cave but what remains is well preserved. The second dwelling is in two parts, a middle room, a half cell to the left, and a cell reached from the right of the half cell. The middle room is 7' deep 15' broad and 7' high, with, along the right wall, a bench 2' 5" broad and 2' 5" high. The doorway is 3' 4" broad and 6' 10" high. The half cell is 4' 6" broad 13' 8" deep and 7' high, and in its back wall has, in a recess 2' 5" broad 4' 6" long and 3' 8" high, a bench 2' 5" broad and 2' 3" high. A grooved door in the right wall of the half cell, 2' 7" broad and 6' 8" high, leads to the cell 7' 4" broad 7' 4" deep and 6' 8" high, with, along the back wall, a bench 2' 4" broad and 2' 7" high. In the right wall was a window looking over the middle room. In front of the doorway is a bench 1' 8" broad and 1' 8" high. The third dwelling is the largest of the three. It consists of a middle hall, and, in the back wall of the hall, two cells and two seat recesses. The hall is 25' broad 15' 10" deep and 7' 4" high, and along the right and back walls has a bench 2' broad and 1' 10" high. The right cell is 7' broad 8' 9" deep and 6' 5" high with a grooved doorway 2' 8" wide and 6' 4" high and a window to the left of the doorway. The left cell is 7' wide 8' 6" deep and 6' 4" high

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with a grooved doorway 2' 6" wide and 6' 4" high and a window to the left of the doorway. Along the back wall of each cell is a bench 2' 2" wide and 2' 3" high. The seat recess at each corner of the back wall is 3' 8" long 2' 7" broad and 3' 3" high. The hall door was 5' 8" broad and 7' 4" high. In front of the hall door is a bench 1' 8" broad and 1' high. In front of the veranda are holes for wooden pillars but much of it is broken. To the left of the veranda are two cisterns. Between this cave and cave XVIII. are three other cisterns. In the recess of the first cistern is Inscription 33. It may be read :

(1) Kallanakasa Kudiraputasa

(2) Suvanaka'rasa Saghakasa po'hi deyadhammam

and may be translated

'A meritorious gift of a cistern by Saghaka a goldsmith,
son of Kudira of Kalya'na.'

Inscription 34.

In the recess of the second cistern is Inscription 34. It may be read :

(1) Isimulasa'mino bhaya

(2) Nadaba'lika'ya Na'dakatorikasa

(3) Lachhinika'ya deyadhama po'hi

and may be translated

'A meritorious gift of a cistern by Lachhinika' (wife) of
Torika the Na'daka (and) Nadaba'lika wife of Isimulasa'mi.'

Cave XVIII.

Cave XVIII. follows the three cisterns. It is like a dining hall except that it has a front wall, with, in the middle, a grooved door 5' 8" wide and 7' high and on either side of it a window 3' 3" broad and 2' 9" long. The hall is 29' 9" deep 24' 8" broad and 7' 4" high with a bench 1' 7" broad and 1' 2" high along the entire back and side walls. The passage to the hall is by three broken steps and on either side of the steps are broken benches 1' 8" high and 1' 8" broad. In front is an open court about 6' broad. Outside, to the left of the court, is a cistern of good water.

Cave XIX.

Cave XIX. about ten feet to the left of cave XVIII. is a cell without a front wall. It is 13' 10" broad 9' 9" deep and 6' 4" high, with, along the left wall, a bench 6' 9" long 1' 2" broad and 1' 1" high. The ceiling shows signs of a dressed stone or wooden screen from the right wall to the end of the bench. To the right is a small cell in the same roof probably connected with cave XIX. The cell is 8' deep 8' broad and 6' 8" high, with, along the right wall, a bench 2' 2" broad and 2' 7" high. The grooved doorway of the cell is 2' 9" broad. The cave has two cisterns one to the left and another between it and the cell.

Cave XX.

Cave XX., close to the left of the cistern, is a small dwelling hard to reach as the rock in front is broken. To the right is a passage 11' deep 3' broad and 7' high, and to the left a cell 10' 5" broad 10' deep and 7' high, with, along the entire left wall, a bench 2' 6" broad and 2' 7" high. The cell doorway is 2' 8" broad and 7' high.

Cave XXI.

Cave XXI. close to the left of cave XX. is out of reach except by a modern hole cut through the cell of cave XX. It is a small dwelling consisting of a veranda and an inner cell. The cell is 10' broad 7' deep and 7' high, with, along the left wall, a bench 2' 1" wide and 2' 7" high. The cell door is grooved, 2' 7" wide and 6' 6"

high. The veranda is 16' 5" broad and 4' deep. To the left, in the veranda, is a seat recess.

Cave XXII. close to the left of cave XXI. is a dwelling consisting of a veranda, and in the back wall of the veranda a half cell to the left and a cell to the right. The cell is 8' broad 6' 9" deep and 6' 8" high, with, along the entire back wall, a recessed bench 2' 4" broad and 2' 7" high. In the left wall a window looks into the half cell. The cell has a grooved door 2' 8" wide and 7' high. The half cell is 4' broad 9' 9" deep and 7' high. The veranda is 19' 5" broad and 5' deep, and in its back wall, to the right of the doorway, has a large seat recess with a seat 6' long 2' 10" broad and 3' high. In the left wall of the veranda are the remains of a doorway which led to an open sitting space 13' 9" broad and 5' deep with, in the back wall, a seat recess. To the right of the recess, under the ceiling, is Inscription 35 which reads :

- (1) Sa'marupa'sakasa putasa
- (2) Sivabhutisa deydahama leam
- (3) Kapichite sanghasa niyutam ka?

and may be translated

'The meritorious gift of a dwelling cave by Sivabhuti the son of Sa'mara an Upa'saka, dedicated to the Congregation of Kapichita.'¹

Cave XXIII. close to the left of the open space, consists of a veranda and two cells in its back wall. The left cell is in two parts, a front room and a half cell in its back wall. The front room is 8' broad 8' deep and 7' 4" high, with a door 2' 7" wide and 6' 10" high. The half cell is 3' 3" broad 7' 10" deep and 6' 10" high, with, along its entire left wall, a recessed bench 6' 9" long 2' 8" high and 2' 6" broad. The right cell is 8' broad 8' deep and 7' 3" high, and in its back wall, in a recess 7' long 2' 7" broad and 4' high, has a bench 2' 5" from the floor. The cell door is 2' 6" wide. The veranda is 19' 6" broad and 3' 7" deep. Between the two cells in the back wall of the veranda, close under the ceiling, is a smoothed space 2' long prepared for, but without, an inscription. To the left is a recess-like excavation.

Cave XXIV. about a hundred feet to the left of cave XXIII. is very hard to reach as the rock in front of it is broken. A cistern is first reached, then a long seat recess, with, on either side of it, a small seat recess all three in an open sitting space. In the broken left wall of this open space, a broken door three feet wide leads to the veranda of cave XXIV. The cave consists of a veranda, and in the back wall of the veranda, to the right, a cell and to the left a half-cell. The cell is 9' 10" broad 7' 10" deep and 6' 10" high with a grooved doorway 2' 7" wide and 6' 9" high, and along its entire right wall a bench 2' 5" wide and 2' 10" high. The half cell is 9' 9" deep 4' 1" broad and 7' 8" high, with, along its entire back wall, a bench 2' 8" broad and 3' from the floor. The veranda is 22' broad and 5' 7" deep with a bench along its left wall.

About 150 feet further to the left, almost inaccessible, is Cave XXV. with a cell, a broken open veranda, and a seat recess to the left.

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¹ Kapichita is probably the name of the monastic establishment in the Ganesh Lena hill.

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In the rough back wall of the veranda is the cell 10' deep 7' 10" broad and 8' high with a doorway about 5' 2" broad and 6' 2" high. A doorway, 2' 9" wide and 7' 4" high, in its left wall, leads to an inner cell 7' 8" broad 4' deep and 7' 4" high with uneven and irregular walls as further work was stopped by a flaw in the rock.

About forty feet below cave VI. is Cave XXVI. a plain excavation consisting of an open veranda.

Passing round the east end of this hill, after a walk of fully a mile, or about four miles from Junnar, in another spur of the Sulemán hill, is a group of caves in the face of the hill about 400 feet above the level of Junnar. The caves face south-south-west and are usually said to be difficult of approach, as the precipice in front of them is almost perpendicular. The most easterly cave of the group is a small *chaitya* or chapel cave 22' 4" long and 8' 2" wide. The relic-shrine, 15' 4" from the door, is 9' 4" in height and 4' 10" in diameter. The walls are not straight nor the floor level. The side aisles have not been begun and, except the upper part of the relic-shrine or *dághoba*, almost no part of the interior is quite finished. The height of the cave is 16' to the top of the architrave or triforium and 18' 2" to the centre of the roof. Outside, the facade is carved with the horse-shoe or *chaitya* window ornaments, some enclosing a relic-shrine and others a lotus flower; while the rail ornament is largely interspersed in the usual way. The fronton round the window is also carved with a geometrical pattern. The general details of this cave seem to show that it is one of the earliest excavations at Junnar. Next to it, but higher up and almost inaccessible, are two cells, a well, and next a small dwelling or *vihár* with three cells two of them with stone beds. Some rough cutting on the back wall between the cell doors resembles a relic-shrine in low relief, but it is quite unfinished. Outside are two more cells and a chamber or chapel at the end of a veranda that runs along in front both of the *vihár* and the cells.

Trips.

From Junnar it is a pleasant trip sixteen miles west to Ghátghar, about two miles to the east of the Nána Pass. The road has lately been improved and is fit for bullock and pony carts. It winds up the Kukadner or Vale of the Kukdi, a broad flat valley whose bare sides rise gently to ranges of steep wildly scarped hills. At first, as in Junnar, the valley has Hatkeshvar and the Mángni hills to the north and Shivner and the Tulja hills to the south, and between the two lines of hills rocky uplands and lower spurs, strewn with stones and white with bleached grass, are relieved by a few scattered trees, and nearer the centre of the valley, until the end of the cold weather, by hollows green with crops. On the left the Tulja hills are seen hid behind the lofty waving line of the Mánekdhó range. About six miles from Junnar the valley opens to the Nána Pass, Chávand, Shambhu, and part of the Jivdhan range showing on the left, and Hadsar, the Masherdi hills, and the worn tower-like crags of Anjanola on the right. Though the hill-tops change, the new hills differ little from the old, and, except that it is somewhat rougher, the valley remains much the same. The hill-sides are steep and bare, striped by level belts of rock standing like walls or dwarfed by banks of

earth and stones washed from the upper slopes. The same rocky spurs and low plateaus fringe the valley and the general bareness is relieved by the same thin sprinkling of trees. The level parts of the valley yield crops during the rainy months, the main crop changing near Rájur, about eight miles west of Junnar, from millet to rice. In hollows near the river, till the end of the cold season, patches of bright green wheat, purple peas, or feathery blue-green gram are broken by the glistening thistle-like heads of *kardai* or safflower. The stream loiters in long shady reaches between banks whose hollows glow with rich ruddy grass. At Hirdi, about ten miles from Junnar, in the northern range, formerly hid by the Masherdi hills, appear the two-headed fort of Nimgiri, the long deeply scarped line of Devala, and the worn crags of Anjanola. In the south range, beyond the massive square block of Chávand, the lower castellated crag of Shambhu is dwarfed by the higher slopes of Karkumba. Behind Karkumba stands the steep shoulder locally known as Pahád, and beyond Pahád the lofty range which ends northwards in the fortified scarp of Jivdhan. From the middle of the plain, which separates Jivdhan from Anjanola, rise the bare slopes of a small hill and a little to the south a steep narrow point. The steep narrow point is the back of Nána's Thumb, and between it and the small hill to the north is the narrow cleft of the Nána Pass. About as far west as Hirdi the valley divides in two. A somewhat broken plain, about a mile broad, continues to stretch west about six miles to the head of the Nána Pass. This is generally called the Kukadner, but the stream which drains it is only a branch of the true Kukdi. The main stream turns to the left close under Chávand, crosses to the south between Chávand and Shambhu, and then winds west about four miles up a wild narrow valley ending in a glen shut in by high hills with woody terraces and green under-slopes. At the top of the glen, close under the western hills, in a thick *jámbhul* and mango grove, on the right bank of the stream, is an old Hindu temple to Kukdeshvar, the god of the river. From the temple, across the west shoulder of Shambhu, a pleasant path leads along the north face of the Karkumba hills about five miles to Ghátghar. In the country to the west of Hirdi, in the broad or northern Kukadner, the valley is rougher than further east, the hill sides are much less bare, and the hollows and lower slopes and plateaus are in places richly wooded. In the two miles between Ghátghar and the Nána Pass the country is level and tame, redeemed to the north by the wild rounded crags of the Anjanola hill, and to the south by the great fortified block of Jivdhan, which is much like Shivner, except that the north end is squarer and blunter and that the upper hill is higher and larger.

Somewhat raised rocky ground seems to join the ends of the Anjanola spurs on the north and the Jivdhan spurs on the south. But there is said to be a break in the Anjanola spur and the drainage of the two miles beyond to the head of the Nána Pass winds north and south and finally sets eastwards. In front is a line of low hillocks with grass and bushes and to the right the bare slope of the back of Nána's Thumb which does not rise more than 150 feet above the plain.

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Nána Pass.

On the right of the low bank of hills to the north of Nána's Thumb is the pass called the Boranda Gate or *Borandáche Dár*, which is fit only for men. The pass to the south of Nána's Thumb is called Guna and the pass to the north Nána. To the south-east the fine west scarp of Jivdhan ends south-west in a solitary rock pillar, about 200 feet high, known as the Monkey's Point or Vándráche Tok.

The ascent of the steep bare slope of Nána's Thumb from the east is easy but the sides are scarped crags. The Nána Pass is on the north side of the Thumb and the Guna Pass on the south. The distance from Ghátghar to the head of the Nána Pass is about two miles. A short distance before reaching the top of the pass the ground is covered with traces of houses which formed the old village of Ghátghar. Among the stones that mark old foundations, a few yards to the west of the path, is a broken Hero Stone (2' 5" x 1') with four faces and three panels ten inches broad in each face. On the east face, in the lowest panel below, a dead man lies on the ground and above him a row of cattle shows that he met his death in a cattle raid. In the left of the panel, above, a figure, the corpse of the panel below, armed with sword and shield, fights two horsemen with spears. In the top panel is a central *ling* and two side worshippers, the one on the left sitting cross-legged, the one on the right standing and waving a lamp with his right hand and ringing a bell with his left. Above an angel bears a garland. In the south face, in the lowest panel, is a dead man with three cows above him. In the middle panel in the left, the corpse of the panel below, armed with sword and shield and with a big top-knot, fights two horsemen on the right with spears. Above two figures worship a *ling*, the left sitting and the right standing. In the west face the lowest panel has a dead man with a flying angel bearing a garland. In the middle panel one man on the left with sword and shield fights two men on the right with spear and shield. Above are Shiv and Párvati. In the north in the lowest panel is a dead man and two angels bearing a garland. In the middle panel on the right a man with sword and shield fights two men with spears and shields. In the top panel in the centre over a *ling* is an angel with side worshippers. About a hundred yards to the south of the Hero Stone, a stone belonging to a temple of Hemádpanti or pre-Musalmán times, represents Mahálakshmi seated between two elephants.

The Guna Pass to the south of the Thumb is not now used, and though it is said to have been formerly practicable, there are no traces of any stair or other work without which it is impassable. It is a very narrow gorge with a deep drop on either side and a sheer wall of rock in front. Over the Guna Pass is a splendid stretch of the wild western front of the Sahyádris. Beyond a spur of Jivdhan that stands out to the south of the Guna gorge the deep cleft is the entrance to the Ámboli Ghát and the high point or flat top behind is Dhák. Then the Sahyádris stretch to the west in great scarps that run down from Bhimáshankar in sharp cliffs to lower slopes and plateaus deep in forest. To the west, between the Guna and the Nána Pass, rises the back of Nána's Thumb whose sheer cliff is so

well known a land-mark from below. It rises steep and bare but of easy ascent about 150 feet with, a few steps beyond the crest, a sheer drop into the Konkan. The top commands a magnificent view of the great bend in the Sahyádris that stretches from the range that runs to the west near Kalsubái in Násik to the Bhimáshankar hills a distance of about sixty miles. The chief hill to the north is the great fort of Harishchandragad, with its regular wall-like bands of trap, one or two of them higher layers than appear in any of the neighbouring hills. To the south the chief peaks are Dhák and Bhimáshankar. To the east between its two western guardians, Anjanola and Jivdhan, the broad level valley of the Kukdi stretches to the horizon. To the north-west, across the Konkan, stands out the Máhuli range with the great cleft and shattered pinnacles of Máhuli. To the south-west behind Shidgad, at the end of the Bhimáshankar hills, are the level top of Mátherán, the great comb-like rock of Chanderi, and the cliffs and pinnacles of Báva Malang nearly hidden by the rounded top of Tavli. Near the isolated hill of Shidgad, at the point of the Bhimáshankar hills, is the rough pass of Avápa whose difficulties and dangers Fryer, who was dragged up it in 1673, has so feelingly described.

At the top of the Nána Pass, on the right, is a platform (22' 9" x 15' 9") paved with old dressed stones and varying in height from 4' 5" on the west to 6' 7" on the east. In the south-west corner of the parapet is a great jar hewn out of the rock, about five feet high, with a heavy lid on one side of which is a hole through which apparently toll money was dropped. On the left, about ten feet above the path, nearly opposite the old toll-jar, a small cell now half full of earth is used as a temple of Ganpati, and about thirty paces to the south-west are three rock-cut cisterns in the open or pool style. The path, which varies in breadth from 16' 4" to 7', passes about 250 feet between two high banks of rock whose scarps seem to be partly artificial, though all traces of the chisel have worn off. About 250 feet from the toll platform, on each side of the path is a line of caves or rest-houses and water cisterns. Except two close to the path, the group of caves on the right has been so injured by the weather as to look little more than natural caverns. To the left, beyond a red modern figure of Hanumán the monkey god, over which is an old cistern, is a plain rough cave whose front wall and pillars have disappeared, whose floor has been broken and hollowed, and from much of whose sides and top the original surface has peeled. The cave was about 28' 7" square and 7' 10" high. The front of the cave may be traced by the remains of two square pilasters in the walls and by the square capital of one of the pillars which is still visible in the roof. The three sides of the cave were surrounded by a stone bench two feet broad and one foot seven inches high. Except in one or two places the bench has disappeared and the floor is rough and uneven almost like a natural cave. The whole face of the side walls was originally covered with writing in characters of about A.C. 100. The peeling of the outer surface of the wall has made many blanks and spoiled the meaning of a good deal of the inscription, still enough is left to place the general sense beyond doubt.

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The inscription may be translated :

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Inscription.

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Salutation to Dhamma (Dharma); Salutation to Ind (Indra); and salutations to Samkamsana (Samkarshana) and Va'sudeva, to the moon and the sun, to the fire and the wind, to the four gods of the quarters, Yama, Varuna, Kubera, and Va'sava. The great prince, king Vedishri (Vedishri) patient, valiant, whose army is never baffled, lord of Dakhina'patha (Dakshina'patha) the great warrior, the furtherer (descendant) of the Angiya (A'ngiya) dynasty, the first warrior on the earth which has the sea and great mountains for its garments, excellent performer of sixteen great sacrifices his (Vedishri's) father, the illustrious king with his queen, the son-giver, boon-giver, desire-fulfiller, and wealth-giver of the chaste (Sati) mother of Vedishri (Vedishri) and Sirimitra (Shrimitra), the illustrious (queen) excellent, conferring greatness and blessings, fasting for a month, performing austerities without being a recluse, observing a curb over the senses (*charita brahma chariyaya*), clever in initiation (*diksha*), vows (*vrata*) and sacrifices, fragrant with the offerings given in sacrifices, constant, performed sacrifices.

Description: At the Aga'dheya (Sk. Agnya'dheya) sacrifice, gave a gift of twelve cows and one horse; at the Ana'rabhaniya (Sk. Anva'rambhaniya) sacrifice, a gift of eight cows (performed the Va'japeya sacrifice), gave gifts of 1700 cows and 17 elephants seventeen into seventeen, 289 of Sadabi (P), 17 silver jars, at the (Ashvamedha) sacrifice with great preparations and pomp, gave gifts: 10,000 cows, 1000 cows, (ka'raha'panas coins) in gifts to learned Brahman visitors 12, a good village, 24,400 ka'raha'panas (as a regular sacrificial) gift and 6000 ka'raha'panas to learned Brahman visitors, (performed the) Ra'ja (suya sacrifice, gave gifts) 1700; 1 yoked cart full of grain, 1 good robe, 1 horse, 1 horse chariot, 100 bullocks; performed a second Ashvamedha sacrifice and gave the (following) gifts: 1 horse with silver ornaments, 12 gold bracelets, gave in gift 24,000 ka'raha'panas, a village, elephant, (gave in gifts) 60,000 cows, a yoked cart full of grain, (performed) sacrifice, gave in gift cows 17 cows with calf of the va'ja sacrifice 17 she-goats, (gold bracelet) gave in gift to learned Brahman visitors (20,000 ka'raha'panas) gave (in gift) cows sini (P) 12, 1 horse with silver ornaments, gift of 10,000 ka'raha'panas, (gift) cows 20,000; performed Gobhiladashara'tra sacrifice, gave in gift cows 10,001, performed Gargatirira'tra sacrifice, gift cows , gave to learned Brahman visitors 301 robes, performed the Gava'mayana sacrifice, gave in gift 1101 cows, gave in gift 1101 cows, to learned Brahman visitors 200 ka'raha'panas, 100 robes; performed the Aptorya'ma sacrifice, gave in gift Performed the Gava'mayana sacrifice, gave in gift cows 1101. Performed the sacrifice, gave in gift 1101 cows. Performed the Shata'tira'tra sacrifice, gave in gift 1101 cows Performed the sacrifice, gave in gift 1100 cows. Performed the A'ngirasatirira'tra sacrifice, gift cows Performed the Vaidatirira'tra sacrifice, gift cows 1002. The Chhandomavayama'sa sacrifice, gift cows 1001. Performed the Antarvasutirira'tra sacrifice, gave in gift 1001 cows. Performed the Para'katirira'tra sacrifice, gave in gift cows 1001. Performed the Para'kachhandomatirira'tra sacrifice, gave in gift cows Performed the Jamadana sacrifice, gave in gift 1001 cows gave in gift 1001 cows Performed the satra sacrifice, gave in gift 1001 cows. Performed the Gava'mayanachhavasa gave in gift 1000 cows Performed the sacrifice, gave in gift 1001 cows, Trayodasha (ra'tra) Trayodashara'tra with Varsha'ra'tra, gave in gift cows

Dasharatra gave in gift 1001 cows sacrifice,
 gift gave gift.

In the back a niche or recess, about nine inches deep, began about 1' 8" from the east wall and continued to within 5' 7" of the west wall. In this long recess there are traces of eight figures or statues about life-size. Almost nothing is left in the wall to show where the statues stood except the feet, and in several cases the feet are worn to a rounded knob. But near the top of the wall, above each, the name of the person represented is carved in large letters. The first figure is king Śātavāhana, whose feet and the end of a waistcloth falling between the feet, remain about 1' 5" from the east wall. The next figures were a couple of statues of queen Nāyanika and king Śātakarni. Almost no trace of this couple is left, but a slight swelling which was once one or two pairs of feet 1' 6" and 2' 11" from the feet of king Śātakarni. The fourth figure, whose feet can be dimly traced about 1' 10" from number three was 'Prince Bhāya.' Two feet one inch to the right are a pair of feet, whose is not known, as the inscription is broken. The sixth, which is 2' 5" from the fifth, was the statue of Vir or Yir the champion and saviour of the Marāthās. The seventh, of which the only trace is a rounded knob representing feet about 2' 4" from Yir, was prince Hakuśri. The eighth which is 2' 5" further was prince Śātavāhana. About 18" beyond Śātavāhana, the recess ends and the whole of the wall is covered with writing. To the left or south of the rest-cave is a cistern 5' 5" broad and about 7' long, half of it passing under the hill side. Close by is a second cistern 5' x 4' and a third 5' x 7', and a little further on are three more, 3' 4" x 3', 3' 6" x 2' 7", and 3' 4" x 3'. Above the cisterns is a view-seat, 18' 4" x 11' 9", and a small seat 3' 6" x 2' 4" inside. On the right side of the path, opposite the inscription cave, an unfinished cave 24' 6" x 9' 4" and 7' high, has a recess about 4' 2" in the back wall. A few paces beyond an opening with mud and water is about 9' x 11' 10" and 5' 1" high. Further on, at the same level, are several more cuttings, but, from the force of the south-west monsoon, their front walls have fallen away and they now differ little from natural caverns. Down the hill face the path zigzags sharply between two great walls of rock. It is paved with irregular slippery stones with, at intervals, traces of old dressed stones or worn rock-cut steps. On both sides, every now and again, are small plain cisterns, one on the left with traces of an inscription and another on the right about half a mile from the main cave and nearly at the foot of the crag with an inscription.¹ For half a mile further the path continues to zigzag sharply down a very steep slope at the foot of the scarp till it reaches the under slopes which are thickly wooded. From the beginning of the woods, and still better, from the Shingarū or Foal about a mile further, is a splendid view of the great tower-like overhanging crag of Nāna's Thumb.

The following account of the Nāna pass from the Konkan side is repeated from the Statistical Account of Thāna.² Nānāghat or

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¹ See below p. 222, 223.² Bombay Gazetteer, XIV. 286-291.

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Nána's pass in Murbád about seventy miles north-east of Bombay and about forty miles east of Kalyán station on the Peninsula railway, is a frequented pass in the Sahyádrí hills with interesting remains and inscriptions which date from before the Christian era. Though steep and hard to climb, the Nána pass is the natural outlet for the great commerce which, in early times, centred in Junnar about twenty miles to the south-east and in Paithan about a hundred miles to the east and in later times (A.D. 1490 - 1630) in Ahmadnagar about halfway between Paithan and Junnar. In 1673 Dr. Fryer, who had been misguided by the Avápa pass on his way up, came back from Junnar by what he calls the 'Nunny Gaut,' and explains to mean 'the little hill, in respect of the other which mounted a prodigious height above it.' At the top of the pass Fryer was stopped by a drove of 300 oxen laden with salt. After an hour's standing in the sun he got the drivers below to wait, and then the path was easy 'being supplied at fit distances with charitable cisterns of good water, and, towards the bottom, adorned with beautiful woods.'¹

At the beginning of British rule (1818) the Nána pass was in fair order, with a paved way which was supposed to have been made by Nána Fadnavis (1764 - 1800). In 1819 it was among the passes which, in the Collector's opinion, deserved to be kept in repair.² Though the opening, first of high roads (1830-1840) and afterwards of railways (1858-1865), has drawn to the Thal pass in the north, and to the Bor pass in the south, the bulk of the trade between the Deccan and the coast, a considerable passenger and grain and salt traffic still centres in the Nána pass³ which, however, is not passable for carts.

At the foot of the pass, which is about twenty miles east of Murbád, is the village of Vaiságra, *vaishya griha*, the merchants' or husbandmen's dwelling place, with a small river called the Kanikhhera or the gold-bearer, whose source is said to be in three springs which rise in the hills on either side of the pass. A little to the east of Vaiságra is its suburb Pardhánpáda or the minister's village. From here the ascent begins with a gentle rise, and passes up, through thick forest, about a mile and a half, to a tableland called Shingaru or the Foal, where, near two pools of water (one of them roughly built), travellers and loaded animals rest. At Shingaru a road branches to the left to Pulu Sonála. This, of which an account is given later on, was once the favourite route but is now seldom used. From Shingaru is a rise of about a mile and a half. Over the tableland hangs the great wall of the Sahyádris, from whose level top shoots forth the bare thumb-like pinnacle of rock locally known as *Nánácha Ángtha* or Nána's Thumb. The west or Konkan face of the thumb is a sheer cliff but the east or Deccan face falls with a gradual slope. The valley to the left or south of the thumb is called Guna; the valley to the right or north is called Nána. The people say that Nána and Guna were two brothers, who were asked

¹ East India and Persia, 141.

² Mr. Marriott to Government, 29th Sep. 1819, Revenue Diary 144 of 1819.

³ Coconuts, rice, salt, sugar and sugarcandy go to the Deccan, and myrobalans, chillies, cotton seed, cotton, vegetables, pepper, and wheat come to the Konkan. See above p. 144.

by a king of Junnar to make a road from the Konkan to his capital. At the brothers' request it was agreed that the pass which was first finished should be used and be called by the name of the brother who made it. Both began work on the Konkan side, each up one of the valleys that flank the thumb. Guna's path had an easy slope, but, at the end of the year, it was little more than begun; Nána's was a steep rough track, but it was finished, and, as he had promised, the king was satisfied and called it by Nána's name. The Nána pass is the one ordinarily used, for the Guna pass, though at first easier than the Nána pass, is afterwards very steep and difficult.

The Nána track climbs a steep slope in zigzags of undressed stone which seem to have once been rock-cut steps, of which broken or worn traces remain. On either side of the path the hills rise thickly covered with trees, and, at intervals, seats and cisterns or reservoirs are cut in the rock. About a mile above Shingaru, on the left, near a *vávla* or *Ulmus integrifolia* tree, is a two-mouthed cistern much like the cistern marked No. 5 at the Kanheri caves. It is very deep, but is dry and choked with rubbish. In front of the recess is an inscription, which, in letters of the first or second century after Christ, records that the cistern was cut by a merchant named Damaghosh of Kámavan in the thirteenth year of Chaturparna Sátakarni son of Váśishthi. A little further to the left is a reservoir with clear limpid water, and near it a rest-seat cut in the rock with an inscription of one line, stating, in letters of about the first or second century after Christ, that the seat was cut by one Govindadás of Sopára. A little further on the right are several small cisterns without writing and of no special interest. Further on, a little below the crest of the pass, is a cistern filled with mud, and in the recess above it are traces of letters enough to show that there was an inscription. Beyond this, to the right, are other smaller cisterns.

The old road from the Konkan to the Shingaru plateau came from the south by the village of Pulu Sonála. This path is now little used except by persons going to Pulu Sonála. Along it are some rock-cut cisterns, and at the beginning of the ascent, at a place called Ganeshthal or Ganesh's Plateau, is a stone box of the same size as the jar at the crest of the Nána pass, but square instead of round. The fact that it also is called *jakáticha rānjan* or the toll-jar supports the theory that both were used for collecting money. Near the jar are some ruins probably of a rest or toll-house. A little further, to the south, is Pulu Sonála village with Bráhmānical-looking caves in the hill slopes four miles to the east. The way to the caves is very difficult, and, except one large chamber, there is nothing of sufficient interest to repay the trouble of the climb. It is not easy to say to what sect the caves belonged. A sculptured image of the goddess Mahishamardini or the Buffalo-slaying Devi, set as an ornament on a pillar in the large chamber, proves that the sculptors were neither Buddhists nor Vaishnavs. In a recess in the back of the chamber, near where, in other caves, the object of worship is generally placed, is a cellar much like a cistern. But this is not the proper place for a cistern, nor

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has it any water channel to feed it. Cellars like this were chiefly used as places of meditation by followers of the Yoga system, and it is probable that the ascetic for whom this cave was made belonged to the Yoga sect. There is no inscription in the cave, but the form of the pillars seems older than the eighth century.

Whatever be the origin of the story of the brothers Nána and Guna, it is curious to find the name Nanaguna in Ptolemy. Ptolemy mentions Nanaguna thrice, each time as the name of a river. In one passage the sources of the Naguna or Nanaguna are said to be from mount Auindu, where the hill is cleft towards the Gaoris and the Binda.¹ The second passage runs 'About the Nanaguna are the Phyllitæ and the Bitti,'² and the third is 'The mouth of the Nanaguna river.' In Ptolemy's list of names on the Konkan coast,³ the mouth of the Nanaguna river comes far south in Pirate-Ariake, that is in Ratnágiri. The source of the Nanaguna is also carried far east, half across the continent to the Vindhya mountains. At the same time, not far from the west coast, south of Násik and east of Sopára, close to the actual position of the Nánághát, the lines of the Nanaguna, the Binda or Bassein creek, and the Gaoris river or Vaitarna, are made to join. This, and the phrase 'Where the hill is cleft towards the Gaoris and Binda rivers,' suggest that Ptolemy may have been told that the great stream of trade, from the coast to the inland marts of Paithan and Tagar, flowed along three lines, which centered in Nanaguna where the hill was cleft. And that from this Ptolemy thought that Nanaguna was a river, the same river on which Paithan was built.

For 1500 years after Ptolemy no reference to the Nánághát has been traced. In 1675 Fryer referred to it and to its cisterns. In 1828 Colonel Sykes noticed its excavations and cisterns, and gave a rough copy of its inscriptions. In 1838 Prinsep tried to decipher Colonel Sykes' copy of the large inscription in the chamber. In 1854 Dr. Stevenson noticed the large inscription, and made observations on some words from it. In 1876 Pandit Bhagvánlál wrote a paper on ancient Nágari numeration from the numerals in the large inscription, and in another paper, in 1877, he translated the inscriptions above the figures in the recess in the back wall of the large chamber.

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Strongly placed in a rich country on the Nána pass route, with a good climate and facilities for trade, Junnar appears to be a very early settlement. The hundred and thirty-five caves in the three hills which enclose it with their thirty-five inscriptions show that Junnar was a great Buddhist centre and had easy communication with Kalyán in Thána, apparently by the Nána pass, and with Broach in Gujarát. One of the inscriptions records a gift by a minister of the Paithan Kshatrapa Nahapána (A.D. 10 ?) from which Professor Bhándárkar believes that Junnar may have been the capital of

¹ Bertius' Ptolemy, 204. The Gaoris is probably the Vaitarna, so called from the town of Goreh in Váda, and the Binda the Bháyndar or Bassein creek.

² Bertius' Ptolemy, 204.

³ Bertius' Ptolemy, 198.

Nahapána.¹ Nothing is known of Junnar till the eleventh twelfth and thirteenth centuries to which period belong the Hemádpanti temples and wells whose remains are found in and near the city.² About this time, as the style of the reservoirs on its top and the defaced rock-cut figures of Hanumán and Ganesh at the beginning of its rock-cut stairs on the Junnar face show, Shivner fort appears to have been held by the Yádavs of Devgiri or Daulatabad (1170-1318).³ In 1443 the leading Bahmani noble Malik-ul-Tujár secured Shivner fort and sent several detachments from Junnar into the Konkan.⁴ Junnar was also at this time the head-quarters of the Koli head captain or *sarnáik*, appointed by the Bahmanis to control the Kolis and other wild tribes of the Sahyádrí Mávals.⁵ About 1470 the Russian traveller Athanasius Nikitin came from Cheul to Junnar in twenty-four days by what appears to have been the Pimpri pass.⁶ The town stood on a stony island, no human hands built it; God made the town; a narrow road which it took a day to climb, broad enough for only one man at a time, led up the hill. At Junnar lived Asat Khán a tributary of Malik Tuchár, that is Malik-ul-Tujár, the governor of Daulatabad. Asat Khán held seven of Malik-ul-Tujár's twenty-seven *tnas* that is *thánás* or posts. Nikitin wintered, that is passed the rains, at Junnar living there for two months. For four months day and night there was nothing but rain and dirt.⁷ About 1485 Malik Ahmad, the founder of the Nizám Sháhi dynasty (1490-1636), was appointed manager of Nizám-ul-Mulk's new estates in the North Deccan and made Junnar his head-quarters. The Marátha commandant of Shivner refused to give up the fort on the plea that the king was a boy and that changes of estates and forts should not be made till he came of age. Malik Ahmad attacked the fort, and after a long siege the garrison surrendered with their swords round their necks and dressed in shrouds. The capture of Shivner was of the greatest importance to Malik Ahmad as five years' revenue of Maháráshtra was stored in the fort. The treasure enabled Ahmad to make rich presents to his officers and troops and helped him to secure all the places of strength in west and south-west Poona.⁸ On his father's assassination in 1486 Malik Ahmad, who was besieging Rájpurí in Janjira, returned to Junnar, assumed the title of Nizám-ul-Mulk Bhairi, and set himself to improve the country. As Malik Ahmad had practically thrown off his allegiance, Máhmud Sháh Bahmani II. (1482-1518) ordered Yusuf Adil Khán of Bijápúr and the commandant of Chákan, about thirty miles south-east of Junnar, to attack him. Ahmad tried but failed to win to his side the Chákan commandant. As the Bahmani army was advancing against him, Ahmad left his family in Shivner

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¹ Bhándárkar's Early Deccan History, 22. Pandit Bhagvánlál (Jour. Bom. Br. Roy. As. Soc. XIII. 17) identifies Junnar with the Tagar of the Egyptian geographer Ptolemy (A.D. 150) and the Greek author of the Periplus (A.D. 247). But for reasons given above, Part II. p. 211, the identification does not seem likely.

² See above p. 148. To about this time belong the Jain additions in the Mánmoda caves. See above p. 170.

³ See above p. 189. Compare Briggs' Ferishta, II. 436. ⁴ Briggs' Ferishta, II. 436.

⁵ Jour. Bom. Geo. Soc. I. 238.

⁶ See below Navlákh Umbre.

⁷ Major's India in XV. Century; Nikitin, 9. Nikitin's details of the state of the country and the people are given in Part II. pp. 218-219. ⁸ Briggs' Ferishta, 191, 195.

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and marched to meet the Bahmani force. He took Chákan, and from Chákan he marched against and defeated the Bahmani army. He returned to Junnar and busied himself with improving the internal management of his territory.¹ In 1493 Ahmad's sister, the wife of the commandant of Daulatabad, came to Junnar complaining of the murder of her husband and son. Malik besieged Daulatabad for two months without success and returned to Junnar.² In 1494 Ahmad moved his capital from Junnar to his newly founded city of Ahmadnagar.³ In 1529 Burhán Nizám, the second Nizám Sháhi king (1508 - 1553), sustained a defeat from the troops of Bahádur Sháh of Gujarát (1525 - 1535) and retired to Junnar.⁴ In 1562 Husain Nizám Sháh the third Ahmadnagar king (1553 - 1565), pursued by Rám Rájá of Vijaynagar (1541 - 1565) and Ali Adil Sháh of Bijápúr (1557 - 1580) retired to the Junnar hills and employed his troops to lay waste the districts of Junnar and Purandhar.⁵ In 1564 on the accession of Murtaza Nizám Sháh, the fourth Ahmadnagar king, his second brother Sháh Kásim was placed in confinement at Shivner fort.⁶ In 1595 king Bahádur Nizám II. (1595 - 1605) ennobled a Marátha named Máloji Bhonsla the grandfather of Shiváji, enriched him with the estates or *jágirs* of Poona and Supa and the charge of the forts and districts of Shivner and Chákan.⁷ In 1605, with the decline of Moghal power in the Deccan, Malik Ambar raised Murtaza Nizám II. (1605 - 1631) to the throne, succeeded in recovering Junnar, and made it the head-quarters of a state, which included the greater part of the former possessions of Ahmadnagar.⁸ In one of her flights Shiváji's mother Jijibái came to Junnar on the 17th of May 1626⁹ and in 1627, in Shivner fort, Jijibái gave birth to Shiváji the founder of the Marátha empire.¹⁰ In 1637 as Sháháji declined to enter Bijápúr service and give up Junnar and other fortresses to the Moghals, Máhmud of Bijápúr (1626 - 1656) helped the Moghal general Randulla Khán to overcome Sháháji who eventually agreed to enter Bijápúr service and give up Junnar and other Poona forts.¹¹ About 1650 the Kolis of north-west Poona rose in rebellion. A Moghal army was sent into the hills, the hill forts were strengthened and garrisoned, the Kolis were hunted down and either made prisoners or slaughtered. The prisoners were taken to Junnar and their heads cut off and piled in a pyramid and a platform built over them which is still known as the Black Platform or *Kála Chauthra*.¹² In May 1657 Shiváji surprised and plundered Junnar in a night attack and carried off about £110,000 (3 *lákhs* of *pagodas*) in cash, 200 horses, valuable cloth, and other articles.¹³ In 1663, after Sháiste Khán's surprise in Poona city, strong detachments were left at Chákan and Junnar and the main body of the Moghal army retired to Aurangabad.¹⁴ In 1670

¹ Briggs' Ferishta, III. 195.² Briggs' Ferishta, III. 202.³ Lassen, IV. 214.⁴ See Part II. p. 222.⁵ Wilks' South of India, I. 71.⁶ Grant Duff's Maráthás, 53; Elliot and Dowson, VII. 60.⁷ Captain Mackintosh in Trans. Bom. Geo. Soc. I. 241-242.⁸ Grant Duff's Maráthás, 73.⁹ Briggs' Ferishta, III. 200.¹⁰ Briggs' Ferishta, II. 353.¹¹ Briggs' Ferishta, III. 271.¹² Grant Duff's Maráthás, 43.¹³ Grant Duff's Maráthás, 55.¹⁴ Grant Duff's Maráthás, 88, 89.

Shiváji made an unsuccessful attempt on Shivner.¹ In 1675 Shiváji made another unsuccessful attempt on Shivner his birthplace which was never destined to fall into his hands.² About this time the services of the English physician and traveller Fryer were sought by the Moghal governor of Junnar or, as he calls it, Jeneah. Fryer started from Bombay on St. George's Day, the 23rd of April 1673, and reached Junnar on the 30th of April having passed by Kalyán Murbád and the steep Avápa pass. On the first of May 1673 Fryer waited on the governor of Junnar city in his castle, that is in the city fort or *kot* where the mámlatdár's office now is. It was large but made with a wall of raw brick serving to secure cattle as well as men.³ The governor's mansion was in the middle of the enclosure surrounded by a green quadrangle of trees and plants. In the chief hall or choultry was the governor with his great men on his right. The governor sat bolstered with embroidered cushions smoking a hubble-bubble, with a rich sword and buckler laid in front of him, and a page holding a bow and arrows in the Turkish fashion. The floor was spread with a soft bed with a fine sheet drawn over it. Fryer took off his shoes and was seated on the governor's left. Fryer had been asked to Junnar by the governor to see one of his wives who was sick. On the first lucky day after his arrival he was sent for to the ladies' quarters which were opposite to the governor's reception room, and in which lived four wives and more than 300 concubines. An old gentlewoman, with a tiffany veil, the governant of the women's quarters, made many trips back and forward, and at last Fryer and his linguist were allowed in. The old lady clapped her hands and led him through a long dark passage with rooms on either side. In an airy room was a bed which was completely surrounded by silk curtains. Fryer was told to put his hand through the curtains and feel the patient's pulse. Fryer found the hand sound and free from disease and told them the patient was well. They were pleased as they had put a healthy slave in the bed to try Fryer's skill. He then felt the wife's hand languid and weak and passed sentence. The ladies were much pleased with his skill and next day he was called in to bleed another of the wives. A curtain was drawn across the room and an arm held forth at a hole. But there were many of the women behind the curtain and as they pressed forward to have a peep at the doctor, the curtain gave way and the whole bevy fluttered like so many birds when a net is cast over them. Still none of them sought to escape, but, feigning a shamefacedness, kept on looking through the wide lattice of their fingers. The lady Fryer had by the arm was a plump russet dame, and after the bleeding was over summoned the rest of her blood into her cheeks and ordered the curtain to be again hung up. She poured a golden shower of pagodas on the blood which Fryer made his man fish for. The ladies were clothed like men; in-doors they went in their hair, that is bareheaded, and abroad with

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JUNNAR.

History.

Fryer,
1673.¹ Grant Duff's *Maráthás*, 110.² Grant Duff's *Maráthás*, 119. Orme (*Historical Fragments*, 47), mentions that Shiváji sent two of his men to surprise Shivner. They got to the top but were discovered and the usual defence of rolling down stones piled from the top dispersed the assailants.³ The present wall must therefore be Maráthá.

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JUNNAR.

History.

Fryer,
1673.

veils. Like the Gypsy or Egyptian Cleopatra of old they exercised their ears and noses with weighty jewels. They seemed to lead a pleasant life. They had singing wenches to amuse them and were not unemployed, peeling mangoes and other fruits, making pickles, and doing fine samples of needle work.¹ Fryer found Shivner or Jeneahgad the only fort left to the Moghals. There was a commandant of the fort, a Bráhmán, who had turned Musalmán, who never went further than the foot of the hill and a governor of the town and district with a nominal force of 17,000 horse and 3000 foot, but an effective strength of not more than half that number. Most of the horse were Moghals and most of the foot were Gentoos. The governor lived in the fortified garden in which the mámlatdár's and other Government offices are now placed. There was no security in Junnar. The walls of the town were broken down though the gates remained. Trade had fled, though the city was well placed for coarse chintz and fine lawn, and had plenty of cotton ground and good wheat land but the fields were no sooner sown than they were burnt by the Maráthás. The ploughmen and weavers had fled like the traders. Not one rich landholder was to be heard of within seven or eight days' journey. Provisions were the only things offered for sale and these the military forced the country people to bring in. Even the strong body of troops could not hold their own with the Maráthás. The Moghals at Junnar seemed encamped rather than fortified. If Shiváji came in force they fled to the main army which was stationed three days off at Pedgaon in Ahmadnagar.² Shiváji was very anxious to take Shivner not only because of its strength and importance but because it was his birthplace. An attempt had lately been made and was nearly successful.

In May (1673) Fryer paid a visit to the invincible *Gur* of *Jeneah* or Junnar that is Shivner fort. The governor of the hill asked Fryer to visit him either on the hill top or in his garden below, which was the prescribed limit of his walk. Fryer said he would visit him on the hill top, and the governor's brother and an ingenuous Moghal with four palanquins were sent to escort him. They travelled two miles to the foot of the hill where was a garrison or fortified town, walled with strong watches, a troop of 500 horse and 500 camels, and huge stacks of hay and corn, for their droves of beasts were sheltered here at night. Shiváji had often distressed this town and put them to rout. The fort on the hill top was safe. No one could reach it except by seven winding gates which were very strong and able to clear one another as they rose, and the way lined with murderers and defended with good pieces of ordnance. The path was composed of slippery marble steps, cut out of the shining rock, as smooth as glass and reflecting the sun as brightly as glass. Riding was painful and keeping state in a palanquin required a strong back as the palanquin was carried bolt upright. After he had mounted near a hundred steps Fryer was received into the neck of the

¹ East India and Persia, 132-133.² This is Pedgaon about forty miles south of Ahmadnagar which from 1672 to about 1710 was one of the principal stations of the Moghal army. Compare Ahmadnagar Statistical Account, Bombay Gazetteer, XVII. 700, 733.

castle which was collared with a wall and furnished with a gate of excellent work and strength filled with soldiers. From the neck of the castle an easy ascent led to a level circus where the infantry were trained. Here were conspicuous and finely built tombs of former kings and a mosque of polished marble where the garrison went on festivals.¹ As no houses were able to stand the heat and the storms of the hill top, the eastern side of the hill was most inhabited as the central hill top sheltered it like a bank. They lived in little low huts, the governor in a pretty neat dwelling fenced with trees, the only trees on the hill top. The governor, who was a Bráhmán who had turned Musalmán, was a lover of Franks and was most friendly to Fryer. He let him go all round the castle. Fryer was shown a place which Shiváji's men had lately tried to scale. The garrison had fled hearing that Shiváji was coming with a great army and only the governor and some women were left. Two of the men managed to reach the hill top, but a stone falling by chance kept back the rest and the governor and the women hurled the two men down the mountain. The hill top had seven years' provisions for a thousand families. It was full of granaries hewn out of stone, Fryer supposed at first for religion's sake as they were too delicately engraved for their present use. There were several cisterns filled with butter 400 years old, a black stinking and viscous balsam, which the gentiles prized as high as gold for aches and sore-eyes. The water cisterns looked nastily green yellow and red. There was no ammunition but stones. The only pieces of ordnance were, at the two ends of the hill, a narrow bored brass *jaker* twenty-two feet long unshapen and of Gentoo mould, on a huge winding carriage. One of these guns about four months before fired at random into Shiváji's camp and killed a Rája about three miles off. No horse or elephant could climb to the hill top. The garrison was 1000 swordsmen and the chief gunner was a Portuguese half-caste. On the top of the hill in a wretched dwelling was a Dutch apostate enjoying a pair of wives the miserable tools who had brought him to this lamentable condition. He was despised and slighted by all, the usual fate of Christians who endure circumcision. The governor received Fryer in a chamber in his house which was hung with checkered green and red velvet. He was affable in manner and surrounded by a grave retinue. His name was Hagress Caun, or Hafiz Khán, originally a Bráhmán now a strict Musalmán. He had been governor of Junnar city but oppressed the people being of covetous humour. He had a liberal pension and no expenses. Shiváji had lately tried to get him to betray his trust. Hagress Caun took mountains of gold and sent word to Bahádur Khán that Shiváji was going to attempt to take Shivner and the besieging force was caught in ambuscade and put to flight. At parting he gave Fryer a Kashmir bow-ring a charm against thunder. Fryer was well entertained by Nizam Beg, a relation of the governor's, poor but of a generous open temper but neither jealous nor lazy as most Moors

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Fryer,
1673.

¹ It seems from this that the buildings in the south-west corner of the hill are Maráthas.

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JUNNAR.

History.

Fryer,
1673.

are. He was a good Persian and Arabic scholar, and skilled in handicrafts which he had been taught by Europeans. He was a great lover of Franks or Europeans. He received Fryer in an airy banqueting room, amused him with dances and with a jester or mimick, and with his own hand served him with stews and baked meats.¹

Fryer noticed on the top of Shivner hill many places cut in the rock then used as granaries, but in his opinion owing their origin to religion as they were too finely engraven for their present work. On his way down he saw many dens and caverns fondly believed to be carved and cut out of the rock by some divine power having no account of their original. Fryer thought them indeed miraculous, the work of the pious zeal of former ages in undisturbed tranquillity, thinking the greatest labour too little to express their love to a deity. The passages to the caves were difficult and they were unprovided with human necessities.²

Fryer set apart a day to take notice of the adjacent rarities. The chief of these was a city called Dungeness, that is Ganesh Dongar, as old and as fine work as the Kanheri caves in Sálsette, cut out of a mountain rock with a temple and other spacious halls. Both for water and for other refreshments it was in no way inferior to Kanheri and it was much more entire. Time had not dealt so cruelly with it; the lines of its ruined beauty might still be read though in old characters. Still it was desolate; a home for bats and for wasps, to disturb which was dangerous, being overgrown and desperately revengeful.³

Fryer notices that the Moghals are inclinable to the like credulity with the Gentoos. They point out a mount where undoubtedly Solomon gave audit to the two women who claimed the same child. It bears the name of Tocta Scheilmun that is Takhta Sulimáni, Solomon's Throne.⁴

Fryer went to see a ruined palace where Aurangzeb, the present emperor, was hospitably received in his father's reign and lived a pretended *fahir*.⁵ He also mentions a garden left by a common strumpet with a noble tomb built in remembrance of her with a well belonging to a lovely spring which by aqueducts supplied the city with water.⁶

In 1684 Aurangzeb ordered *thánás* or posts to be placed in the country between Junnar and Sinhgad. In 1705 Aurangzeb halted 7½ months near Junnar before he marched towards Bijápur.⁷ In 1716 Sháhu demanded Shivner fort from the Moghals.⁸ In 1762 Shivner was among the territory which Raghunáthráv offered to the Moghal army which defeated Mádhavrát, the fourth Peshwa (1761-1772) midway between Poona and Ahmadnagar.⁹ In 1777 Balvantrát Bede, the brother-in-law of Nápa Fadnavis, treacherously seized and killed five outlaws at Junnar. Balvantrát was haunted by the ghosts of the murdered men and, to regain his tranquillity,

¹ East India and Persia, 136-138.² East India and Persia, 137-138.³ East India and Persia, 134-135.⁴ East India and Persia, 139.⁵ East India and Persia, 134.⁶ East India and Persia, 134.⁷ Grant Duff's Maráthás, 178; Elliot

and Dowson, VII. 379.

⁸ Grant Duff's Maráthás, 197.⁹ Grant Duff's Maráthás, 325.

he built a temple near Junnar, and in it, as the object of worship, set five stones or *panch lings* representing the five Kolis he had executed.¹ In a revenue statement of about 1790 Junner is mentioned as the head of a *sarkár* of twenty-three *pargandás* with a total revenue of £146,434 (Rs. 14,64,338) and a sub-divisional revenue of £38,342 (Rs. 3,83,420). The limits of the Junnar *sarkár* apparently extended from Párner in Ahmadnagar to Sásvad in Poona.² In 1793 Nána Fadnavis removed Bájiráv and Chinnáji Appa, the two sons of Raghunáthráv, from confinement at Kopargaon and Násik to Junnar where, according to the local story, they were kept in close custody in the *gadhi* now used for the sub-division revenue and police offices.³ On Peshwa Mádhavráv II.'s death in 1795 Parshurám Bháu went to Junnar and offered the Peshwaship to Bájiráv. Parshurám Bháu held a cow by the tail and swore by the Godávári, and Bájiráv was satisfied and went with him to Poona.⁴ In June 1814 Mr. Elphinstone visited the 'town and rich valley of Joonere, with the scarped fort of Sheonaree over the town.' He went up the Ganesh Lena hill and saw the caves.⁵ In November 1817 Bájiráv Peshwa, flying from Máhuli in Sátára and Pandharpur in Sholápur, came to Junnar among whose hills he hoped Trinbakji Denglia would make him safe. At the end of December, finding no safety in Junnar, Bájiráv fled south to Poona.⁶ In the war which followed with the Peshwa a detachment under Major Eldridge came to Junnar on the 20th of May 1818. Both the mud forts of Junnar and Shivner were deserted and taken possession of by Lieutenant White of the 1st Auxiliary Battalion on the night of the 21st. Annábhái Rattikar, the commandant of Shivner, had fled to Hadsar fort, ten miles west of Junnar, where he was taken.⁷ A battalion of Bombay Native Infantry, two six-pounders, and a party of Captain Swanston's Horse were kept at Junnar.⁸ In 1827 Captain Clunes notices Junnar as a sub-divisional head-quarters with 3000 houses.⁹ In 1828 Junnar had some fruit gardens, a good local market, and a population of not over 8000.¹⁰ In 1841 Dr. Gibson, Conservator of Forests, believing that Shivner would be a hot weather health-resort, as it was then intended to have a central Sahyádrí railway along the Málsej pass, with the help of four Chinese convicts planted a nursery of 200 exotic trees on the top of Shivner fort.¹¹ In the 1845 disturbances of Rághoji Bhángria a detachment of Native Infantry was quartered at Junnar.¹²

Kadus, on the Kamandalu a feeder of the Bhima, six miles north-west of Khed, is a large alienated village, with in 1872 a population of 3437 and in 1881 of 3571. A weekly market is held on Wednesday. To the west of the town on the left bank of the Kamandalu are small shrines of Mahádev, and near the shrines is a rude and massive

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History.

KADUS.

¹ Trans. Bom. Geog. Soc. I. 256.² Waring's Maráthás, 340.³ Grant Duff's Maráthás, 520. See above p. 147.⁴ See Part II. p. 272.⁵ Colebrooke's Elphinstone, I. 281. ⁶ Grant Duff's Maráthás, 655.⁷ Pondhári and Maráthá War Papers, 293-294.⁸ Blacker's Maráthá War, 315.⁹ Itinerary, 16.¹⁰ Mr. Pringle, 6th September 1828, in Lithographed Papers.¹¹ Poona Collector's 9220 of 21st December 1883. See Part II. p. 76. The olive still flourishes on the hill. See above p. 158.¹² See Part II. p. 308.

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KÁLAMB.

temple of Bhairav called Siddheshvar. A fair attended by 1000 people is held at the temple on the tenth of the bright half of *Chaitra* or March-April.

Kálamb is a small village on the Poona-Junnar road about thirteen miles south-east of Khed and four miles north of Manchar. In 1814, according to Sir T. E. Colebrooke, Mr. Elphinstone noted caves in the hills round 'Kullum' many of them difficult of access and some with inscriptions.¹ He describes them as very handsome. A careful search in the hills round Kálamb shows no trace of caves and the people of Kálamb know nothing of caves. Apparently a mistake has been made in extracting from Mr. Elphinstone's diary. It is difficult to say whether the caves visited by Mr. Elphinstone were the Mánmoda group to the south-east of Junnar with forty-five caves and nineteen inscriptions or the Shelárvádi group with six caves and one inscription.

KALAS.

Kalas village, fifteen miles north-west of Indápur, with in 1881 a population of 1066, has a weekly market on Tuesday.

KARDE.

Karde, a market town of 2074 people, stands in a plain among small hills, six miles south of Sirur. Karde is a large trade centre with about 190 merchants shopkeepers and moneylenders. The trade is chiefly in grain and other articles from the neighbouring villages or from the Bála Ghát in the north-east. The grain is sent to Poona, Junnar, and other market towns. Karde is the largest cattle and money centre in the Sirur sub-division and is much frequented by distant traders.

KÁRLE.

Kárle in Mával, six miles west of Khadkála, is a small village of 731 people with a station on the Peninsula railway and a public works bungalow. A weekly market is held on Friday. About two miles north of Kárle, within the limits of Vehárgaon village, is a noted group of Buddhist caves details of which are given below under Vehárgaon.

In 1817 Kárle was the scene of the capture of the Vaughan brothers who were hanged at Talegaon.² In 1827 Captain Clunes notices Kárle with forty-two houses eight shops and a tank.³

KAVTE.

Kavte, a large village, twelve miles north-west of Sirur, with in 1881 a population of 2063, has a weekly market on Thursday.

KENDUR.

Kendur, on the Vel a feeder of the Bhima, about twenty miles south-west of Sirur, is a large market town, with in 1881 a population of 2989. The weekly market is held on Monday. The second Peshwa Bájiráv Báláji (1721-1740) granted Kendur to his favourite mistress Mastáni.⁴ To the east of the town is the tomb of a Musalmán saint Wali-Báwa where a small fair or *urus*, attended by 500 people, is held on the bright fourth of *Chaitra* or March-April. The tomb enjoys a grant of land assessed at 4s. 6d. (Rs. 2½).

KHADKÁLA.

Khadkála, on the right bank of the Indráyani thirty miles north-west of Poona, is the head-quarters of the Mával sub-division

¹ Colebrooke's Elphinstone, I. 283.

² See below Talegaon Dábháde.

³ Itinerary, 10.

⁴ Details of Mastánbái, better known as Mastáni, are given below under Pábal and Poona objects.

with a railway station and in 1881 a population of 816. Though a small village Khadkála, on account of its central position and the nearness of the railway, has been made the head-quarters of a subdivision. Not far from the railway station is a rest-house for native travellers. The 1880 railway returns showed 26,921 passengers and 739 tons of goods.

Khandála, north latitude $18^{\circ} 46'$ and east longitude $76^{\circ} 23'$, in a hollow about 1787 feet above the sea and 200 below the crest of the Sahyádrí hills, forty-two miles north-west of Poona, is a station on the Peninsula railway, with in 1881 a population of 3069. The Khandála hollow highlands to the east south and west, slope north-west to the wild gorges of the Paraha and Ulhás rivers. To the north is the wild gorge of the Ulhás, to the east rows of low ridges that, running nearly north and south, part the Ulhás and the Indráyani, to the south the Bhoma-Umbári hills, and to the west a long flat spur that stretches north into the Ulhás ravine. Besides by the slopes that lead to the Bhoma-Umbári hills and to the western spur, the level of the Khandála hollow is broken by several knolls crowned by casuarinas, mangoes, bamboos, *jámbhuls*, and other forest trees; it is seamed by the beds of torrents that cut their way north from the steep sides of the Bhoma range to the Ulhás ravine; and it is crossed from north to south by the Peninsula railway and from south-east to north-west by the Bombay-Poona high road. Houses are dotted over almost the whole of the Khandála hollow. European and Pársi dwellings hold most of the higher sites and the houses of the village are scattered over four hamlets, the old site and the Mhárs' quarters on rising ground to the south of the railway, a group of tanners or Chámhbárs' huts some way to the east, and the new suburb now the main village lining the Bombay road near the centre of the hollow. Between the new village and the western spur is a large reservoir.

North and east, beyond the wild gorge of the Ulhás, stretch waving grassy uplands, sprinkled with trees and with patches of brushwood and hill tillage. To the north, behind the uplands, rise the bare tops and slopes of the double-peaked Rájmáchi, and the more distant flat crest of Dhák, and, nearer to the east, the tamer slopes of the Gira or Tungárli hills. To the south-east the spurs that part the Ulhás and Indráyani rise towards the south and join the east end of the Bhoma-Umbári range which stretches about two miles from east to west at from 300 to 500 feet above Khandála, rising from the Vajiri pass in the centre, east into the Bhoma plateau and west into the bare bluff of Umbári. In the extreme south-west, behind Umbári, stands the sharp clear-cut cliff known as the Duke's Nose or *Nágphani* that is the Cobra's Hood.¹ Except the two long spurs at the ends and the gentle rise to the Vajiri pass²

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KHANDÁLA.

Description.

¹ The likeness in the outline of this rock to the Duke of Wellington's nose, the head lying back on the hill side, is best seen from near Lonávla. The overhanging point and side rocks which make the peak look like a cobra in act to strike are said to be best seen from near Khopivli or Campoli at the mouth of the Bor pass.

² The Vajiri pass takes its name from Vriji Dev, a red-smeared stone, which, on the Tuesdays of *Ashádh* or June-July is worshipped with cocoanuts and grain.

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KHANDÁLA.

Description.

in the middle, the north face of the Bhoma-Umbari range, furrowed from crest to base by lines of deep cut stream beds, is in places thick with brushwood and small timber, and in the less steep and more open slopes is covered with grass which remains green or a rich brown after the other hill-sides are bleached and bare. To the west the spur that stretches from the foot of the Umbari cliff north to the Uhlás ravine has its crest covered with buildings, dwellings with groves and rows of trees, two low flat-roofed blocks of barracks, and an English chapel. Especially in the soft morning and evening side-lights Khandála commands beautiful views down the Parana and Uhlás ravines. From the grassy thinly-wooded crests the ravines fall down bare withered slopes or in sheer rugged cliffs, through gentler bush-clad banks or terraces and cool deep-wooded dells, into the sheer walls of rock that overhang the stream beds. Further on, as the gorges join and broaden into a valley, the stream winds slightly to the east round the broad base of Beran or Náth Pathár whose withered and rocky upper slopes end in a broad coppice-covered plateau, crowned near the west by two grassy knolls. Skirting the base of Behran the deep wooded valley and lower slopes of the Uhlás, lightened by grassy glades, stretch north till in the distance the valley is crossed by a spur from Rájmachí hill. Except that their crests burn from yellow to white or red, that the masses of foliage in the valley and lower slopes grow thinner, the brown grassy glades whiten and the streams slowly run dry, the larger ravines that are cleft down to the Konkan keep their main features unchanged throughout the fair season. On the other hand the uplands and shallow Deccan valleys which, during the rainy months are a one-toned green and in the dry season are bleached and yellow, are full of colour in October. The deep grass, white only on steep rocky slopes, passes through bright or pale yellow and gentle or ruddy brown in the deeper soiled uplands, to the softest green in hollows and stream beds. In the valleys and lowlands the harvested rice plots, still moist and soft, are gay with small grasses and marsh flowers; other unreaped rice fields are masses of gold or white framed by lines of brown-gray grass; while in the damper hollows, flooded from some tiny channel, are beds of late rice with gray nodding plumes and sharp quivering leaves of the brightest green.

Houses.

Of the 280 Khandála houses seventy-five are of the first class, forty-five of the second, and 160 of the third class. Of these, eleven are on the original village site, eleven in the Mhárs' quarters, four in the Chámhárs' hamlet, and the rest in the new suburb or scattered over the hollow.

Stock.

The stock returns show thirty-four bullocks, 120 cows, and forty buffaloes thirty-five of them female and five male, five horses, and fifty-eight sheep and goats. There are nine two-bullock ploughs, and six bullock carts and one riding cart. The fields, chiefly in the upper valleys to the east, yield rice, *nágli*, *vari*, and *sáva*.

People.

Among the 565 people of the village proper, besides Marátha Bráhmans and Kumbis are an Osvál Shrāvák, three families of Lingáyát Vánis, two Pardeshis one a Thákur the other a man of low caste, two Sonárs, a Lohár, a Kásár, a Námdev Shimpi, a Nhávi, a Dhobi,

two Pujári Kolis, and several families of Chámbhárs and Mhárs. There are nine houses of Musalmáns and one or two of Christians. Europeans and Pársis visit the village in the fair season but none stay during the whole year. There are nine shops, three kept by Lingáyat Vánis grocers and grain-dealers, one by a Márwár Váni a grain-dealer and moneylender, one by a tailor, two by goldsmiths, and two liquor-shops one for European the other for native fermented liquor.

During the fair season twenty or thirty bullock-carts pass up and down the Bombay road daily, besides a few ponies and some droves of pack bullocks. The cartmen are Deccan Kunbis, Telis, and Musalmáns, belonging chiefly to Poona and Ahmadnagar. They make three or four trips in the fair season, taking wheat, millet, oil, butter, onions, potatoes, raw sugar, cotton, *kulthi*, a dye called *tarvat*, pepper, and coriander seed; and bringing back chiefly salt from Panvel and Pen and to a less extent rice, date, and cocoanuts. The bullock packmen are chiefly Lamáns from the eastern Deccan who take millet, wheat, and linseed and bring back salt which is the only article it pays them to carry. They make two trips a year. Ponies, belonging chiefly to Kunbis and Musalmán Bágbáns, take betel-leaf or *pán* to Pen and Panvel and come back either empty or with loads of dried fish. These ponies make about two trips a month. Men are sometimes met carrying headloads of grain, chiefly rice and *nágli*. They are almost all Musalmáns and Kunbis and come from Khopivli, Karjat, and other villages near the foot of the Sahyádris.

The railway station, in the south-east of the Khandála hollow, is surrounded on the east south and west by ridges, hills, and wooded knolls. Northwards the country is open rising in the distance into four chief hills, the nearer and lower spurs of the Gira or Tungárlí hills in the east, the flat top of Dhák and the double peaks of Ráj-máchi to the north, and the wooded knoll-crowned plateau of Náth Pathár or Beran to the north-west. From the station the road runs north for about 150 yards to the Bombay road which stretches in a somewhat irregular line north-west to the crest of the Bor pass. Almost the whole of Khandála lies to the west of the station and the Bombay road, between the point where they join and the barrack ridge in the west. The only parts of the village that lie beyond these limits are the old village site and Mhárs' quarters on rising ground to the south of the railway; to the east three dwellings, two on high ground almost a mile towards Lonávla and a third smaller and lower about half as far; and in a hollow, a few yards east along the Poona road, a cluster of Chámbhárs' huts. To the north of the point where the railway and the Bombay road meet are three small dwellings, and, a little to the west, on a bare plateau that stretches north to the edge of the Paraha ravine are the travellers' bungalow¹ and two small houses one used as an hotel. On the flat ground across the Paraha ravine to the north of the travellers' bungalow

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Trade.

¹ The charges at the travellers' bungalow are 2s. (Rs. 1) for one room for a day and night and 1s. (8 as.) for one room for a day. There is a messman and messenger. The messman's boarding charges are, besides wine, for a hot breakfast or luncheon 2s. (Rs. 1), for a cold breakfast or luncheon 1s. 6d. (12 as.), and for dinner 3s. (Rs. 1½).

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reached from the Poona road, across the little wooded ravine where the Dhobis wash, traces of a cleared carriage way and several house plinths seem to mark the site of the straw-built shed, built by Mr. Elphinstone, and often visited by him when Governor of Bombay (1819-1827). The house stands close to the edge of the rocky precipice skirting the Paraha ravine and commands a fine view west and south to the Khandála plateau.¹ About a hundred yards to the west of the travellers' bungalow is a pyramid-shaped stone monument to Mr. Graham the botanist.² A few yards to the east of Graham's monument are two small tombs, one with a flat, the other with an upright stone.³ Further north where the ground falls into a lower plateau is a flat stone about two feet from the ground $4\frac{1}{2}$ long and three broad with a raised central square block on which a pair of foot-prints are carved. This stone marks the grave of a Hindu mason or Gavandi who died while the railway was being made.

To the west of the station, the Bombay road passes, with the post office on the right and a wooded knoll on the left, through new

¹ Colonel J. White, R.E. As early as 1811 Mr. Elphinstone had found out the charm of Khandála. In December 1811 (Colebrooke's Elphinstone, I. 243) he wrote : The deep solitude of these valleys, apparently shut from all mankind, the silence disturbed only by the waving of branches, and the picturesque arrangement of crags and woods, recall delightful ideas and lead to the fancy of happy hours spent in the enjoyment of the pleasures of the imagination. In September 1823 (Colebrooke's Elphinstone, II. 247) he wrote from Khandála : I have this morning ridden from Panvel on to my bungalow here ; I am now in my room within three steps of the cliff. My window is immediately over it. It has been raining and thin clouds are still sailing up the chasm. Nak Puner is in sight over a cloud which covers the whole of the top of the Khandála hill. The cascade though not full is in great beauty and the sound of it is the only one heard.

² The inscription runs :

To

John Graham, Esqr.,
Deputy Post Master General of Bombay,
An Active Originator, Warm Supporter, and Accomplished Member
of the Agricultural Society of Western India.
Born at Westkirk on Esk 1805
Died at Kandalla 28th May 1839.

Erected by his numerous Friends throughout this Presidency

In commemoration of

The many Estimable qualities for which he was distinguished in all the relations
of Private Life and

The untiring exertion to oblige for which he was not less Conspicuous in the
Discharge of his Official Functions

And in token of their high sense
of his Disinterested Labours and Valuable Contributions
in the cause of Botanical Science.

³ The writing on the flat stone runs :

Sacred

To the Memory

of

Wm. Byrne,
Late H. M.'s IV Lt. Dragoon, Who
Departed this life 28th January 1844,
Aged 59 years

Leaving a widow and a large family to lament their loss.

—o—
Weep not for me my children dear
I am not dead but sleeping here.

Khandála, a double line of low-tiled or iron-roofed houses with a stone-built school and some brick-built graindealers' and grocers' shops. Beyond this, after passing over the railway the lake lies on the left and on the right is a second hamlet with a Pársi rest-house, a blacksmith's and a butcher's shop, and some other houses chiefly of lower class Hindus. On a wooded knoll to the right stands a dwelling house, the property of Sir Jamsetji Jijibhai. To the left in front are the rest-quarters for troops and a rest-house for travellers and the Roman Catholic church. To the south at the mouth of the Vajiri pass are two small dwelling-houses, and in the west on the barrack spur surrounded by casuarina trees is the Khandála hotel, further to the north a smaller house used as officers' quarters, the barrack outhouses, two long flat-roofed blocks of barracks, another set of outhouses, and a hospital, and a little further to the north the English chapel. At the end of the cliff with rows of tall casuarina trees is Bairámji's bungalow overhanging the Úlhás valley.¹

The old forts, rock-temples, and sacred groves in the country round make Khandála a convenient centre for a number of trips. These trips may be divided into two classes, half-day trips and whole-day trips. Of the half-day trips the simplest is to walk, ride, or drive two miles to Lonávla, walk about three quarters of a mile through its sacred grove, and come back up the steep grassy slope of Bhoma hill along its rolling plateau and back by the bush-clad Vajiri pass, a round of about six miles. The crest of the Vajiri pass, or still better, the top of the Umbari scarp to the west, commands an excellent view of the Thána and many of the West Poona hills. North, across the upper gorge of the Úlhás, rise the plateau and the double-fortified peaks of Rájmáchi, and behind Rájmáchi the distant masses of Jivdhan and Nána's Thumb, the watchers of the Nána pass. A little to the right of Rájmáchi is the flat crest of Dhák, and behind, through a break in the range, the Kusur pass hills. Further east and closer at hand are the lower and tamer spurs of the Gira or Tungárlí hills. The eastern view of the Indráyani valley is hidden

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Trips.

Half Day.

The writing on the upright stone runs :

Sacred

to the

Memory of

Mary Jane

Infant Daughter of

Joseph and Harriet

Duncombe

Who departed this life

On the 3rd Dec. 1842

Aged 13 months and 25 days.

On high she now doth stand

With Angel's harp and voice ;

And midst the saintly band

She doth in Christ rejoice.

¹ Near the west wall of the garden of Mr. Bairámji's house is a pillar about a foot square and four feet high covered with rich much worn carving. Among the figures are more than one small seated images. The pillar is said to have been brought from near the reversing station by a Mr. Adam who was employed in making the railway.

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Trips.

Half Day.

by the ridge of the Bhoma hill. To the south, beyond the lands of Kuranda where the Indráyani takes its rise, is the bare western cliff of Sákarpathár and to the left the three nob's of Devha rising by rugged steps to the jagged head of Morgiri or Jámbulni. Behind the bare western scarp of Sákarpathár rise the two isolated peaks of Koári fort and Malegar backed by wild lofty ranges, the Mulshi hills behind Koári and the Tel Baili hills behind Malegar. To the west, beyond the Sahyádrí ravines, stretch the rice fields and grass uplands of the Pátálganga valley with the tree-fringed lake of Khopivli in the foreground, and down the centre of the valley the long rows of trees that mark the line of the Bombay high road. Beyond the Sahyádrí spurs, that form the southern limit of the Pátálganga valley, rises the massive block of Mánikgad on the borders of Pen and Karjat; behind Mánikgad stretches the water of the Ápta creek, and still further west, out of Bombay harbour, rises the round-topped hill of Karanja. To the right of Khopivli, beyond the railway spur, stretches the flat top of Mátherán, and the rugged crags of Báva Malang, and to the south the level crest of Prabal and the sharp point of False Funnel. Behind the south shoulder of False Funnel are the Persik hills and, further to the west, Sálsette rising in three chief groups, Sátkhindi behind Thána in the north, the Kanheri group in the centre, and the hills round Vehár in the south. Further to the north, rising close at hand from the Ulhás ravine, is the wooded knoll-crowned plateau of Beran or Pathár and a group of distant hills centering in the rugged mass of Máhuli. Across the Ulhás valley from Beran, Rájmachí Bhimáshankar and the watchers of the Nána pass complete the view.

A second trip, which also is best made on foot, is, after passing two miles along the Lonávla road to the railway gate which leads to the Lonávla grove, to turn north across the Tungárlí rice-lands and climb the Gira range that divides the villages of Tungárlí and Kunch. From its central position Gira commands a finer view than almost any except the highest hills. To the north, bounded to the right by flat-topped ridges in the lands of Kuli, Pángloli, and Valvandi, stretches the wild wooded crest of the Sahyádris, gashed by the branch of the Kachal gorge, that, all but a narrow neck, cuts off Rájmachí from the Deccan. Behind Rájmachí are the distant outlines of Bhimáshankar, Jivdhan, and Nána's Thumb. Over the narrow neck, to the east of Rájmachí, rises the massive level outline of Dhák, and, further to the right, range rises behind range till the view is closed by the Tákir spur three miles from Khadkála. East and south-east lies the Indráyani valley, the level rice-lands broken by wooded knolls, and bounded on the south by the wild clear-cut outlines of Kuvara, Batrási, Visápur, Lohogad, and the Sákarpathár plateau, behind which rise the lofty peaks of Morgiri or Jámbulni, Koári fort, and Sáltár. To the west lies the hollow of Khandála, bounded to the south by the Bhoma-Umbári range and ending northward in the rugged gorge of the upper Ulhás stretching to the base of the wooded plateau of Beran or Náth Pathár, behind which rise Mátherán and Prabal, and, in the distance, the Sálsette hills and the Bombay harbour. After reaching the crest of the Gira hill the path runs east along the hill-top till it turns down a

steep gorge through a grove of old trees and huge climbers. It then crosses the rice-lands of Pángloli back to Lonávla and Khandála. The whole distance is about nine miles.

A third trip, which, like the two former trips, should be made on foot, is south through the Vajiri pass in the Bhoma-Umbari range down into the lands of Karvanda, up a steep zigzag grassy path, about three miles to the top of the Duke's Nose or the Nágphani that is Cobra's Hood, which commands a wide view like, and, in some respects, finer than the view from the Umbari bluff. Then back to within half a mile of Karvanda, turn to the west keeping the gaunt scarp of Nágphani to the right, and wind along a rugged uneven path through the rich forest that stretches to the foot of the Sahyádris slopes. Towards the north the wood grows thinner and the path, crossing the crests of spurs and winding along the edges of ravines, keeps fairly level till it reaches the grassy plateau on which stands the Khandála hotel. The whole distance is about nine miles.

A fourth half-day trip, which can be done only on foot and is best suited for a morning walk, is along the Bombay road to the first turn below Bairámji's bungalow. Then leaving the road, pass along a path that slopes down the west side of the ravine till it is crossed by the railway, keep to the railway for about 500 yards, and, leaving it when it enters a cutting, take to the left hand zigzag up the steep southern face of Beran or Náth Pathár.

From the crest of the hill, which is about 125 feet above the travellers' bungalow, pass west, through blanched grass and stunted coppice, about a mile and a half to the top of either of the knolls.¹ Beyond the knolls, the hill top stretches in a second but shorter plateau, the part of the hill east of the knolls being known as Beran and the west as Náth Pathár. The view to the north is over the Ulhás valley with, in the distance, Dugad north of Mátherán and Máhuli further to the right. To the north-east are the steep bare sides and flat plateau of Rájmáchi with its two fortified peaks. Behind Rájmáchi rises Dhák, and, beyond a deep bay in the line of the Sahyádris, Bhímáshankar, Jivdhan, and Nána's Thumb. To the east and south-east, beyond the Ulhás gorge, are the peaks along the south of the Indráyani valley, the rounded Kuvára, the pointed Batrási, the long flat of Visápur, and the short comb-back of Lohogad. Further to the south are the isolated peaks of Tung and Tikona and the jagged outline of Morgiri or Jámbulni. To the south rise the pointed scarp of the Duke's Nose and in the distance the heights of Telbaili and Tamani. To the left is the heavy bluff of Mánikgad and the range that centres in the pillarlike peak of Karnála or Funnel Hill. Further to the left are the smaller pillar of False Funnel, and the long flat backs of Prabal and Mátherán. The Beran plateau is badly off for water. About a month after the

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Half Day.

¹ The chief trees are : *rundi karand* Cassia carandas, *gela* Randia dumetorum, *toran* Zizyphus rugosa, *jambhul* Eugenia jambolanum, *anjani* iron wood Memecylon edule, *kusar* Jasminum latifolium, *pálar* Ficus cordifolia, *laigunda adna* Lagerstromia parviflora, *bonda aulu* Vanguiera edulis, *rámeta* Lasiosaphon eriocephalus, *dsan* Briedelia retusa, and *adras* Heterophragma roxburghii.

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Trips.

Whole Day.

rains some families of Dhangars come bringing herds of cattle. There are then some pools at the eastern foot of the knolls. But these pools soon dry and there is seldom water later than January.

There are six chief whole-day trips, two east one to the Vehárgaon or Kárle and Bhája caves and the other to the forts of Lohogad and Visápur; one south-east to the Bedsa caves; one south to Sákarpathár; one west to the Gambhírnáth cave; and one north to Rájmachí fort.

For the Kárle and Bhája caves the only route in the beginning of the fair season is to ride or drive to the Kárle travellers' bungalow about six miles; ride or walk to the Kárle caves and back to the bungalow about three miles; breakfast at the bungalow; and in the afternoon ride or walk to the Bhája caves about three miles, and back six miles to Khandála. The whole distance is about twenty miles. In the later part of the cold and during the hot season (March-June) the pleasantest route is to drive or ride by the old Poona road along the south limit of the Indráyani valley about eight miles to Bhája; from Bhája about two miles to the Kárle bungalow, breakfast, and in the afternoon drive or ride two miles to the Kárle caves and back by a cross country track that joins the main road near the village of Vákshai about two miles west of Kárle. The whole distance is about eighteen miles. The caves are described under Vehárgaon and Bhája.

The second whole-day trip to the east is, in the early part of the cold season, to ride or drive to Kárle, from Kárle to walk or ride about two miles to Bhája, and from Bhája to walk up a pass to the plateau from which Lohogad rises on the right and Visápur on the left. Visit Lohogad, and then going east, up the south face of Visápur, cross the hill and come down along the plateau above the Bhája caves; then back to Kárle and home by the main road to Khandála. In the later part of the fair season and during the hot weather the pleasantest way of seeing Lohogad and Visápur is to take the old Poona road, and leaving it at the village of Avadhi, to climb the pass, cross the Lohogad plateau, climb Lohogad and examine the fort, descend to the plateau and passing on to Visápur cross the hill and return, meeting horses or a pony-cart at Bhája. The whole distance is about eighteen miles. Details are given under Lohogad and Visápur.

The trip to the Bedsa caves is along the old Poona road and under Lohogad eleven miles to Pimpalgaon; climb the hill; go down the back a few hundred feet; and pass about one and a half miles to the caves, and return by the same route. The whole distance is about twenty-five miles. The caves are described under Bedsa.

The next trip is to the southern hills either through the Vajiri pass about four miles or round by Lonávla eight miles to the top of Sákarpathár. From Sákarpathár trips may be made in almost any direction. One of the best is about four miles south to the great Devgad wood.

The trip to the Bráhmanic rock temple of Gambhírnáth in the north face of Beran or Náth Pathár can be done only on foot. The way is the same as to the top of Beran hill, except instead of

leaving the railway at the first cutting, keep along the line through six tunnels to about 500 feet below Khandála. Then, leaving the railway on the right, climb a steep hillside about 150 feet above the railway with roughly cut steps near the top. From this the path leads for a short distance along a rough rocky ledge under an overhanging scarp with an outer row of very old *Michelia champaca* or *chámpha* trees. In front of the cave, which from its very sloping roof seems to be partly at least a natural cavern, is a rude frame supported on four pillars with a sloping roof roughly thatched with plantain leaves.¹ Details of the cave are given under Jambrug in the Thána Statistical Account.²

The path to Rájmáchi fort in the north-east begins with a long bend to the east. It then winds along the rough crest of the Sahyádris, round the top of the deep Kachal valley, across a narrow neck or isthmus and round, up a steep pass, to the plateau from which rise the double fortified peaks of Mauranjan on the west and the higher and steeper Shrivardhan on the east. The way back is across the same neck and along the same rough plateau and as the distance is about twenty-four miles, the whole of which must be done at a walk and most of it on foot, it is difficult to complete the trip much under twelve hours.

Khed, north latitude 18° 50' and east longitude 73° 57', on the Bhima, twenty-five miles north of Poona, is a municipal town, the head-quarters of the Khed sub-division, with in 1872 a population of 6446 and in 1881 of 7015. The limits of the Khed township include the enormous tillage area of 13,060 acres or upwards of twenty square miles and about twenty-four hamlets. The town has good camping grounds especially in a mango grove about a mile to the east, and a rest-house for native travellers on the Bhima near the Ahmadnagar road. Besides the sub-divisional revenue and police offices Khed has a sub-judge's court, a municipality, a dispensary, a Government school, a post office, the tomb of the Moghal general Dilávarkhán and three temples.

The municipality was established in 1863. In 1882-83 it had an income of £45 (Rs. 450) chiefly from a house-tax and an expenditure of £80 (Rs. 800). The dispensary was opened in 1876. In 1882-83 it treated twenty in-patients and 4187 out-patients at a cost of £69 (Rs. 690). Dilávarkhán's tomb and mosque lie to the north of the town just outside the Delhi gate. They are surrounded by a wall enclosing a large plot of land most of which is under cultivation. The shrine is domed and built on a raised platform, the upper part of which is ornamented all round with a hanging wreath of sculptured flowers. The outside is quadrangular with a minaret flanking the dome at each corner. The four walls are adorned each with a double row of three blank arches, the centre arch in the lower and the two side arches in the upper row being minutely cusped. The shrine contains two tombs said to be of Dilávarkhán and his brother.³ An inscription over the entrance shows that the

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KHED.

¹ There was once a strong well built porch which was burnt down.

² Bombay Gazetteer, XIV. 108-110.

³ A third brother of Dilávarkhán is buried at Rahmatpur in Sátára.

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KHED.

Temples.

tomb was built in 1613 (H. 1022) or early in the reign of Jahángir (1605-1627). The small mosque to the west of the tomb is a graceful specimen of Musalmán carved-stone work. It is built on a raised platform and has a double row of three arches.

The three temples are of Tukáidevi, Siddheshvar, and Vishnu. The temple of Tukáidevi at Tukáivádi lies a few yards to the right of the Poona-Násik road. The temple, which is a rough looking building, is entered from the east through a small porch with a wall and pillars on either side. The porch opens into a hall or *mandap* with twelve pillars in four rows of three each and guarded by a high parapet wall surmounted by short single-stone pillars. The pillars are rude and massive; square about the middle, then eight-sided, then four-sided, again eight-sided, and then a series of rings surmounted by a square abacus which is topped by a heavy headpiece with four projections. A flat stone roof rests on the pillars and recedes slightly beneath each set of four pillars. The external roof of the hall or nave is flat with a pot or *kalash* at each of the four corners and a small spire where the hall roof meets the shrine. The shrine has an oval dome with a rude minaret at each of the four corners. In front of the temple is a one-stone lamp-pillar. The temple of Siddheshvar stands among trees on the Bhima about half a mile east of the town. The building includes a nave, a transept, and a shrine. It is entered from the north through a small porch whose roof rests on two pillars. The shrine has a pyramidal and fluted or ribbed roof with a dome above and some snake ornaments adorning the ribs on the east and west. Over either transept is a smaller dome and a very small one over the nave. The projecting entablature of the temple is adorned underneath with pendent abaci ending in what looks like a *ling* and with an occasional figure. A Sanskrit inscription over the doorway shows that the temple was built by Trimbak Mahádev a Váni in 1725 (S. 1647). A fair is held on the *Maháshivráttra* Day in February-March. To the north-east of the temple is a ruinous corridor rest-house of brick and mortar. Its eastern side consists of four cusped arches, and the north side of seven arches of which the middle only is cusped. The flat roof is ornamented with a pierced cornice. To the north of the temple is a small pond with flights of steps on the east north and south. On the west the corridor has eight pillars and two pilasters in its frontage towards the pond. The north steps are broken by two small shrines facing similar shrines on the south. About a mile south of Khed on the Bhima is a temple to Vishnu built about 1830 by Chandirám an ascetic. A small fair is held at the temple on the dark eighth of *Shrávan* or July-August.

In 1707 Khed was the scene of an action between Sháhu and the party of his aunt Tárábái the widow of Rája Rám. Dhanáji, the general of Tárábái, did not support her minister the Pant Pratinidhi who fled to Sátára.¹

KEDGAON.

Kedgaon village in Bhimthadi about twelve miles north of Supa, with in 1881 a population of 1572, has a station on the Peninsula

¹ Grant Duff's *Maráthás*, 185.

railway 33½ miles east of Poona. The 1880 railway returns showed 17,802 passengers and 489 tons of goods.

Kikvi, a large village twelve miles south-west of Sásvad, with in 1881 a population of 1563, has a weekly market on Saturday.

Koarigad Fort, in the Mulshi petty division on the Poona-Kolába frontier, rises on a flat topped detached hill commanding the Ambavni pass about twenty miles south of the Bor pass and about forty miles west of Poona. Stretching north and south with an extreme end pointing north, the fort is about a mile and a half in circumference. The ascent lies over a steep gorge, and the passage to the main entrance, which is completely covered with fallen masonry, leads on the north-east to a ruined gateway standing among blown-up walls. There is another on the west or weakest side of the fort. It is much more difficult than the main entrance, being steeper and up the rugged face of the rock. The defences include a wall banquette round the top, embrasured for guns at irregular intervals, and provided with embrasured towers at the corners. The top is flat and much of it is occupied by two large ponds supplied with abundant water and by a ruined temple of Koaridevi.¹ Seven large cannon lie on the hill, Lakshmi, the largest of them, being pointed to command the Ambavni pass.

In 1486 Koari was taken by Malik Ahmad afterwards the first Ahmadnagar king.² In the latter part of the seventeenth century, according to Koli tradition, a Koli Lumáji Bhokhar, the chief or *náik* of Pimpalgaon in the Mahád valley, was anxious to be *sarnáik* or head of the Kolis. To gain the favour of the Musalmán government Lumáji brought word that there was a splendid horse in Koári fort. If he was given some money he would try and get it for the emperor. The money was advanced, the Kolis of all the fifty-two valleys gathered, and surrounded the fort. At the end of a year, as the siege had made no progress, the Musalmán governor threatened that unless they took the fort in a month a number of them would be put to a disgraceful death. Many of the Kolis fled, but Lumáji and some of his friends dressing as woodmen got into the fort and bribing one of the garrison by his help got a ladder fastened at the top. Lumáji and his friends came down from the fort and then with a band of their followers began to climb. When they reached the foot of the rock from whose top the ladder was hanging they found the ladder was seven or eight feet short. One got on the back of another and a third on him and so reached the ladder and seventy or eighty made their way to the fort. They overpowered the guard and secured the horse. They were carrying it off in triumph when one of the garrison shot it dead. The Musalmán governor was so pleased with Lumáji's daring that he raised him to the rank of a noble and enriched him. In the Marátha war of 1818 Lieutenant-Colonel Prother advanced to Koari after taking Lohogad, Visápur, Rájmáchi, and Tung and Tikona in Bhore territory. Its difficulty of access from the Kárlé valley showed

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KIKVI.

KOARIGAD
FORT.

History.

¹ When the fort was deserted in 1818 the temple ornaments which were valued at about £50 (Rs. 500) were brought to Bombay and made over to the Mumbádevi goddess.

² Briggs' *Perishta*, III. 191.

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KOARIGAD.

History.

considerable obstruction to the progress of the detachment; and one attempt to communicate with the road leading to it from Poona proved ineffectual. Another avenue being found, Lieutenant-Colonel Prother came before the place on 11th March with an advance party which drove in the enemy's outposts,¹ leaving the remainder of the detachment to follow under Major Hall of His Majesty's 89th Foot which arrived on the following day with the exception of the heavy train. Even this had been greatly lightened by leaving at Lohogad two eighteen-pounders and one of the thirteen-inch mortars. On the 13th a fire from the smaller mortar opened against the place and produced immediately an evident conflagration, while another battery was in a state of forwardness, opposite the north-eastern gateway, which was the chief access to the fort. On the morning of the 14th at daybreak, this likewise opened with good effect from one thirteen, one ten, and two eight-inch mortars, and about seven in the evening the enemy's magazine was seen to blow up which laid the chief gateway in ruins and burnt several of their houses. This induced the garrison to demand a suspension of hostilities, which was followed an hour afterwards by their surrender. About 700 men supposed to include some of those who had fled from Visápur and Lohogad and the commandant Jánoba Bháu were taken prisoners. The loss of the detachment on this occasion was twelve men including one officer of Engineers slightly wounded, and that of the enemy about thirty-five most of whom were killed at the explosion. Treasure valued at about £10,000 (Rs. 1 *lák*) and some grain were found in the fort. The fall of Koari was followed on the 17th by the surrender and occupation of the dependent fortress of Gangad about eight miles to the south.²

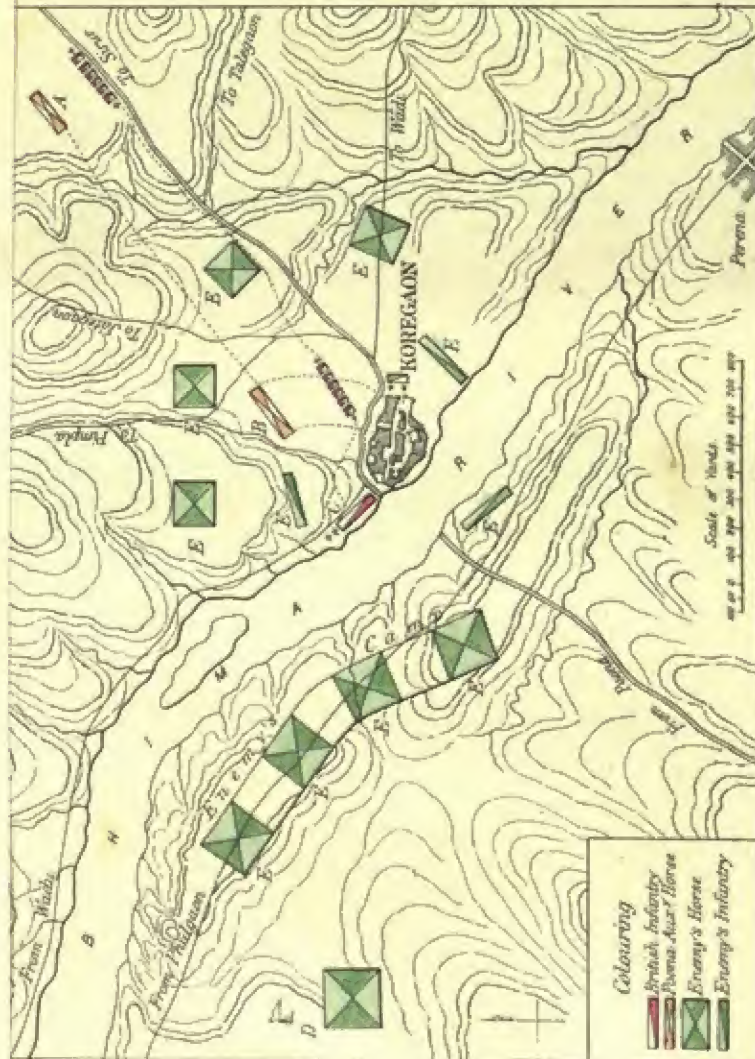
KOREGAON.

*Battle,
1818.*

Koregaon village, twenty-five miles south-west of Sirur and about sixteen miles north-east of Poona, with in 1881 a population of 960, is famous for its successful defence on the 1st of January 1818 by 800 British troops against 30,000 Maráthás. Towards the end of December, in the pursuit of Bájiráv Peshwa which followed the battle of Kirkee (5th November 1817), news reached Colonel Burr, who was in charge of Poona, that Bájiráv was passing south from Junnar and meant to attack Poona. Colonel Burr sent to Sirur for help. The second battalion of the first regiment Bombay Native Infantry of 500 rank and file under Captain Francis Staunton, accompanied by 300 irregular horse and two six-pounder guns manned by twenty-four European Madras artillerymen under a serjeant and a Lieutenant, left Sirur for Poona at eight in the evening of the 31st of December. After marching all night, a distance of twenty-five miles, about ten in the morning, from the high ground

¹ For the reconnaissance and investment of the fort Lieutenant Remon of the Engineers and a party under Captain Rose of His Majesty's 89th Regiment were detached from Seruli six miles south-east of Koari on the morning of the 11th and they completely succeeded in their object of gallantly driving in the enemy who were advantageously posted on a height protected by a well directed fire from the fort guns. The besieging force with knapsacks on the shoulders of the men and after a march of six miles advanced to the charge up a steep hill to the very walls of the fort, the besieged keeping up a brisk fire of cannon and musketry. Bombay Courier, 28th March 1818.

² Blacker's Maráthá War, 247-248.



REFERENCES FOR THE PLAN OF THE TOWN

- a Position occupied by the Auxiliary Horse dismounted.
- b A strong enclosure in which the followers & Baggage sought refuge.
- c Gun commanding the right bank of the River.
- d Gun commanding the Road from Sirur.
- e The Battalion dispersed through the Village in small parties neglecting to occupy the Small Ghadi.
- f Attack of the Arabs who dislodged the British parties, occupied the Ghadi & established themselves at 2222
- g Advanced Positions of the Enemy having Captured one Gun and the Wounded Officers and Men but which were subsequently retaken.
- h Position to which the Enemy retired at 6 O'Clock, when they found their attacks unavailing & their numbers diminished.
- i Position retired to by the Battalion at the same hour to secure their Wounded and maintain their defence with more ease during the night. The Guns were likewise returned one being placed to take the main Street & the other to defend the enclosure b.

REFERENCES FOR THE GENERAL PLAN

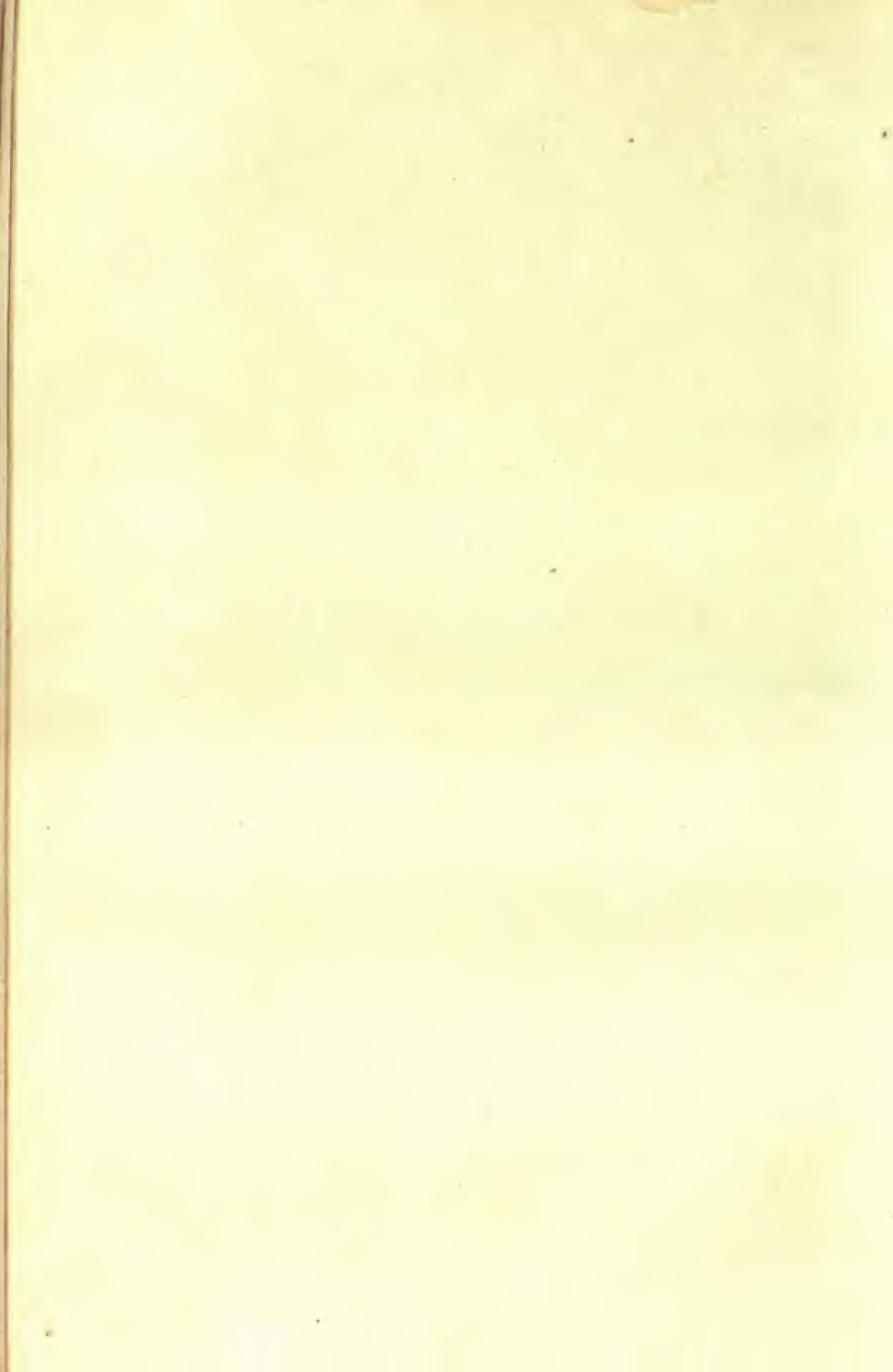
- A Detachment on march when it first discovers the Enemy
- B Auxiliary Horse formed to hold in check the first body of Enemy's Horse which crossed the River whilst the Battalion marches to.
- C A Position on the bank of the River where it opened its Guns on bodies of Horse at the opposite side.
- D Peshwa's Position during the Attack of Koregaon.
- E E. Peshwa's Army surrounding Koregaon.

Plan of the Defence of KOREGAON,

On the 1st of January, 1818.
By a Detachment Commanded by
Captain Staunton
In Presence of the
Army of the Peshwa.

Enlarged Plan of KOREGAON





behind Talegaon Dhamdhere, they saw across the Bhima the Peshwa's army of 25,000 Marátha horse. Captain Staunton marched on as if to ford the river, then turned, and took the village. Koregaon was surrounded by a mud wall of no great strength.¹ Captain Staunton secured a strong position for his guns and awaited the enemy's attack. As soon as the Marátha horse saw the British they recalled a body of 5000 infantry which was some distance ahead. When the infantry arrived three parties, each of 600 choice Arabs Gosávis and regular infantry, under cover of the river bank and supported by two guns, advanced to storm the village on three points. A continued shower of rockets set on fire many of the houses. The village was surrounded by horse and foot and the storming party broke down the wall in several places and forced their way in and secured a strong square enclosure from which they could not be dislodged. Though the village stood on the river bank the besiegers cut them off from water. Wearied with their night's march, under a burning sun, without food and without water, a handful of men held an open village against an army. Every foot was disputed, several streets and houses were taken and retaken, but more than half the European officers being wounded, the Arabs made themselves masters of a small temple, where three of the officers were lying wounded. Assistant Surgeon Wingate, one of their number, got up, and went out, but was immediately stabbed by Arabs and his body mangled. Lieutenant Swanston, who had two severe wounds, advised his remaining companion to suffer the Arabs to rifle them, which they did but without further violence. In the meantime, a party of the battalion under Lieutenant Jones and Assistant Surgeon Wyllie, came to the rescue, retook the temple and carried their companions to a place of greater safety. Thirst drove the besieged nearly frantic and some of the gunners, all of whom fought with glorious bravery, thinking resistance hopeless, begged for a surrender. Captain Staunton would not hear of yielding. The gunners were still dissatisfied when their officer, Lieutenant Chisholm, happened to be killed and the enemy encouraged by his death rushed on one of the guns and took it. Lieut. Pattinson, Adjutant of the Second Battalion, a man six feet seven inches in height, of giant strength and heroic courage, was lying mortally wounded shot through the body. Hearing that the gun was taken he called on the Grenadiers once more to follow him, and, seizing a musket by the muzzle, rushed into the thick of the Arabs and felled them right and left till a second ball through the body disabled him. He was nobly seconded, the gun was retaken, and dragged out of a heap of dead Arabs. Lieutenant Chisholm's body was found with the head cut off. This is the fate, cried Captain Staunton, of all who fall dead or alive into Marátha hands. The gunners took the lesson to heart and fought on with unflinching courage, and the defence did not slacken though only three officers, Captain Staunton, Lieutenant Jones, and Assistant Surgeon Wyllie, remained fit for duty. Towards evening their case seemed hopeless. As night fell the attack lightened and they

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KOREGAON.

*Battle,
1818.*

¹ Grant Duff (Maráthás, 656) describes the wall as full of large breaches on the river side and completely open on the east. This was its state at the end of the siege.

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KOREGAON.

*Battle,
1818.*

got water. By nine the firing ceased and the Maráthás left. Of the 834 defenders of Koregaon 275 were killed wounded and missing, of whom were twenty of the twenty-six gunners.¹ The Maráthás lost between 500 and 600 killed and wounded. In reward for the defence of Koregaon which General Sir T. Hislop described as 'one of the most heroic and brilliant achievements ever recorded on the annals of the Army' the second battalion of the First Regiment was made Grenadiers as the first battalion had been made for the defence of Mangalur. The motto of the regiment became Mangalur and Koregaon.² Captain Staunton was appointed an honorary aide-de-camp to the Governor General and presented by the Court of Directors with a sword ornamented with a suitable inscription and a sum of 500 guineas. On attaining the rank of Major in 1823 Captain Staunton was appointed a companion of the Most Honourable the Military Order of the Bath.³

Mr. Elphinstone, who visited Koregaon two days after the fight (3rd January 1818), found every sign of violence and havoc. The houses were burnt and scattered with accoutrements and broken arms, and the streets were filled with the bodies of dead men and horses. The men were mostly Arabs and must have attacked most resolutely to have fallen in such numbers. Some wounded were treated with the same care as the British wounded. About fifty bodies within the village and half a dozen without, with the wounded and the dead, made not less than 300. About fifty bodies of sepoys and eleven Europeans, besides the officers, were found imperfectly buried.⁴

Obelisk.

At⁵ the eminence near the river is a round stone tomb, where the artillerymen killed in the action were buried. At this point the river is crossed, and 300 yards to the left of the Poona road on the opposite bank is an obelisk 65 feet high of which 25 feet is pediment 12' 8" square. It stands on a stone platform 32' 4" square. The obelisk is of polished hard stone, and is enclosed with a stone wall six feet high on three sides, and an iron railing with a handsome iron gate and two lamps on the west side. The inscription on the north and south sides is in Maráthi; and the inscription on the west side given below is in English. The inscription on the north and east sides gives the names of the English killed and wounded, and of four natives attached to the artillery who were killed, from which it appears that of the eight officers engaged three were killed and two wounded, and of the twenty English artillerymen eleven were killed. The English inscription on the west side is:

¹ The details are: Second battalion First Regiment, 500 rank and file and five officers, Captain Staunton, Lieutenant Pattinson killed, Lieutenant Conellan wounded, Lieutenant Jones, Assistant Surgeon Wingate, killed. Artillery, twenty-four men and two officers, Lieutenant Chisholm killed and Assistant Surgeon Wyllie. Auxiliary Horse 300 men and one officer, Lieutenant Swanston wounded. Grant Duff's Maráthás, 658 footnote 2. ² Grant Duff's Maráthás, 658 footnote 1.

³ The sword was presented to Captain Staunton on the 1st of January 1820 by the Honourable Mountstuart Elphinstone. Five years later Lieutenant-Colonel Staunton, C.B., died on the 25th of June 1825 off the Cape of Good Hope. Historical Record, 2nd Grenadier Regiment, 19-34, 39.

⁴ Colebrooke's Elphinstone, II. 16-17.

⁵ Murray's Bombay Handbook, 304-305. Compare Jacquemont, Voyage dans l'Inde, III. 544.

This Column
is erected to commemorate the defence of Koregaum
by a Detachment commanded by Captain
Staunton of the Bombay Establishment
which was surrounded on the 1st of January 1818
by the Peshwa's whole army under his
personal command,
and withstood throughout the day a series of
the most obstinate
and sanguinary assaults of his best troops.
Captain Staunton,
under the most appalling circumstances,
persevered in his desperate resistance,
and, seconded by the unconquerable spirit of
his Detachment,
at length achieved the signal discomfiture of
the Enemy
and accomplished one of the proudest
triumphs
of the British Army in the East.

To perpetuate
the Memory of the brave troops
to whose heroic firmness and devotion it owes
the glory of that day,
the British Government
has directed the names of their Corps and of
the killed and wounded
to be inscribed on this monument.

MDCCLXXII.¹

Kurkumb, a small village of 911 people, on the Poona-Sholapur road, seven miles south-east of Pátas station and about twenty miles north of Baramati, has two temples built in honour of Phirangádevi, one in the village and the other on a neighbouring hill. The larger temple of cut and polished stone is eight-sided with an audience hall or *sabhámandap* and verandas on both sides. The other temple on the hill is smaller and was built by Sambháji Náik Nimbálkar, Deshmukh of Phaltan in 1759 (*Shak* 1681). It contains a Maráthi inscription in Devnágari characters dated *Shak* 1681 (A.D. 1759) recording the name and the pedigree of the builder of the temple.

About four miles south of the Kárlé cave hills and eight miles south-east of Khandála, in the range that forms the southern limit of the Indráyani valley, stand two fortified hills, Lohogad to the west short and comb-backed, and Visápur long and level to the east. From the village of Bhája, about a mile south of the Kárlé railway station, a path leads up the face of a slightly wooded spur to the plateau from which rise the sheer cliffs of Lohogad on the right, and the tamer sides of Visápur on the left. From the top of the pass, between two hills, the track divides, one branch running west below the cliffs of Lohogad, the other east below the slopes of Visápur. This is the simplest path up either of the hills and is open all through the fair season. During the hot months (March-May) the pleasantest way of seeing Lohogad and Visápur from Khandála or Lonávla, is to start from the western village of Avadhóli, climb Lohogad from the south, and passing to Visápur, scramble up the steep rugged gorge in its south face, and, crossing the hill, return by the north ravine along a smooth

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KOREGAON.

Obelisk
Inscription.

KURKUMB.

LOHOGAD AND
VISÁPUR.

¹ Compare Chesson and Woodhall's *Bombay Miscellany*, VII. 46-48.

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LOHOGAD.

part-tilled plateau and down the steep hill-side that overhangs the village of Bhája. From Lonávla, keeping to the right under the southern range of hills, a rough cross country road follows the line of the first English highway between Poona and the Bor pass,¹ about four and a half miles south-east to Avadholi. The closer view of Lohogad shows a long rocky point, known as the Scorpion's Sting or *Vichu-kánta*, running north-west from the main body of the upper hill, and ending, over the Avadholi valley, in a bare black fortified crag. From Avadholi the path leads up a steep well wooded pass to a rolling plateau with scattered trees and patches of tillage from which, on the left, rises the black cliff of Lohogad fort. At first under the Scorpion's Sting, a cliff about 300 feet high, and then, under the bare scarp of the main hill whose walled crest, connected with the Scorpion's Sting by an arched gateway, rises about 150 feet higher, the path leads through about two miles of open woodland and hill tillage to the shady village of Lohvádi. To the left of Lohvádi are the sites of some large buildings, the dwellings of the local *deshmukhs* who had formerly large mansions and a well and garden. A filled up well may still be seen, in which according to the local story at a wedding the child bride and bridegroom fell were drowned and the place was deserted.

The Way Up.

Behind Lohvádi a path leads to the sole entrance to the fort, where, from among the trees, up the face of a steep spur, winds a flight of steps, partly built partly rock-cut, guarded by four arched gateways, each flanked by double bastions rising one above the other, the highest standing clear against the sky.² On the right, before reaching the lowest gateway, at the foot of a high rugged scarp, is a row of three caves, their mouths, except narrow doorways, closed by modern masonry walls. The first cave, known as the Salt Store, and measuring nineteen feet long by twenty-two broad and six and a half high, is plain without pillars or writing. Along the east wall are two stone benches each about six feet long by three broad and two high. Between the stone benches a door, cut in the rock, leads into a second cave, also plain and without pillars, about twenty-six feet by twenty and seven high and divided into two compartments by a modern stone and mortar wall. A door in the back wall of this cave opens on a second smaller chamber. A few yards further along the hill side is a third cave, with a masonry wall built nearly across the entrance and the inside partly filled with water. Beyond it is a large rock-cut water cistern about forty feet square and eighteen deep, the roof supported on two rough rock-cut pillars. In the bare face of the cliff, about thirty feet above this line of caves, reached by a broken flight of rock-cut steps, are two unfinished cells, the lower five feet and a half by five and the upper six by five and four high. A hole leads through the floor of the upper into the lower cave, and, when

¹ Though rough and in places entirely destroyed this road can still be clearly traced. It is locally known as the Peshwa's road, and may be on the line of a Marátha highway, but the remains of pavement and metalling seem English.

² According to Lord Valentia (1803) the gateways take away from the strength of the place by offering a lodgment for a storming party. *Travels*, II. 171.

finished, the two would probably have formed one chamber. Their position outside of the defences, and the contrast between the modern masonry entrance and partition walls and the rest of the work of the lower caves, and the rough stone steps and openings into the upper caves, bear out the people's belief that these caves were not granaries but Buddhist monk-dwellings or, as they say, Pándav-hewn houses. Their simplicity and rudeness, and their close resemblance to some of the older Junnar caves point to an early date. A little above this line of caves rises, on the left, the western bastion of the first or Ganesh Gate. This was the first of the additions made by Nána Fadnavis about 1789. There is still a generally believed, and apparently true, story that the building had to be stopped because the foundation of the bastion would not hold. At last Nána was warned in a dream that the defences could never be completed until the favour of the god of the hill was won by burying alive a man and a woman. After much difficulty a Marátha of the Sábale clan agreed to offer his eldest son and his son's wife. A hole was dug and the two were buried alive and over them the foundations of the bastion were again laid and have ever since stood firm. In reward for this sacrifice the headship of the village of Lohvádi was taken from a Ghadshi family and given to the Sábale whose fourth in descent is the present police pátíl.

According to the local story, of the four gateways, the Ganesh, Náráyan, Hanumant, and Maha, the first second and fourth were built in the time of Nána Fadnavis and the third or Hanumant is older and was built by the Musalmáns. The gateways of all are arched in Musalmán style and strengthened by masonry bastions, the windings of the steps and the heights of the gateways being so planned that the approach is commanded by all the bastions. The gates are of teak strengthened with iron, the lowest or Ganesh gate being armed against elephants by long iron spikes. Here and there in the bastions of the Ganesh and other gates are a few small dismounted guns.¹ Inside of the Ganesh Gate on the right hand, about the level of the roof of the gateway, is a broken image of Ganpati. A little further, about halfway to the Náráyan gate, in a niche on the right, is a small broken image of Gauri, Ganpati's mother, seated with crossed feet and upturned soles, her hands resting on her knees, four bracelets on each wrist, a bodice and a tiara or *mukut* on her head. To the right, about halfway between the Náráyan and Hanumant gates, are two caves, the nearer fourteen feet by sixteen and nine high, used by the Maráthás as a *náchni* store, and the further, about twenty-nine by thirty feet and twelve high, used as a rice store. They are plain, without pillars ornament or writing, and, except narrow doors, have their mouths closed by masonry. Their depth, three or four feet below the entrance, and the roughness of the tool-marks, support the local belief that they are the work of men, not of the Pándavs, and were cut by the Maráthás as granaries. A few steps further, before passing through the Máruti or Hanumant gateway, a rough broken image of Máruti is cut in

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LOHOGAD.

Fort Details.

¹ On one of the guns are cut the letters and figures T. P. D. 4-1-17 and on another in Balbodh the words Ali Madat and the figures 3-3-12.

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LOHOGAD.

Fort Details.

the cliff on the right. Just above this image is the Máruti or Hanumant gateway, the original gate of the fort, which, according to the local story, was built by Alamgir or Aurangzeb, but is probably at least as old as the Ahmadnagar kings (1489-1636). A few steps above the Máruti gate the staircase is spanned by an arch or *kamán* fitted with holes for bolts and bars. A little further the staircase turns sharp to the right in front of the Maha or Great gateway, a plain wooden door set in a Musalmán arch, with some slight tracery above and a small image of Máruti on either side. Within the gateway is a ruined court and guard-room with one arch standing.

Facing the Maha gate, on a stone plinth about five feet high, stands a stone mausoleum, a square tower capped, as it seems from the outside, by a rough clumsy dome. This building, which is about fifteen feet square inside, has two slightly ornamented stone tombs on the floor, and rises in a plain well-proportioned dome about twenty-five feet high. It has no inscription. According to the local story it is a cenotaph in honour of Aurangzeb and one of his wives. Close to the mausoleum are the ruins of the small court-house or *dhákṭi sadar*, and in front, between the tomb and the cliff edge, are the remains of the armoury or *lohár-khāna*. Behind the dome, the hill rises into a bare knoll about 100 feet high, and to the right, under a cliff about thirty feet high, are the well-built plinths of four courtyards or *chauks*, said to be the remains of the chief Government offices or *mothi sadar*. In the rocky brow behind are a set of four caves. The cave most to the south and west has its mouth, all but a hole about two feet square, choked with earth and fallen rocks. To the north-east, behind the ruins of the chief court-house, is a cistern about twelve feet deep cut into the face of the hill, the inner part supported by a roughly hewn rock pillar. A few steps to the right, with a porch about fifteen feet by eight, is the second cave partly filled with mud and water, the entrance blocked by rocks and earth, and with a modern wall and door built across it. Inside, a modern stone and mortar wall divides the cave, leaving, to the left, a compartment about thirty feet by twenty. From this, a few yards to the east, two rock-cut doorways lead into two small chambers, one to the left the other facing the entrance doorway. The cave is plain throughout without pillars or ornament. A few yards further, opening from a small terrace strewn with stones and under an overhanging rock, is a third cave with a recess on the right and two small chambers on the left. This cave, which is known as the treasury, *Khajándárki kothi* or *Jámdárkhāna*, measures about sixty feet long by forty-five broad and about eight high. It is plain without pillars or ornament and has, along the east wall, a stone bench about three feet high, five feet broad, and twenty-seven feet long.

Slight brick partitions divide the cave into compartments about fifteen feet square, and up the middle a row of treasure-coffers, about three feet square, have been sunk in the floor. A few yards further, under an overhanging rock, about six feet deep, is a fourth cave known as the Lakshmi Kothi. The original entrance seems to have been a central doorway with rock-posts and two side windows or openings, each about three feet high and eight long, cut halfway down to the floor of the cave. But, except a doorway measuring five feet by

three, the front has been closed by a modern stone wall. Inside of the door is a rock-cut hall, fifty feet by thirty and seven high, with rock-cut side benches, but without pillars ornament or figures. Part of the hall, cut off by a brick partition, has been used as a store-room; and in the roof, between the outer and inner doorways, a loop has been cut from which to hang the scales used in weighing grain and stores. In the back wall of this hall are four rough-hewn rock pillars, each about three feet square, placed so as to form a central doorway and two windows on either side, each window about eight feet long and four high, corresponding to the windows in the outer wall. A flight of three rough steps, with plain rock-cut side benches, each five feet long and three and a half wide, lead to the inner doorway. Within this doorway is a second hall, about fifty feet by nine and a half and seven high, in no way differing in style from the outer hall, except that at each end a door leads into a rock-cut chamber twelve feet by ten. Through the back wall of this second hall are reached a central and two side chambers, the central chamber about 17' 6" by 13' 6" and each of the side chambers ten feet by fourteen. Within this central chamber is an inner shrine about eight feet by four with a small room to the left. On the back wall of the shrine are some markings and hollows which look as if a relic-shrine or other object of worship had been wrenched from the wall. The story is that this cave was the dwelling of Lomesh Rishi and that a passage once ran through the back wall of the shrine into the seer's private chamber. One of the Musalmán kings is said to have spent sixty bottles of oil in lighting this passage in search of the seer, and, on failing to find him, ordered the mouth to be closed. Beyond Lakshmi's chamber are two small, rough caves and a larger one, apparently about twenty feet by forty, now half filled with mud and water. This group of caves is by the people believed to be the work of the Pándavs, and though no trace of ornament figures or writing has been found, the style of the work, the position commanding a fine view south-east across the Pauna valley to the Mándvi Tikona and Morgiri or Jámhulni hills, and the neighbourhood of the old shrine of Bahiroba now the tomb of Shaikh Umar, favour the idea that it was once a Buddhist settlement. If they are Buddhist, the caves rank among the oldest class belonging to the second or first century before or after Christ. Passing over the high ground in which the caves are cut, the path leads to a walled enclosure, at the west end of which, covered by a rough thatched roof, is the tomb of Shaikh Umar Ayalia an Arab saint. Shaikh Umar is said to have come from Mecca with six brothers one of whom was Báva Malang who gave his name to the hill near Kalyán in the Konkan and another Shaikh Salla of Poona. They are said to have come as missionaries before Musalmán power was established in the Deccan. According to the guardian or *mujávar* of the tomb, whose family have held the post for seven generations, when Shaikh Umar came to Lohogad he found a Hindu ascetic on the hill-top whom he seized by the leg and tossed across to the Visápur plateau where his shrine is still worshipped as the *vandev* or forest-god.¹ Once a year,

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¹ It seems doubtful whether this so-called ascetic was a Gosávi and was not Bahiroba. The present *vandev* is said to be Bahiroba and has a Koli ministrant. At

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on the December-January or *Paush* full-moon, a fair is held at Shaikh Umar's tomb, to which about 1200 pilgrims come, Hindus of all castes as well as Musalmáns, mostly from the villages round as far as Poona. One of the visitors, a Hindu of the saddler or Jingar caste, lately (1880) presented the shrine with a handsome silk covering. In a corner of the enclosure are several votive clay horses. Behind, that is to the west of, the saint's tomb, the hill rises into a steep grassy knoll about 100 feet above the level of most of the hill-top. To the north of the central knoll, about 150 yards to the west of the saint's tomb, is a masonry pond about 140 yards round and with two flights of steps leading to the water. On the east wall of the north flight of steps a Maráthi inscription dated S. 1711 (A. D. 1789) states that the maker of the pond was Báláji Janárdan Bhánu (that is Nána Fadnavis), whose agent or representative was Dhondo Ballál Nitsure, and the mason who built it Bájichat. This pond does not now hold water. At the time of the capture of the hill the English are said to have run off the water in search of treasure and the escape opening has never been closed. The remains of a stone structure for working a leather bag and of water-channels to the north show that the water of the pond was once used for gardening. To the south of the central knoll and to the west of the domed tomb is a ruined temple of Trimbakeshvar Mahádev, and close to the temple a rock-cut cistern and a well of pure water. To the north-west of the pond there seems to have been a garden where the artillery apparently was parked. A few guns lie about and stone balls are found in the grass. At the north-west corner of the hill-top a path passes through an arched gateway down a rough descent of 100 or 150 feet to the strip of rock known as the Scorpion's Sting. This rock, which is about 1500 yards long and from twenty to forty yards broad, has a rough flat top and steep sides strengthened by broad masonry parapets. The walled passage at the west end of the rock, according to Lord Valentia (1803), was the beginning of a flight of steps which were planned by one of the Sátára chiefs but never completed.¹

To the west of the plateau, below the Lohogad cliff, is a hamlet of about six Koli huts. They grow hill-grains, *náchni* and *vari*, own cattle, and make butter. They are Pujári or Pán Kolis acting as temple servants to Ganpati, Máruṭi, Bahiroba, Khandoba, and Vithoba. The Maráthas Kunbis eat and drink with them, but they do not intermarry. Their surnames are Ikáre, Dhanvale, Dákole, and Shilke.

History.

Lohogad is one of the strongest and most famous of Deccan forts and is probably a settlement of very great age. Its position, commanding the high road to the Bor pass, must have always made it

the top of the pass, on the way from Bhája, is an old temple to some form of Devi with a broken dome in the cross-corner or Hemádpanti style. Closer under Lohogad, on a rough plinth, are thirteen small stone horses about a foot high and a foot long, said to be the stable of Shaikh Umar. Here, in passing, Hindu women and children leave a small branch or tree-twig. It seems probable that Shaikh Umar's stud is a survival of the old Bahiroba horse-worship.

¹ Travels, II. 171.

important,¹ and its large series of caves, though not yet properly examined, would seem to show that it was a Buddhist resort at least as early as Bhāja, Kārle, and Bedsa (B.C. 200 - A.D. 200). On these grounds, and from its resemblance in name and position, it seems possible that Lohogad is Ptolemy's (A.D. 150) Olochæra, one of the chief places inland from the South Konkan or Pirate Coast. In modern times it is mentioned as one of the Bahmani forts taken by Malik Ahmad when (1489) he established himself as an independent ruler.² In 1564 Burhān Nizām Shāh II. afterwards the seventh Ahmadnagar king (1590-1594) was confined here during his brother's reign.³ On the fall of the Ahmadnagar dynasty in 1637, Lohogad passed to the Bijāpur kings, but was soon after (1648) wrested from them by Shivāji. In 1665, after the successes of Jaising and Dilāwar Khān, Shivāji was forced to cede Lohogad to Aurangzeb. Only five years later (1670), in the successful operations that followed Tānāji Málusre's capture of Sinhgad, Lohogad was surprised by the Maráthās, and afterwards made a sub-divisional head-quarters and treasury.⁴ About 1704 Lohogad was taken by the Maráthās,⁵ in 1713 it was taken by Ángria,⁶ and in 1720 it was given to Bálāji Vishvanáth.⁷ About 1770 the fort was taken in the interests of Nána Fadnavis by a Koli named Jāvji Bomble. This man who was a famous outlaw had some capital rocket-men and advancing one of them to a favourable position pointed out to him the direction he was to fire. One of the rockets fell among some powder close to the door of the magazine and caused such an explosion that the garrison were forced to surrender.⁸ Towards the close of the eighteenth century Nána Fadnavis, when prime minister to Bājiráo II. (1796-1800), placed Dhondopant, a dependant of his own, in command of Lohogad and sent all his treasure to the fort. After Nána's death (1800) his widow (12th November 1802)⁹ took refuge in Lohogad, and Dhondopant refused to hand over the fort to the Peshwa unless Nána's adherents received certain offices. Dhondopant remained in command till 1803 when the Peshwa, under General Wellesley's mediation, agreed to allow Dhondo to keep the fort on promise of acting as a faithful subject. Shortly after, from a fort near the Krishna, a garrison of Dhondopant's fired on the Peshwa and would not allow him to pass to a temple. In punishment for this outrage General Wellesley threatened to storm Lohogad; and on promise of personal safety and of a yearly grant of £120 (Rs. 1200) to Nána's widow whom General Wellesley described as 'very fair and very handsome well deserving to be the object of a treaty,' Dhondopant retired to Thána and the widow to Panvel. When the fort surrendered to the British it held a prodigious quantity of ammunition of all kinds. It was at once restored to the Peshwa and in 1803 (October)

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LOHOGAD.

History.

¹ Till quite lately the high road to the Bor Paas kept close to the southern range of hills just below Lohogad.

² Briggs' Ferishta, III. 271, 282.

³ Grant Duff's Maráthās, 33.

⁴ The late Mr. G. H. Johns, C.S.

⁵ Scott's Deccan, II. 56; Waring's Maráthās, 125.

⁶ Grant Duff's Maráthās, 193.

⁷ Grant Duff's Maráthās, 202.

⁸ Transactions Bombay Geographical Society I. 253.

⁹ Transactions Bombay Geographical Society, XIX. 84.

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LOHOGAD.

History.

when visited by Lord Valentia, was strongly garrisoned, but poorly supplied with stores.¹ Some months after the outbreak of the final war with the Peshwa (4th March 1818) a strong force under Colonel Prother was sent against Lohogad. On the capture of Visápur the garrison left Lohogad and on the next day it was taken without resistance.² Till as late as 1845 the fort was garrisoned by a commandant and a few troops.³ The guard was afterwards removed, but, probably because the fort could at any time be commanded from Visápur, the four gateways and other fortifications were left unharmed. In 1862, it was reported as a strong fort, the walls and gates in slight disrepair, with a sufficient supply of water, and able to hold about 500 men.⁴

VISÁPUR.

Rising from the same plateau as Lohogad, about half a mile to the north, the rocky scarp of VISÁPUR is crowned by a smooth bare hill-top, considerably larger than Lohogad, and, at its highest point, 3550 feet above the sea. Near the middle of its length two ravines, one running down the north, the other down the south face, narrowing its centre, hollow the hill into an hour-glass. Each half of the hill rises into a gently rounded knoll which, though showing no trace of fortifications, is dignified with the name of Bála Killa or upper fort. Round the edge of the hill-top runs a wall, high and strengthened by towers along the west face. In other parts, except where the rock is not sheer and the crest has been scarped by a masonry lining or pavement, it is little more than a stone and mud breast-work. In other parts, according to the lie of the ground, the defences vary from strong walls backed by masonry platforms where the slope was naturally easy, to a mere parapet of dry stone where the plateau ends in a precipice.

From Lohvádi, at the foot of Lohogad fort, the Visápur path passes north winding among plinths of cut-stone, which attest the importance of the old *peta* or cantonment attached to Lohogad fort, past where Shaikh Umar dismounted, a spot marked by an earthen platform and a row of small votive clay horses, and past a hole in the east point of Lohogad cliff, made by the saint when he hurled his spear against the rock in defiance of the Hindu ascetic whom he was about to oust from the plateau. The Visápur path leads over a bare rocky partly tilled plateau across the crest of the ridge which connects Lohogad and Visápur. Beyond the shoulder, the path, for about a mile and a half, runs under the sheer scarp of Visápur fort. It then turns to the left up a deep gorge, the sides crested by massive masonry bastions, along a steep rough track strewn with large boulders and broken masonry, the ruins of the Deccan gateway, destroyed when the English dismantled the fort. At the head of the gorge, hewn in the rock, is a large reservoir said to be the work of the Pándavs, built in with modern stone-work and the interior plain. The hill-top, with its two conical knolls about two hundred

¹ Valentia's Travels, II, 166-171. Dhondopant's garrison varied according to circumstances from one to three thousand men. Ditto, 171.

² Blacker's Marátha War, 247.

³ Insp. Report of Forts, Poona Division, 1845.

⁴ Government Lists of Civil Forts, 1862.

feet high,¹ is smooth and thickly covered with grass, but, except a few old *Ficus glomerata* or *umbar* trees in a hollow near the centre of the north face, it is bare of trees.

Besides the wall round the hill-top there are three chief works, massive masonry bastions that in both ravines² flank the ruined central gateway, a strong masonry tower at the north-east corner, and a great outstanding masonry-lined crag that guards the hill to the north-west. The remains on the hill are, in the western half, two roofless buildings surrounded by outer or veranda walls said to have once been Government offices, and in the east half, near the southern edge of the hill, a large three-cornered stone-built pond, and close to it a rock-cut cistern. Near the north wall is an iron gun ten feet long and of four-inch bore, marked in relief with the Tudor Rose and Crown flanked by the letters E. R. This is probably a gun of Queen Elizabeth's reign robbed from an English ship and presented to the Peshwa by Angria or some other Marátha pirate.³ Like several other guns on the fort it has been disabled by breaking off its trunnions. Near the middle of the hill-top, between the two gorges, in a small grove of old *umbar* *Ficus glomerata* trees, are the ruins of a large stone-built house known as the Peshwa's palace. Close to it are the remains of an old Mahádev shrine.

The descent, through the north or Pátan gate, is for two or three hundred yards somewhat steep and rugged with fragments of the ruined gateway. Lower down, the path passes under the north-west cliff, and, beyond the cliff, stretches for about a mile across a bare open plateau. Looking back from this plateau, the vast natural defences of the two hills stretch in a long waving line. Beginning with a bold bluff near the north-east corner of the hill the line recedes to form the northern or Pátan gorge, then sweeps forward to the massive outstanding north-west crag, and again slightly receding stretches along the strongly fortified western face. Further west, with only a very short break, another line of fortifications crowns the north face of Lohogad, and, with a slight drop, stretches westward along the flat crest of the Scorpion's Sting. From the western brow of the plateau, which commands this view, down the Bhája hill-side a smooth steep path winds quickly to the plain.

Visápur fort is said to have been built by the first Peshwa Báláji Vishvanáth (1714-1720). In 1818, when reducing the Peshwa's forts, the fame of Lohogad as a place of strength caused the English to make special preparations for its attack. A detachment of 380 Europeans and 800 Natives, with a battering train, summoned from the Konkan, were joined by artillery from Chákan, and the second battalion Sixth Native Infantry and a detail of the second battalion

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LOHOGAD AND
VISÁPUR.
VISÁPUR.

History.

¹ By aneroid the height of the Deccán gate is 3350, of the eastern bastion 3430, and of the central height 3550 feet above the sea.

² The Pátan gorge was not so strongly fortified as the other gorge. There were some fortifications but all were blown down and the ascent from Pátan is for a considerable distance over debris.

³ Government Lists of Civil Forts, 1862, state that most of the guns had the letters E and R carved on their trunnions. These letters have been noticed on this one gun only. Mr. J. McL. Campbell, C.S.

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of the First. The whole force was placed under the command of Colonel Prother.¹ On the 4th of March Visápur was attacked, and on the same day was occupied without resistance.² Both the north or Konkan and the south or Deccan gateways were blown up, and except a few Dhangars' huts the hill has since been deserted.³

LONÁVLA.

Lona'vla, about forty miles north-west of Poona, is a municipal town in Mával with a railway station and a population in 1881 of 3334. Lonáva lies at the top of the Bor pass and is the chief up-country centre of the south-east branch of the Peninsula railway corresponding to Igatpuri on the north-east branch. Besides the municipality and the railway station Lonáva has a post office, locomotive works, Protestant and Roman Catholic chapels, a railway school, a masonic lodge, and a co-operative store. The 1883 railway returns showed 74,688 passengers and 1547 tons of goods. The municipality was established in 1877 and had in 1883 an income of £100 (Rs. 1000) and an expenditure of £85 (Rs. 850). A railway reservoir, about two miles to the south of Lonáva, affords a fair supply of water to the town. Close to the south of the town is a large wood of fine trees hung in many parts with large thick-stemmed creepers. Along the south and west fringes of the wood are many favourite camping grounds during April and May. The wood, which covers about fifty six acres, is interesting as preserving a trace of the forest with which the West Poona valleys were probably once covered. This section of the early forest seems to have been protected out of fear for Mahádev whose shrine lies in the heart of the wood. Lonáva wood is famous for picnics and as a camping ground for visitors during the hot season (March-May). About four miles south of Lonáva is Sákár Pathár a wide waving hill-top in many ways particularly fitted for a health resort.⁴

LONI.

Loni in Haveli, also called Loni Kalbhar, about ten miles south-east of Poona, with in 1881 a population of 2512, has a railway station and a Collector's bungalow. The station returns for 1880 show 12,621 passengers and 339 tons of goods. About two miles south of the village, in a spot called Rámáchi Jága or Rám Dara, is the tomb of one Satu Rámoshi who is said to have died about a hundred years ago.⁵ In 1827 Captain Clunes notices Loni as a usual halting place with 200 houses, five shops, a watercourse, and wells.⁶

LONI KAND.

Loni Kand,⁷ on the Poona-Ahmadnagar road about ten miles north-east of Poona, is a small village of 909 people with a travellers' bungalow.

In⁸ 1820 the township of Loni was described as having lands

¹ The Hon. M. Elphinstone to Gov. Gen. 7th March 1818. According to Blacker (Marátha War, 247) Col. Prother's force consisted of seven mortars and four heavy guns, 370 men of H. M.'s 89th Foot; the first battalion of the Fifth and the first battalion of the Ninth Regiments of Native Infantry; detachments of the second battalions of the Sixth and First Regiments of Native Infantry; and two companies of the Auxiliary Brigade.

² Lists of Civil Forts, 1862.

³ Blacker's Marátha War, 247.

⁴ Mr. H. E. Winter, C.S.

⁵ Details are given below under Sákár Pathár.

⁶ Itinerary, 27.

⁷ The village is called Loni Kand to distinguish it from Loni on the Peninsula railway also called Loni Kalbhar in the same sub-division.

⁸ Dr. Coats in Transactions Bombay Literary Society, III. 183-290. Dr. Coats' paper

embracing a circumference of nearly nine miles comprising 3669 acres or about $5\frac{1}{2}$ square miles. Of these 1955 acres were arable and the rest common used as pasturage. The town had 568 people in 107 houses. The town was situated on a dry slope overlooking its garden and arable lands. From a distance it looked like a mass of crumbling clay walls broken by a few stunted trees, and here and there a building like a barn or stable covered with red tiles. The whole was surrounded by a mud wall five furlongs round, ten to twelve feet high and four or five feet thick at the base. The wall had two rude gates, ten to twelve feet high and as many broad, made of two pieces of thick teak planks joined by cross beams let into an eye cut in the frame above and resting on a hollowed stone below which served as a hinge. Within, the town was comfortless miserable and filthy. What seemed crumbling clay walls were the houses of the great body of the people built of sun-dried bricks of white chalky earth with terraced brick tops. Some were ruined and some had pieces of straw thatch thrown up against them to shelter poor people and cattle. The town had 107 inhabited dwellings and five public buildings, the *chāvdi* or village office, three Hindu temples of Bhairav Hanumān and Mahādev also used as rest-houses by travellers, and a ruined Musalmān place of worship. The houses were built out of order as though for defence and had a general air of gloom and unsociableness. Narrow, dirty, and crooked lanes wound amongst them. The *chāvdi* or office was thirty feet square with square gable ends and a tiled roof resting on a treble row of square wooden posts. It was used by travellers and Government messengers, and a corner of it was occupied by the Koli water-carrier. The temple of Bhairav was a tiled building open in front and poorly built. It contained images of Bhairav and his wife Jogeshvari and two or three pointed stones. All these were so covered with oil and redlead as to leave no trace of features. The image of Bhairav was in local repute for curing snake-bites and many people and cattle were said to have recovered. The god did not allow the *nim* tree, which is used against snake-bite, to grow within the village walls, as he himself took care of all snake-bitten patients. The building cost £12 10s. (Rs. 125). The temple of Hanumān twenty-six feet square had a flat roof terraced with white earth. It had an open front and rested on rows of wooden posts. The image was placed against the back of the wall in a little niche facing the front. It was a rude imitation of a monkey covered with redlead. The temple had been built by the villagers at a cost of £20 (Rs. 200). The temple of Mahādev (16' x 10') was built of hewn stone and lime and had a terraced roof. It was in two parts, a front to the east being a portico with three pointed arches, and a shrine in the back entered from the portico and containing a *ling* in a case. The temple was built in 1801 by a relation of the village headman or *pātil*. In 1827 Captain Clunes notices Loni as belonging to the Dhamdhare family with eighty houses three shops and several wells.¹ In 1832 it is noticed as surrounded by a brick wall broken

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LONI KAND.

gives a very interesting account of an old Deccan village and describes in detail a village community, its institutions, and resources.

¹ Itinerary, 10.

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MADH.

down in places. The inside of the village was dirty and wretched, but there were no beggars.¹

Madh, a small village ten miles north of Junnar, with in 1881 a population of 899, has a weekly market on Saturday.

MAHÁLUNGE.

Mahálunge, on the Sirur-Talegaon road, about eight miles south-west of Khed, with in 1881 a population of 1457, is an alienated village belonging to the Ingle family. A weekly market is held on Monday.

MALHÁRGAD.

Malhárgad or **Sonári** fort, within the limits of Sonári village, about six miles north of Sásvad and three miles west of the Dive pass, is a small double-walled fort crowning a point on the Sinhgad range. About 700 feet above the plain on the Loni, and about 400 feet on the Sonári, side, the fort was about 700 yards round, and, though it had little strength either natural or artificial, its position at the head of the Dive pass was an anxiety and trouble to travellers and caravans. The outer wall of the fort, which followed the triangular form of the plateau, was thirteen feet high and six feet thick, the inner wall which was square with corner bastions of little strength being only six feet thick and about five feet high. The walls are pulled down in places and on the south are completely breached. Besides a main entrance at the north-east corner of the outer wall, the fort has several minor entrances at two corners. Inside are temples of Khandoba and Mahádev and ruins. The water-supply from a cistern and three wells inside the fort is scanty. The beautiful little Fan Palm fern, *Actiniopteris radiata*, grows in perfection in the crevices of the masonry and few finer specimens of the Maiden Hair fern can be found than in a part of the ruins. The fort was built about 1775 by Bhivráv Yashvant Pánse and Krishnáji Mádhavráv Pánse, proprietors of Sonári village, and was called after the god Malhári because, when the foundations were being dug, blood oozed out of the ground. The blood was understood to be a mark of the displeasure of Khandoba or Malhári the Pánse family god, and, after vows to build a shrine to the god and name the fort after him, the work went on and was finished without mishap.²

MÁLSIRAS.

Malsiras,³ a small alienated village about fifteen miles north-east of Sásvad, with in 1881 a population of 899, has an old temple of Bhuleshvar Mahádev. The temple, which is built of stone and mortar, is sixty feet long and eight-sided and has some faded paintings. The hall or *sabhámandap* in front was built by one Bhárgavrám Svámi. The temple is estimated to have cost about £10,000 (Rs. 1,00,000).⁴ A yearly fair is held at the temple on the last day of *Shrávan* or July-August when about 2000 people assemble.

MALTHAN.

Malthan, ten miles west of Sirur, with in 1881 a population of 2135, is a *dumála* or two-owned village belonging to the Povár family. The village has a Mahádev temple and a Muhammadan tomb of Ismáel Sháh Pír. The temple is a fine building, about

¹ Jacquemont Voyage dans l'Inde, III. 543.

² The late Mr. G. H. Johns, C.S.

³ The village is said to have got its name from the stony ground or *mal* on which it stands.

⁴ Mr. Norman's Report on Poona temples.

200 years old, and lately restored with an additional hall or *sabhāmandap* at the cost of the Povár family. In front of the temple, near the entrance, is a lamp-pillar or *dīpmāl* curvilinear in form and surmounted by a carved square capital. A small fair is held at the tomb on the dark fifth of *Chaitra* or March-April.

Manchar, on the right bank of the Ghod about twelve miles north of Khed, is a market town, with in 1881 a population of 4183. The town is surrounded by a wall and belonged to His Highness Holkar till 1868-69 when it became British by exchange. It has a post office and had a municipality from August 1863 to March 1875. A weekly market is held on Sunday. To the west of the town, beyond a watercourse, is a fine Hemádpanti reservoir about twenty-five yards square with two flights of steps leading to the water. Except the west wall which has a niche (3' x 2' 6") with carved side posts and sculptured foliage, the walls of the reservoir are plain. Within the niche is a much worn Devnágari inscription difficult to read. Manchar appears to have been a Musalmán town of some importance, and has a small mosque at its south-west entrance. The mosque is entered by a fine single arch surmounted by a projecting and bracketed cornice with a small minaret at each of the four corners. In 1827 Captain Clunes notices it as belonging to Holkar with 200 houses, sixteen shops, 150 wells, and a weekly cattle market.¹

Ma'nkeshvar, a small village about eight miles north-west of Junnar, with in 1881 a population of 146, has, on a mound, the remains of what seems to be a fine Hemádpanti temple. The remains consist of two or three artistically sculptured pillars without base or capital, some fragments of capitals, and two large bulls or Nandis. Other fragments are probably buried in the mound. The temple is locally believed to have been destroyed by the Muhammadans and a Pir's tomb within a stone's throw to the south of the temple seems to confirm the local story.

Medad or Amra'vati, on the left bank of the Karha, is a walled village, a mile north-west of Baramati, with in 1881 a population of 866. To the north, commanding the village, is a beautiful fort said to have had a gun as large as any at Bijápur.²

Morgaon or Moreshvar, a large market town on the left bank of the Karha, about five miles south-west of Supa, with in 1881 a population of 1632, has a large handsome temple of Ganpati. Here Moroba Gosávi, the founder of the Dev family of Chinchvad, used to worship his favourite deity until its transfer to Chinchvad.³ The floor stones of the temple are arranged in the form of a large tortoise. Near the temple is a rest-house an ornamented square building with a dome. The rest-house was built in 1792 and is of unusually fine workmanship. A yearly fair is held at the Ganpati temple on *Ganeshchaturthi* the bright fourth of *Bhádrapad* or August-September, and lasts till the tenth of the bright half of *Ashvin* or September-October. A weekly market is held on Sunday. In 1792 Captain Moor describes Morgaon as a large town with a fairly

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MANCHAR.

MANKESHVAR.

MEDAD.

MORGAEON.

¹ Itinerary, 18. ² Moor's Operations, 345. ³ See above Chinchvad pp. 125-127.

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MULSHI BUDRUKH.

good market, a handsome temple, and a rest-house which was then building.

Mulshi Budruk, a small village about ten miles south-west of Paud, with in 1881 a population of 530, has a weekly market on Sunday.

MUNDHAVE.

Mundhave village, about five miles north-east of Poona, had from 1840 to 1842 a nursery garden where Messrs Sundt and Webbe grew excellent coffee.²

NÁNE.

Na'ne in Mával, about two miles north of Khadkála, with in 1881 a population of 727, has a weekly market on Saturday. In a revenue statement of about 1790 Náne Mával appears as the headquarters of a *pargana* in the Junnar *sarkár* with a revenue of £1963 (Rs. 19,630).³

NÁNOLI.

Na'noli village, three miles north-east of Talegaon Dábháde, has some old caves in a hill scarp a mile to the north. A steep climb three quarters up the hill leads to the base of a high scarp facing south-west. Skirting this scarp a cistern and a cell are passed, and beyond them a flight of rudely cut steps leads to a square flat-roofed cave (18' x 18' x 7') now used as a temple dedicated to the goddess Phirangábái. In the south wall of the cave is a small cell. Beyond the cave the scarp is hollowed into two small cells.

NÁRÁYANGAON.

Náráyangaon on the Mina, nine miles south-east of Junnar, with in 1872 a population of 3915 and in 1881 of 3447, is a large market town with a post office and a public works bungalow. The weekly market is held on Saturday. The Poona-Násik road affords good communication to the north and east and a well made local fund road joins the town with Junnar eight miles to the north-west. The town is entered by two main gates, the Junnar gate on the west and the Poona gate on the east. Náráyangaon had a municipality from 1861 to 1874. Close outside the Junnar gate is an unfinished mosque with two fine pillars in front and near the mosque is the tomb of a Musalmán saint. Further to the west towards Junnar a temple of Vithoba stands picturesquely on the left among fine trees near the Mina. On a hill about a mile to the south of Náráyangaon is the tomb of Ganj Pir where a yearly fair attended by one to two thousand people is held on the bright ninth of *Chaitra* or March-April.

Fort.

About three miles east of the town on a detached hill which on the north, south, and west rises sharp from the plain is the dismantled fort of Náráyangad (2916). The chief strength of the fort lay in its great natural defences. Its artificial fortifications, which were never very strong, were almost completely dismantled in 1820. Ruins of its north wall and of four of its bastions remain. Inside the fort on the extreme hill top is a small temple of Hatsábái. The water-supply is abundant from two cisterns or *tánkis* fed by springs and several reservoirs or *hauds*. At one of the cisterns the god Náráyan is said to have shewn himself to his devotees about 1830. For two or three years after the manifestation, a fair, attended by thousands of

¹ Narrative, 346.² See Part II. 77.³ Waring's Maráthás, 240.

people, was held every Monday in honour of the god. The hill has some other ruins, especially a stone doorway bearing on its lintel a figure of Ganpati and two attendant tigers. The fortress is said to have been built by the first Peshwa Báláji Vishvanáth (1714-1720) and given in *saranjám* or service-grant to Sayáji Povár. In the last Marátha war of 1818 Náráyangad is said to have surrendered to the English after only one shell had reached the inside of the fort.¹ In 1827 Captain Clunes notices Náráyangaoon as a market town or *kasba* with 700 houses, twenty shops, forty houses of dyers, and 200 wells.²

Narsingpur, at the meeting of the Bhima and the Nira, in the extreme south-east of the Poona district, about twelve miles south-east of Indápur, with in 1881 a population of 1004, has a temple of Shri Lakshmi Narsingh with flights of steps leading to the river bed.³ The temple was built by the chief of Vinchur in Násik about 150 years ago at a cost of about £45,000 (Rs. 4,50,000). The temple is eight-sided, built of black stone, with a gilt apex seventy feet high. Most of the steps are as old as the temple and a ruined part on the south was rebuilt by Váman Kelkar a Deshmukh of Aurangabad at a cost of about £1100 (Rs. 11,000). A yearly fair, attended by about 4000 people and lasting two days, is held in honour of the god on the bright fourteenth of *Vaishákh* or April-May.

Navla'kh Umbre in Mával is an old village about ten miles north-east of Khadkála. The village lies at the source of the Sud a feeder of the Indráyani, and has some interesting Hindu and Musalmán remains. The hills round the village enclose it like an amphitheatre. The Hindu remains are a temple of Bahiroba Naukhandi in the hill range and a canopied tomb locally known as Bárakhámb or the twelve-pillared. The tomb lies to the north of the village on the left bank of the Sud. The tomb looks like a bandstand and consists of a plinth 23' 3" square raised four feet from the ground and a dome resting on twelve octagonal pillars, arranged in a circle in the plinth. The pillars are 7' 5" high. Under the capitals are carvings resembling spear-heads but they slightly differ in form on the different pillars. They are said to represent the leaf of the *suru* or cypress tree. The plinth, pillars, and twelve-sided entablature are of cut stone, and the vaulted dome, which is of burnt brick plastered over, shows signs of decay on the outside. The dome is surmounted by a central ornament with a small piece of wood called *kalas*. The tomb is said to have been built over the remains of his priest or *guru* by a Jangam Váni of Umbre about 200 years ago. On the plinth, under a boss hanging from the middle of the dome, is a *ling* without a case. On the north of the tomb is an unreadable inscription. To the south of the village, facing a pond, is a mosque, a square and very massive building ornamented with graceful tracery and said to be about 500 years old. It has a well preserved inscription said to contain the builder's

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NÁRÁYANGAON.

Fort.

NARSINGPUR.

NAVLA'KH
UMBRE.¹ The late Mr. G. H. Johns, C. S.² Itinerary, 18.³ Mr. Norman's Report on Poona temples. Dr. Burgess' Lists, 81.

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Places.

NAVLÁKH

UMBRE.

Legend.

name and the date. The gateway of the Moghal office or *gadhi* is still preserved.¹

According to a local story the village was founded about 700 years ago. The Kázi of Umbre has grants one of which is said to be dated as far back as 634 Hijri or about 1235. The present Kázi is an old man named Sayadu Dhondibháí. The traditional explanation of the name Navlákha or nine *lákhs* is that, during the *Diváli* holidays in October-November, a daughter of one of the Moghal officers of Umbre asked her father for a present or *oválni*² and he ordered her the payment of a day's receipts at the turnspike on the bridle path of Umbre. The toll is said to have been one *tankha* ($\frac{1}{2}$ a.) on animals and head-loads passing to Poona by the Kusur or Khandála passes. The day's receipts are said to have amounted to nine hundred thousand or *nav lákha* of *tankhás* or about £2800 (Rs. 28,000) and this event is said to have given the name of Navlákha to the village.³ Umbre is probably the Russian traveller Nikitin's (1470) Oomri on his way from Cheul to Junnar. From Cheul Nikitin went in eight days to Pilee in the Indian mountains, which is perhaps Pimpri at the head of the Pimpri pass; thence in ten days, Nikitin went to the "Indian" that is Deccan or above Ghát town of Oomri, and from Oomri he went in six days, probably by the old Talegaon and Khed road, about sixty miles to Junnar.⁴

NIMBARI.

Nimbári, a small village of 655 people, six miles south of Junnar, has a shrine of Renukadevi with a yearly fair on the full-moon of *Chaitra* or March-April attended by about 3000 pilgrims.

NIMGAON.

Nimgaon, an alienated village on the right bank of the Bhima about six miles south-east of Khed, had in 1881 a population of 1121. On a knoll to the north is a temple of Khandoba which was built by Govindrav Gaikvád about the close of the eighteenth century. A yearly fair, attended by about 5000 people, is held at the temple on the full-moon of *Chaitra* or March-April. The temple enjoys twenty-two acres of rent-free land.

NIMGAON KETKI.

Nimgaon Ketki, eight miles south-west of Indápur, with in 1881 a population of 2408, has a weekly market on Saturday.

¹ Mr. H. E. Winter, C.S.

² The *oválni* ceremony is performed by Hindu sisters to their brothers on the second day after *Diváli*, called the Brother's Second or *bhdubij*. It consists of the sister waving a light across the face of her brother and of the brother making her a present.

³ Lady Falkland's version of the story (Chow Chow, I. 238-239) is slightly different. According to her the present was asked by a Musalman queen from her husband. The king was greedy but he could not refuse his wife's request. But he was sorry the queen asked the income of so poor a hill toll as Umbre, which hardly paid, he thought, the establishment, when she might have asked the toll of a rich place like Lāhor or Surat. His surprise was great when he learnt that a day's receipt amounted to nine *lákhs* of *tankhás*.

⁴ Major's India in XV Century; Nikitin, 9. Nikitin's route is puzzling. It was formerly supposed to have been by Pulu Sonále at the foot of the Nána pass but the position of Pulu Sonále does not agree with the sixteen days between it and Junnar. To explain Nikitin's eight days to the Pimpri pass it may be supposed that he went by Rámraj, Rohe, Ghosala, Tala, Indápur, Nizámpur, and Umbardi to Pimpri. Mr. W. F. Sinclair, C.S. suggests that the Nágothna route is more likely. He would place Pilee at Páli fort in the Rhor state.

Nirvangni on the Nira, about twelve miles south-west of Indápur, has a temple of Mahádev with a large bull or Nandi. The bull stands under a canopy before the shrine of Mahádev which is to the west.¹ The shrine is half covered with earth and stones forming a plinth. On the left the bull has a slight scar. The horns, says the story, were knocked off by the Musalmáns who were going to break the bull but blood gushed out and they refrained. On a stone, over the plain doorway of the shrine, is an inscription which cannot be made out. All pilgrims to Shingnápur in Sátára about thirty miles south of Nirvangni must visit the Nirvangni bull and Mahádev before going to Shingnápur. The legend is that when Mahádev was at Nirvangni the bull strayed into a Málí's garden. The Málí pursued the bull and wounded it on the left side with a sickle or *khurpe* and the scar of this wound is still seen on the bull. Mahádev and the bull then went to Shingnápur but the bull came back to the Málí's garden. Seeing that the bull liked Nirvangni Mahádev arranged that he should live at Shingnápur and the bull at Nirvangni, and that every pilgrim to Shingnápur should first visit and pay obeisance to the bull at Nirvangni.²

Ojhár or **Wojhár**, on the left bank of the Kukdi, is a small alienated village six miles south-east of Junnar, with in 1881 a population of 674. Ojhár was the scene of one of the eight incarnations of Ganpati in whose honour a temple is built to the west of the village.³ The temple, which is about a hundred years old, lies in an enclosure entered by a fine gateway. The sides of the gateway have sculptured doorkeepers, and a row of four musicians in bas relief adorns the lintel. All the figures are brightly painted. Within the enclosure are two fine lamp-pillars in front of a fine corridor of seven cusped arches used as a rest-house. The temple is entered by three doors with sculptured side posts and lintels. The east entrance is the chief and bears, over the lintel, a relief figure of Ganpati with parrots and monkeys disporting in trees. A small dome flanked by four minarets surmounts the hall, and over the shrine is a spire adorned with the usual rows of figure-filled niches. The village revenues are alienated to the temple which is managed by the Inámdár. In 1827 Captain Clunes notices it as an alienated village with a hundred houses and one shop.⁴

Otur, north latitude 19° 16' and east longitude 74° 3', on the left bank of the Kushmávati⁵ or Mándvi a feeder of the Kukdi, ten miles north-east of Junnar, is a large and rich market town, with in 1872 a population of 6291 and in 1881 of 5780. Otur commands the eastern mouth of the Madmhora valley ending westward in the Málsoj

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NIRVANGNI.

OJHÁR.

OTUR.

¹ The space between the bull canopy and the Mahádev shrine has been recently closed by the villagers with masonry. ² Mr. J. G. Moore, C. S.

³ The seven others are at Junnar Ránjangaon and Theur in Poona, at Páli in the Pant Sachiv's territory, at Madh in Kolába, and at Sidhtek in Ahmadnagar.

⁴ Itinerary, 18.

⁵ The Kushmávati rises about three miles above Otur from a deep gorge in the Sahyádris under the mountain of Bhámbari. It cuts a deep and winding course through the black soil of Otur plain and flows four miles lower into the Kukdi near the Botanical gardens at Hivre Budruk. The river is unfordable during July and August and almost isolates Otur.

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OTUR.

pass. About two miles west of the town extends the mountain range which, beginning from the fort of Harishchandragad (4691) at the head of the Málsej pass, forms the northern wall of that valley and is the boundary between the Poona and Ahmadnagar districts at this point stretching far east into the Deccan. The highest points in this range are Gidani, Bhámbari, and Chauria, the last within the limits of Otur and about 3700 feet above the sea. Three miles from Otur the Bráhmaṇváda pass, fit for laden cattle, leads to the south-west corner of Ahmadnagar, and twelve miles to the east is the Áne pass, on the Poona-Násik road, fit for wheels.

Otur has three main entrances, the Rohokad Ves or north gateway, the Nagar Ves or east gateway, and the Junnar Ves or west gateway. Two of these the Rohokad and Nagar are well preserved. The town has a post office and a Collector's bungalow not far from the northern entrance, a fort, and two temples on the river bank. The fort, near the Junnar gate, was built in the last century to guard against Bhil raids. It was described in 1842 as a small ruined *gadhi* built on rising ground. The fortifications are fast falling into decay. Inside was a large mansion or *váda* able to hold about fifty people. The water-supply was scarce and other supplies not available. The two temples are of Keshav Chaitanya the teacher of the famous Váni saint Tukárám and of Kapardikeshvar Mahádev. Chaitanya's temple is built over the tomb or *samádh* of that saint. A yearly fair, attended by about two thousand people, is held at Kapardikeshvar temple on the last Monday of *Shrávan* or July-August. The temple enjoys a Government cash grant of £4 10s. (Rs. 45) and some rent-free land. Otur had a municipality which was abolished in 1874 at the request of the people. In 1827 Captain Clunes notices it as a market town or *kasba* with 2500 houses and many gardens.¹

PÁBAL.

Pa'bal, twenty miles west of Sirur, is a market town, with in 1872 a population of 3565 and in 1881 of 1977. Pábal was the headquarters of a sub-division till 1867, when, on its transfer from Ahmadnagar to Poona, Sirur became the head-quarters of the newly formed sub-division. A weekly market is held on Friday. Pábal has a post office, a Hemádpanti temple, and a Musalmán tomb. The Hemádpanti temple of Nágeshvar, to the west of the town, is said to have been built by one Kánhu Rájpaták. The hall or *mandap* is divided into three small aisles by two rows of three pillars each, the outermost pillars being slightly sculptured. In front, to the east of the temple, is a small Hemádpanti pond said to have been built by a dancing girl a favourite of Kánhu's. Flights of steps lead to the water, and in the side walls are small niches with sculptured side posts. To the north-east of the temple a fine one-stone pillar stands on a lofty pedestal and supports a huge capital. The tomb, to which a mosque is attached, is in an enclosure to the north of the town. The tomb belongs to Mastáni, the favourite Musalmán mistress of the second Peshwa Bájiráv Bálsáji (1721-1740). Mastáni is said to have been captured by Chinnáji Ápa in Upper India and

¹ Itinerary, 18.

presented to Bájiráv. She died at the Shanvár palace in Poona, one of whose gates is still called after her, and was buried at Pábal which, with the neighbouring villages of Kendur and Loni, was granted to her.

Pa'dli village, about two miles north-west of Junnar, with in 1881 a population of 258, has a temple of Madhusudan or Vishnu, where a yearly fair, attended by about 3000 people, is held on the dark eleventh of *Ashádh* or June-July. The temple enjoys a yearly Government cash grant of £5 16s. (Rs. 58) and about fifty-six acres of rent-free land assessed at £1 9s. (Rs. 14½).

Palasdev,¹ formerly called Ratnapur, is a large market village on the Bhima about fifteen miles north-west of Indápur, with in 1881 a population of 1431. A weekly market is held on Monday. Palasdev has a temple of Shiv said to have been built by cowherds about 1680. The temple is twenty-eight feet high built of stone for eight feet from the ground and the rest of brick. The shrine is of stone and the spire of stone and brick with a coating of fine lime. An outer wall was built round the temple by one Bábúráv Jágirdár of Baramati.

Pa'rgaon, a large village eleven miles north-west of Pátas, with in 1881 a population of 2285, has an irrigation bungalow and a temple of Tukái Devi said to have been built by the Takavne family. The image was brought from Tuljápur in the Nizám's territories. A yearly fair is held at the temple on the full-moon of *Chaitra* or March-April.

Pa'runde, a small village six miles south-west of Junnar, with in 1881 a population of 1007, has an old ruined temple of Shri Brahmanáth Dev. A yearly fair, attended by about 2000 pilgrims, is held on the dark fourteenth of *Mágh* or February-March. The temple enjoys a Government cash grant of about £3 (Rs. 30).

Pa'shán is a small village of 913 people four miles north-west of Poona, two miles west of Ganeshkhind and about a mile from the Bombay road. The village is pleasantly placed in a beautiful grove on a feeder of the Mula river. The common story of the cowherd watching his milk-less cow and finding it feeding a serpent who lived in an ant-hill is told of Páshán. The cowherd dug the ant-hill, and finding five *lings*, built a shrine, called it Someshvar, and became its ministrant. The village of Páshán was built near the shrine and a temple was built by the mother of Sháhu (1708-1749). The temple, which is enclosed by a high wall, is a heavy sombre-looking square structure built of stone with a brick roof. Two verandas and halls or *mandaps* were added to the main building by one Shivrám Bháu about 1780 and the building now measures 36' x 17' x 31'. In front is a bull or Nandi and a lamp-pillar or *dipmál*. A flight of steps leads from the temple to the river bed where is a square bathing place called *chakratirth* with steps on four sides. In a year of threatened drought the fourth Peshwa Mádhavráv (1761-1772) engaged Bráhmans to offer prayers at the temple, and

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PÁDLI.

PALASDEV.

PÁRGAON.

PÁRUNDE.

PÁSHÁN.

¹ A local story, perhaps a play on the name of the village, is that about 200 years ago cattle used to graze on the site of the present village. Some cows were found dropping their milk over a *palas* tree. The cowherds cut the tree and found in the trunk a sand *ling* over which they built the temple and gave it the name of Palasdev.

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PÁSHÁN.

when their prayers were heard, he made a grant of a sum of £330 (Rs. 3300) which is still continued. The Bráhmans, who are chosen in batches every eleventh day in Poona, besides board and lodging receive each £16 4s. (Rs. 162). They offer prayers from morning to eleven and again in the afternoon. The permanent staff consists of a cook, a clerk, a storekeeper, a Rámoshi, a watchman, and a Kámáthi. A yearly fair is held on *Maháshivrátra* the Great Night of Shiv in *Mágh* or February-March. The funds are managed by a committee. Páshán has a reservoir which supplies Government House, Ganeshkhind, and Kirkee with a plentiful supply of good water.

PÁTAS.

Pátas in Bhimthadi on the Poona-Sholápur road, eight miles north-east of Supe and forty miles east of Poona, with in 1872 a population of 2552 and in 1881 of 1692, is a large market village. Besides a railway station two miles to the north, a sub-judge's court, and a post office, Pátas has a temple of Nágeshvar Mahádev, a rest-house, a mosque, and a weekly market on Thursday. The 1880 railway returns showed 15,067 passengers and 453 tons of goods. The Nágeshvar temple, built of cut and polished stone, consists of a shrine and an audience hall or *sabhámandap* with a veranda on both sides. It is said to have been built about 200 years ago. Pátas has two ponds one of which was built as a famine relief work in 1877. But the ponds do not always fill as the rainfall here is precarious.

PAUD.

Paud, on the Mula, about twenty miles west of Poona, is the headquarters of the Mulshi petty division in Haveli, with in 1881 a population of 1566. Besides the petty divisional revenue and police offices, Paud has a post office and a market on Saturday.

PETH.

Peth, on the Vel, a feeder of the Bhima, four miles north of Khed, is an alienated village with in 1881 a population of 1495 and a post office.

PIMPALVANDI.

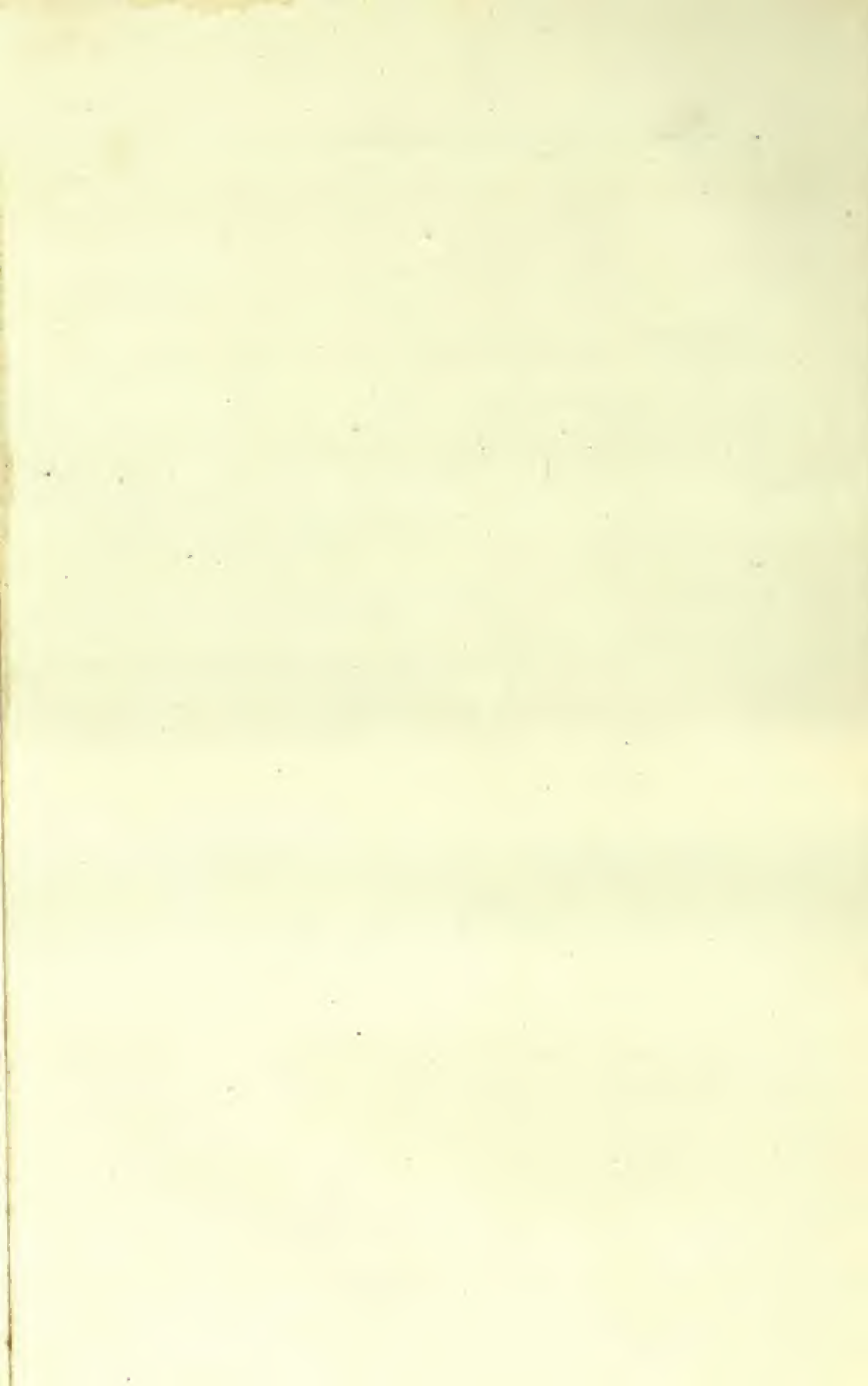
Pimpalvandi, with in 1881 a population of 4227, is a large village on the Kukdi, about ten miles south-east of Junnar. The village has a post office and a weekly market on Thursday.

POONA.

Poona¹ City and Cantonment, north latitude 18° 30' and east longitude 73° 53', 119 miles south-east of Bombay and 1850 feet above the sea, cover an area of about 6114 acres, in 1881 had a population of 129,751, and in 1883 a municipal revenue of £23,304 (Rs. 2,33,040).

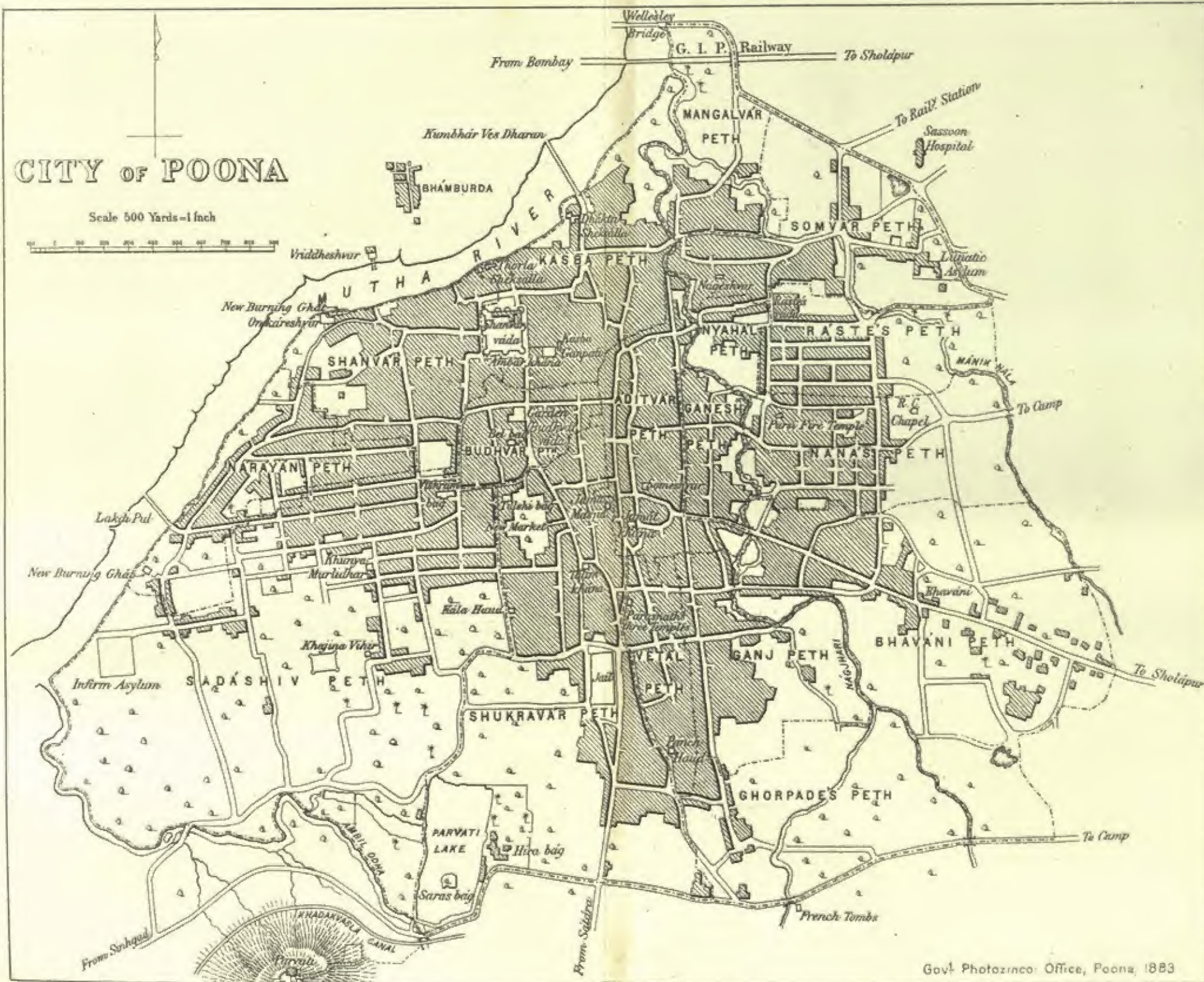
On the right bank of the Mutha river, in a slight hollow, the city and cantonment are bounded on the west by the Mutha, on the north by the joint Mula and Mutha, on the east by their feeder the Bahiroba, and on the south-east and south by the spurs and uplands that rise to the northern slopes of the Sinhgad-Bhuleshvar hills. Beyond the tree-fringed line of the Mutha-Mula, to the north with a gentle rise and to the east with a gentle fall, stretches a dry plain without trees and with scanty tillage; broken by scattered blocks of bare level-crested hills, the outlying eastern fragments of

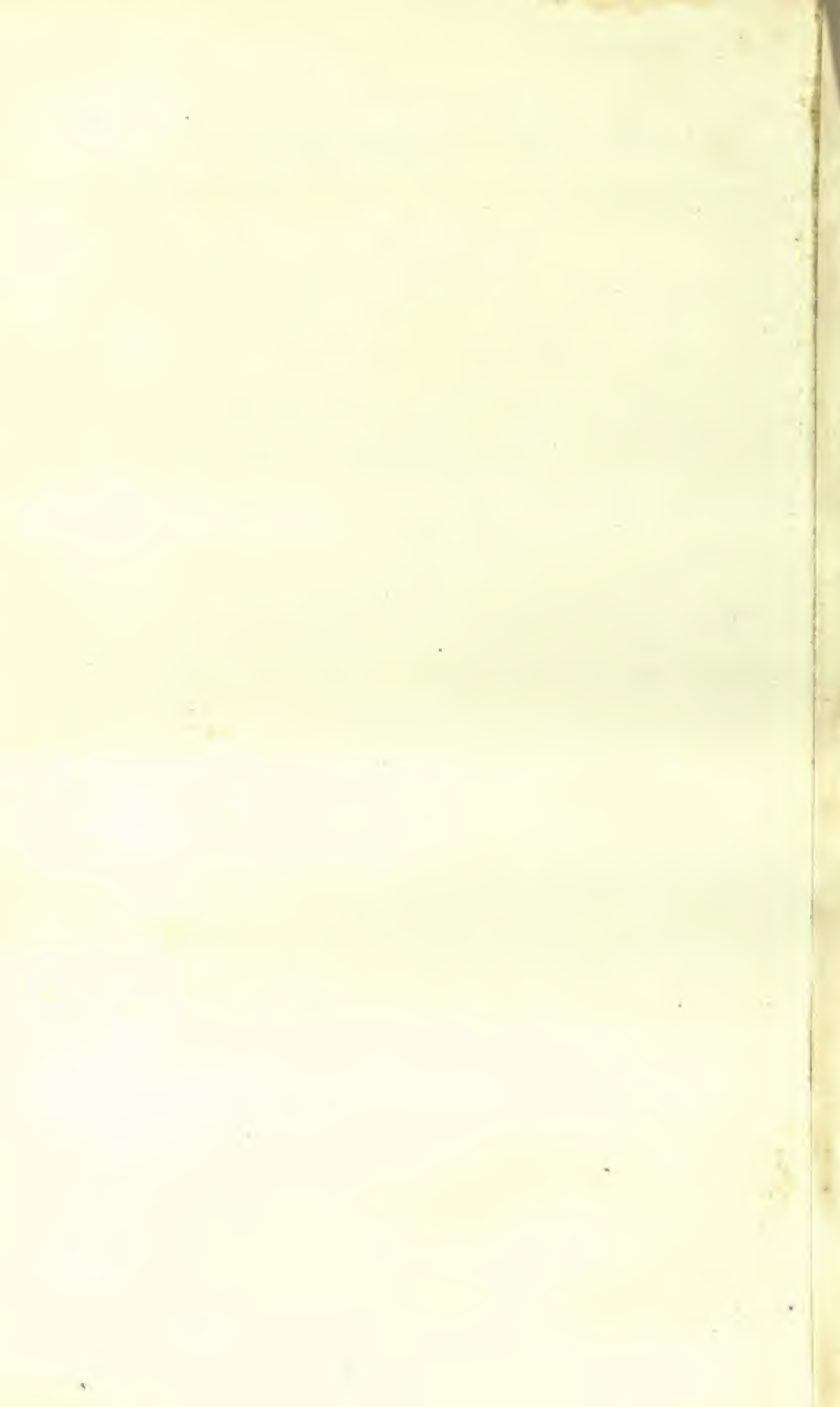
¹ A great part of the Poona city account is contributed by Ráv Sáheb Narso Rámchandra Godbole, Secretary Poona City Municipality.



CITY OF POONA

Scale 500 Yards = 1 inch





the range that separates the Indráyani and Mutha-Mula valleys. On other sides, except up the Mutha valley to the south-west, the city and cantonment are surrounded by uplands and hills. On the north-west is the soilless Ganeshkhind upland, and on the west, from the rocky slopes of the Chatarsing or Bhámburda hills, bare waving ranges rise to the central peak of Bhánbáya. To the south rises the low but sharp-cut and picturesque temple-crowned top of Parvati, and behind Parvati the broken outline of the Sinhgad-Bhuleshvar range.

In and round the city and cantonment the underlying rock is basalt. On the neighbouring hills an amygdaloid trap crops out or comes close to the surface. The higher parts of the cantonment have a surface layer of crumbled trap or *murum*, which in the lower parts passes into a whitish loam, and on stream banks and near the Mutha-Mula turns to a deep black cotton soil. To the west and north-west of Poona, on the Ganeshkhind uplands, in the Government House grounds, and further to the north, where black soil and rock mix at the meetings of the Mula with small local feeders, numbers of pebbles and crystals are found. The chief of these are white chalcedonies in large quantities, red carnelians, bloodstone, moss agate, jasper, and rock crystal.¹

The land between the Mutha-Mula and the Sinhgad hills is a wooded plain, rising slightly to the south and east, the surface unbroken except near the river and along four of its smaller feeders which cross the plain from south to north. The area covered by the city and cantonment includes three belts, a western a central and an eastern. In the west is the city, with, in the heart of it, thick-set streets and lanes, and on the north and south fringes of rich garden land. The central belt, to the east of the city with poor soil and broad tree-lined streets, is, except the thickly-peopled Sadar Bazár in the south, parcelled among detached one-storeyed European dwellings whose sameness is relieved by scattered public buildings, the Council Hall (52),² the Sassoon Hospital (101), the Synagogue (113), St. Mary's and St. Paul's churches (109 and 111), the Arsenal Water Tower, and the Military Accounts Office (84). The eastern belt, with a gentle fall to the Bahiroba stream, except some garden-land in the north-east, is a bare rocky plain crossed by roads lined with young trees, and skirted by blocks of one or two-storeyed stone barracks and rows of detached officers' dwellings.

One³ of the chief beauties of Poona is its river, the Mutha-Mula, formed by the meeting, about three quarters of a mile west of the railway station, of the Mutha from the south-west and the Mula from the north-west. About a mile and a quarter north-east of the

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¹ Mr. T. M. Filgate. The richness of the neighbourhood of Poona in agates and pebbles is noticed by Lord Valentia in 1803. (Travels, II. 103). The abundance of agates and crystals suggests, as is noted below under History, that Ptolemy's (A.D. 150) 'Punnata in which are beryls,' refers to the Deccan Poona, perhaps to distinguish it from Punata without beryls in Maisur. [Compare Mr. Rice in Indian Antiquary, XI. 9]. Beryl the Greek berylos, though now technically used of only one emerald-like stone, seems originally to have been a general term. It apparently is the Arab *bilauri* crystal.

² The number in brackets after this and other names is the serial number of the object in the lists of Objects of which details are given below.

³ Mr. R. G. Oxenham, Principal Deccan College.

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The River.

Railway Station (97), at the Bund Gardens (47), about 200 yards above the FitzGerald bridge (63), the Mutha-Mula is crossed by a stone weir or Bund built in 1850 by Sir Jamsetji Jijibhai at a cost of £25,749 18s. (Rs. 2,57,499). Except when floods dash several feet deep over the weir and fill the lower bed from bank to bank, the water, even in the rainy months, falls from the weir shallow and clear only partly covering the rocks of the lower river-bed. During the rainy months, to clear silt and let the muddy flood waters pass, the side sluices are left partly open. The sluices are generally closed in November; in average seasons the flow of water is nearly over by the end of December, and in the river below the weir lines of sedge-fringed pools lie in a broad bed rough with ridges and boulders of trap. Above the weir, through the cold and hot months of all ordinary seasons, the river is navigable for pleasure boats as far as the old masonry bridge known as Holkar's Bridge (75), a distance of about three and three quarter miles. About one and a half miles of this distance, from the weir to the meeting of the Mutha and Mula, is nearly south-west. Above the meeting the Mula curves to the north and north-east as far as Holkar's bridge. At about three quarters of a mile below Holkar's bridge, or almost three miles above the weir, on the right or eastern bank of the river is Rosherville the meeting place for the Boat Club. Above Holkar's bridge are some rocky barriers, but during freshes boats can go to the Powder Works dam, two miles above Holkar's bridge. Above the Powder Works dam another navigable reach stretches about three miles as far as the village of Dāpuri above the Peninsula railway bridge (96).

From the FitzGerald bridge looking west is one of the prettiest views in Poona. On the right, about 150 yards from the river, a rocky flat-topped hill rises about 150 feet above the bank and stretches about 300 yards west gradually falling to a small river-bank tomb. On the left are the trees and flowers of the Bund garden, the higher tree-tops half hiding the distant broken line of the Sinhgad-Bhuleshvar hills. In front, from the edge of the dam, between low tree-fringed banks, the river, about 200 yards wide, stretches west about half a mile to where it is divided by a long low woody island. Beyond the island, as it turns south-west to the meeting of the rivers, the water passes out of sight in the green Kirkee plain behind which the low rounded blocks of the Ganeshkhind and Bhāmburda hills lead to the central peak of Bhānbāva.

About 1700 feet above the FitzGerald bridge, hid in trees on the south or right bank of the river, is the Boat House of the Poona Boat Club, well supplied with the ordinary Thames-built racing and pleasure boats. Above the boat-house, with a nearly uniform breadth of 200 yards, the river stretches a little south of west about three quarters of a mile to where a large and a small woody island divide the stream. On either side of the large island is a channel, a main or western channel always open for boats, and a narrow eastern passage open only in floods. Above the island the river gradually widens, till, a little below the meeting or *sangam* of the Mutha from the south-west and the Mula from the north-west, it is 430 yards across, that is 140 yards broader than the Thames at London Bridge. At this point a remarkable echo gives back clearly spoken words three times

or even more. A little below the meeting of the Mutha and the Mula is perhaps the most picturesque spot in the three miles boating course. In the foreground are the woody islands and the mouth of the Mutha spanned by the Wellesley and railway bridges, its left bank crowned by the lofty trees which surround the Judge's house and its right bank ending in a cluster of temples joined to the water by flights of steps. From the middle distance rises the bold temple-topped rock of Parvati and behind Parvati stretches the level scarp of Sinhgad. Above the Sangam a rough dam, 500 yards beyond the railway bridge, makes the Mutha impassable to boats. But the Mula, with an average breadth of about fifty yards, between low banks, the left *bábhul* and bamboo fringed, the right studded with houses of which the chief is Sir A. Sassoon's Garden Reach, winds, passable for boats, a mile and a half higher to a resting place named Rosherville, where, on the right or eastern bank, a landing stage is moored and seats and refreshments are provided. The boating course from the boat-house to Rosherville is about a furlong short of three miles. In the yearly Regatta the racing-course is from Rosherville down to a point opposite to Garden Reach, a distance of one mile. The racing course, with the exception of one slight bend about a third of a mile from the start, is straight.

In the city most of the roads, though smooth and clean, are narrow crowded and occasionally broken by sharp turns, but otherwise Poona is well supplied with broad smooth roads generally lined and in places overshadowed with trees. Along these roads the three favourite drives are, to the west and north, to the east, and to the south and south-west. From the railway station as a centre the chief drive to the west is by the Sassoon Hospital (101), across the Mutha by the Wellesley Bridge (117), past the Science College (102), and along the Kirkee road, returning across the Mula by Holkar's Bridge (75) and the Deccan College (53), crossing the Mutha-Mula by the FitzGerald Bridge (63) and back past the Bund Gardens, a distance of about seven miles and three quarters. This drive can be varied and lengthened by leaving the Kirkee road a little beyond the Science College, passing along the Bhámburda road and round the Ganeshkhind grounds, and back through the Kirkee cantonment to Holkar's bridge. The whole length of this outer round is about eleven and a half miles. The drive to the east is through the Civil lines past the Club (49) and St. Mary's Church (109) through the Vánavdi lines, round the race-course, through the Ghorpadi lines, and back by the Bund gardens (47). The length of this round is about seven and a quarter miles. The south drive is through the Civil lines and the Sadar Bazár to the west, past the lake and hill of Parvati (90), to the north-west over a rather rough river-bed to the Lakdi bridge, and from the Lakdi bridge back by Bhámburda, the Wellesley Bridge, and the Sassoon Hospital. This round is about ten and a half miles.

For description the city and cantonment of Poona come most conveniently under three parts, a western a central and an eastern. Poona City, the western division, has spread so far eastward, and has been so nearly met by the outlying streets of the Sadar Bazár and of the Civil lines, that, in passing from one to the other it is not

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easy to say where the cantonment and civil lines end and the city begins. The eastern limit of the city may be fixed at the left bank of the Mánik stream, which, after a winding north-west course, falls into the Mutha about 300 yards above its meeting with the Mula. From the left bank of this stream the city of Poona stretches about a mile and three quarters west along the right bank of the Mutha river. The city varies greatly in breadth. In the east the part covered with houses is not much more than a mile across. From this it gradually widens to about a mile and three quarters, and then narrows in triangular shape, the tip of the triangle lying close to the bridge known as the Lakdi Bridge about one and a half miles above the meeting of the Mutha and Mula. For municipal and other purposes this city area is divided into eighteen wards or *paths*. These may be roughly grouped into three divisions, the eastern the central and the western. The eastern division, most of which dates since the beginning of British rule, lies between the left bank of the small winding Mánik stream and the right bank of the larger less irregular Nágjhari, which, after a westerly course, joins the Mánik stream as it falls into the Mutha. West of the Nágjhari the city proper, the Poona of Muhammadan (1290-1636) and early Marátha (1636-1686) days, with its centre and original starting point at the younger Shaikh Salla's mosque (31), once the temple of Puneshvar about 1000 yards above the meeting of the Mutha and Mula, stretches about a mile along the river bank and runs inland about one and a half miles. West of the city proper the third division, stretching along the river bank about 800 yards and gradually narrowing to a point near the Lakdi bridge, consists of suburbs founded in the later days of the Peshwás' rule (1760-1818).

As it is built according to no regular plan, and has only two main streets and many narrow broken and winding lanes, Poona City is difficult to describe. Most of its roads, though well kept and clean, are narrow with side-gutters either open or covered with stone slabs and with rows of houses generally built close to the roadside. Some of the houses are one-storeyed, little better than sheds, with long sloping tiled roofs and low plain front walls of unbaked brick coated with white earth. Other houses are two-storeyed, the under storey with a heavy tile-covered eave resting on plain square wooden pillars, the upper storey plain, with perhaps a row of arched wooden windows closed on the outside with plain square shutters and slightly shaded by a shallow eave. In other houses the ground-floor stands back and beams of wood support an overhanging upper storey with a more or less ornamental balcony and a heavy upper eave. Every now and then the line of commoner dwellings is broken by some large building, either a new house two or three storeys high with bright wood work and walls of burnt brick picked out with cement, or the long blank walls of one of the old mansions. The overhanging irregular wood work, the sharp turns and windings, and the variety in size and style of houses, make some of the streets picturesque in places, and trees planted at the roadsides, or, oftener, hanging from some garden or temple enclosure, give many of the streets a certain greenness and shade. In the western wards the roads are broader, and both there

and in the south-west they are bordered by long lines of garden walls. Most of the houses are poor, but the lanes are redeemed from ugliness by occasional temples, houses with picturesque overhanging balconies, and magnificent *nim*, *pipal*, and banian trees growing in raised circular pavements. The lanes are quiet, with few people and little cart or carriage traffic, with here and there a grain or a sweetmeat shop, and wells with groups of water-drawers. The main streets are called after the days of the week. Only two of them, *Āditvār* and *Shanvār*, differ much from the lanes in breadth or in the style of their buildings. *Āditvār* or Sunday Street and *Shanvār* or Saturday Street the main lines of traffic, vary from twenty to thirty feet in breadth and have paved footpaths running inside of a covered gutter. The houses vary greatly in size and appearance. A few are one-storeyed little more than huts, the greater number are either two or three storeys high, and some are large four-storeyed buildings. The style of building is extremely varied. The middle-class and commonest house stands on a well built plinth of cut-stone three to four feet high, with a row of square plain wooden pillars along the edge of the plinth, and, resting on the pillars, a deep heavy eave roofed with rough flat Deccan tiles, and a plain wooden plank running along the front of the eave. In these houses the face of the upper storey is sometimes nearly plain with a beam that only very slightly stands out from the wall and with a very shallow eave. In others the wood work stands further from the wall, is more or less richly carved, and is shaded by a deep upper eave. Some have a balcony with a light balustrade two or three feet high, and a slight shade overhead supported by slanting poles. On both sides of the street the ground-floors are occupied by shops with cloth-blinds hanging about halfway down from the edge of the eaves. The shops are well stored with grain and pulse, with sweetmeats, cloth, stationery, ornaments, and vessels of brass copper and iron. The streets are crowded with carts and carriages. The people are busy, bustling, well fed, and well dressed; and the number of new houses in almost every quarter of the town, some of them large and striking even alongside of the old mansions and palaces, gives the city an air of much prosperity. On the whole the city is well shaded. Even in the busiest parts are richly wooded gardens with temples and cocoa-palms and black tapering cypress trees, and along the south-west and south are large areas of enclosed orchards and gardens. The roofs of several of its high mansions command good general views of the city.¹ The foreground is of high-pitched house-roofs varying much in size and height but all brown with rough flat Deccan tiles. Here and there parallel lines of roofs mark a street or a lane, but in most places the roofs rise sometimes close together, sometimes widely apart, and almost always without apparent system or plan. Among them, at considerable distances, stand out the high roofs of old mansions, crowned with small flat-topped or tile-covered canopies,

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¹ Among the best view-points are the pavilions on the roofs of the Purandhare's (27) and Kibe or Mankeshvar mansions in Budhvār ward, and the Bohorās' Jamātkhāna (8) in *Āditvār* ward.

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and the lofty gable ends of new dwellings with white cement and fresh brick and mortar walls. Breaking and relieving the lines of roofs, over the whole city and especially among the rich garden lands to the south and south-west, rise single trees and groups of *pipals*, *banians*, *nims*, and *tamarinds*, almost all large and well grown, and many lofty and far-spreading. There are almost no mosques or domed tombs. But on all sides, from among the trees and house-roofs, stand out the white graceful spires of Hindu temples.

Under the Musalmáns (1290-1636) the military portion of the town or *kasba* was enclosed by a wall built, like other Deccan village walls, of mud and bricks on stone and mud foundations. The wall was called the Pándhri or White wall and is now called the Juna Kot or Old Fort (24). It stretched from the younger to the elder Shaikh Salla's tomb along the bank of the Mutha river, leaving both the mosques outside of it. From the elder Shaikh Salla's tomb the wall turned south to the north-east corner of the Mandai or Market ground, where was a gate called the Konkan Darvāja or Konkan Gate. The stone steps which led to this gate remain. From the Mandai the wall passed east along the backs of houses on the north side of Dikshit and Pethe streets to Pethe's cistern. It then turned north and continued almost straight to the younger Shaikh Salla's tomb. Midway between Pethe's cistern and the younger Shaikh Salla's tomb was another gate facing east called the Nagar Darvāja or Ahmadnagar gate. The site of the Nagar gate can still be traced, exactly opposite Lakdi street. The Māruti which belonged to this gate remains. The wall was in the form of an irregular rectangle, the sides being north 280, south 260, west 130, and east 200 yards. It had several bastions and loopholed parapets. Two small gateways which led to the river on the north have only lately disappeared. Flights of steps leading to the river from these gates remain and are known as Purandhare's Steps and Sapindya Mahádev's or the Twelfth Day Funeral God's Steps. On the south, to the east of Moghe's mansion, was another small gate but neither its site nor its name is known. The remains of the wall may be traced all along its course, and in many places the foundations and plinth are unharmed. The wall, which was about fourteen feet high and four feet broad, rested on a plinth of stone and mud sixteen feet high and six feet broad. It was built about 550 years ago by one Barya Jamádár, an Arab, who is said to have been the first commandant of Poona.¹ The army and its followers with a few Muhammadan villagers were alone allowed to live within the wall. The traders, Bráhmans, Hindu cultivators, and others, with the village officers, lived outside of the wall to the east. In 1755 the third Peshwa Báláji Bájráv (1740-1761) determined to build a wall round the whole city, and entrusted the work to Jivájipant Khásgivále who was commandant or *kotvál*. According to the local story Rám Rája (1749-1777) of Sátára considered that only villages and not large towns with powerful masters should be walled, and ordered the work to be

¹ Mr. N. V. Joshi's Poona, Ancient and Modern (1868), 5.

stopped. According to Grant Duff, and this is probably the true reason, the Peshwa on second thoughts decided that walls might be a danger as their strength might tempt the head of the state to stand a siege in the city instead of retiring to the strong hill fort of Purandhar. Whatever the reason, the work was abandoned. The unfinished part may be seen near the Nágjhari or Cobra stream which passes north through the east of the city. The wall seems to have been intended to be fifteen feet wide and thirty-five feet high and to be built partly of solid stone and lime masonry and partly of mud and sun-dried bricks. Starting from the north-east corner of the Old Fort, near the younger Shaikh Salla's tomb, the new wall was carried east along the Mutha to where it met the Cobra stream. Near the younger Shaikh Salla's tomb, opposite the present dam or *dharan* known as the Dagdi Pul or Stone Bridge, a gate called the Kumbhár Ves or Potters' Gate was removed about 1835 when Mr. Forjett was head of the Poona police. The roadway was raised eight feet when the *dharan* or causeway was built across the river. The little shrine of Máruṭi, which used to stand at the west end of the gate, may now be seen in the middle of the street. From the Potters' gate to the Cobra's stream the wall, built of mud and sun-dried bricks, went along the high ground forming the Kumbhár ward and the Kágdpura or Papermakers' ward. It contained doorways leading to the river, but no important gates. From the south-east limits of Kágdpura the wall turned to a bend of the Nágjhari and then south along its left bank. It can be traced to a point known as the Bárámori or Twelve Sluice gate on the Ganesh ward road. The length of the wall from the younger Shaikh Salla's tomb to the Nágjhari is about 350 yards, and the length from the Nágjhari to the Bárámori is 850 yards. Between the Nágjhari and the Bárámori were two gates. The chief gate, which was in the street known as Lakdi street, leading from the Nagar gate of the Old Fort, was called the Máli Ves or Gardeners' Gate and was close to the gardeners' rest-house or *chávdi*. The second gate was on the approach to the present Dáruvála's or Powdermaker's bridge; its name is not known.

The City is (1884) divided into eighteen wards styled *peths*, irregular in shape and varying greatly in size. They are of ancient origin and are maintained for revenue, police, municipal, and other administrative purposes. Some of them were founded by the Muhammadans and had Muhammadan names. In 1791 these names were changed, and, in imitation of the town of Sátára, some of them were given the names of the days of the week. The wards or divisions, beginning with the part nearest the railway station on the east of the Nágjhari, are six: Mangalvár or the Tuesday ward next the river, and, working back, Somvár or the Monday ward, Rástia's, Nyáhál's, Nána's, and Bhaváni's. To the west of the Nágjhari are twelve wards: next the river is the Kasba the oldest part of the city, Áditvár or the Sunday ward, Ganesh, Vetál, Ganj, Muzafarjang's, and Ghorpade's. West of these, next the river, are Shanvár or the Saturday ward, Náráyan, Sadáshiv including Navi, and behind them, to the east, Budhvár or the Wednesday and Shukravár or the Friday wards.

The following statement shows for the eighteen wards a total area

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DISTRICTS.

Chapter XIV. of 9,828,000 square yards and an increase in people from 73,209 in 1851 to 99,421 in 1881. The details are :

Poona City Wards, 1851-1881.

No.	NAMES.	TOTAL AREA.	AREA UNDER HOUSES.	PEOPLE.		
				1851.	1872.	1881.
		Square Yards.	Square Yards.			
1	Mangalvár ..	485,000	346,000	1195	1742	2192
2	Somvár ..	545,000	479,000	1752	2905	3808
3	Rāstia ..	365,000	225,000	2233	3676	4267
4	Nyāhāl ..	105,000	75,000	665	832	1107
5	Nāna ..	323,000	305,000	2366	4544	5408
6	Bhavānī ..	1,235,000	672,000	3606	5234	6737
7	Kaśba ..	575,000	375,000	8831	10,855	11,850
8	A'ditvár ..	325,000	325,000	7461	8025	9726
9	Ganesh ..	155,000	155,000	3612	3760	3695
10	Vetāl ..	195,000	195,000	3306	4203	4458
11	Ganj ..	405,000	285,000	3742	4433	4966
12	Muzafarjāng ..	23,000	23,000	85	34	90
13	Ghorpade ..	655,000	325,000	1936	1119	1189
14	Shanvár ..	445,000	445,000	5152	7323	7786
15	Nārāyan ..	375,000	375,000	3046	3582	3563
16	Sadāshiv ..	2,375,000	1,300,000	7142	8015	8366
17	Budhvár ..	185,000	185,000	4518	5881	6923
18	Shukravār ..	955,000	655,000	11,701	12,130	14,127
Total ..		9,828,000	6,808,000	73,209	90,436	99,421

Mangalvár.

Mangalvár Ward, 800 yards by 600, with an area of 485,000 square yards and 2192 people, was originally called Shāistepura after its founder Shāistekhān, the Moghal viceroy of the Deccan,¹ who in 1662 was sent to Poona to suppress Shivāji. It has almost no shops and most of the houses are one-storeyed. Except two or three Brāhman families of hereditary accountants the people are poor Marāthās, Mhārs, and Halākhors. The Marāthās are cultivators or labourers, and a few earn their living by making split pulse. The Mhārs are chiefly village servants, municipal servants, or labourers, and a few work on the railway. The Halākhors are chiefly employed as municipal sweepers. The only important road through Mangalvár ward is the approach to the principal fodder and fuel market and cart-stand and to the District Judge's court-house. The other pathways are narrow lanes. The conservancy arrangements are good but there are no proper sullage sewers. The ward is not unhealthy, and the population is scanty. Mangalvár has considerably fallen in importance during the past sixty years. From being the market-place of the old town it has sunk to be the resort of a few pulse-makers. Several ruined mansions bear traces of former prosperity. The only object of note is the fuel and fodder market in the open ground to the north-east of the ward. During the fair season about 500 cart-loads of fuel and fodder are brought in daily and sold.

Somvár.

Somvár Ward, 800 yards by 680, with an area of 545,000 square yards and a scanty population of 3808, was established in 1755 and was originally called Shāhāpura. Its chief inhabitants are rich Gosāvi jewel-dealers and moneylenders, a few Sāli weavers, and some Government servants. The houses are large, have generally upper storeys, and are neatly built though wanting in light and air. There

¹ Shāistekhān's governorship lasted from 1662 to 1664. Grant Duff's Marāthās, 86-89.

are no shops. One large street leads to the railway station. The others are narrow crooked lanes well kept and clean. The water supply is fair and the ward is not unhealthy. It has fallen in importance during the past thirty years, as much of the trade, of which the Gosávis had formerly the monopoly, has passed into other hands. The chief objects of note in Somvár ward are Nágeshvar's (17) and Vishnu's temples (38), the latter with a water-lead and a public cistern.

Rástia's Ward, 920 yards by 400, with an area of 365,000 yards and 4267 people, was originally called Shivpuri from a temple of Shiv built by Ánandráv Lakshman Rástia, the hereditary head of the Peshwa's Horse. The first occupiers of the ward were Rástia's cavalry. The houses are one-storeyed with small backyards. The people are of all castes, chiefly Mudliars from Madras and Bene-Israel Jews originally from the Konkan. Rástia's ward is one of the healthiest and best laid out parts of the city and has a large number of well-to-do Government servants, civil and military pensioners, and a few tradesmen. The streets are broad and straight and the houses are built with brick in straight lines, back to back, with straight narrow sweepers' passages between the backyards. The streets and lanes are clean, the conservancy efficient, and the water-supply abundant from a great water-lead from a stream in Vánavdi about four miles to the south-east. Rástia's ward is the healthiest in the city and is not overcrowded. It has prospered during the past thirty years. The most noteworthy object is Rástia's mansion, an immense building (29). A large fair is held yearly in *Shrávan* or July-August in honour of Shirálshet a Lingáyát Váni banker who is said to have flourished about 500 years ago.

Nyáhal's Ward, 360 yards by 280, with an area of 105,000 square yards and 1107 people, is named after Nyáhal, a retainer of the Khságivále (1755) to whom the third Peshwa Báláji Bájráv entrusted the building of the new walls. It is a small healthy ward. A few well-to-do Prabhus and other retired Government servants have built neat dwellings in it. Most of the other houses are one-storeyed and belong to tailors and weavers in cotton and wool. This ward has no shops. Two streets run through it, both highways from the centre of the city, one to the railway station and the other to the cantonment. The conservancy is good. The ward drains into the Nághari stream.

Nána or Hanumán Ward, 1040 yards by 500, with an area of 525,000 yards and 5408 people, was founded by Nána Fadnavis in 1791 for the use of wholesale grain-dealers by whom it is still chiefly peopled. The houses are partly upper-storeyed in large enclosures, partly small. The grain-dealers are chiefly Márwár and Gujarát Vánis, men of means. A number of Pardeshis have organised a carting business between this ward and the railway station. The large number of country carts which come daily to this quarter of the city give employment to several carpenters and blacksmiths. Many landholders let their enclosures as cart-stands, and also act as brokers or *daláls* in getting employment for the carts. Since the opening of the railway the carting trade has greatly increased. A number of shoemakers or Mochis, from the North-West Provinces and Oudh, make boots for the European and Native

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*Rástia.**Nyáhal.**Nána or
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troops and for the residents of Poona cantonment which borders on Nána's ward. Part of this ward is held by Mhárs and Mángs who find employment as grooms and house servants among the residents of the cantonment. It also contains a number of low-caste prostitutes who live in the quarter known as the Lál or Gay Bazár. There is a small municipal meat market. Nána's ward has one leading street which is the main communication between the city and the cantonment bazár. It is broad and straight, like several others in this quarter, which are well made and metalled. The conservancy is good and the water supply from four public cisterns is abundant. The ward has no sewers. The sullage gathers in cesspools and is removed by manual labour. Nána's ward is thriving and new houses are being yearly added. It is not thickly peopled and is healthy. Its chief objects are: the Agyári or Pársi Fire-temple (62); the Ghodepir or Horse Saint (13), where during the Muharram a sawdust and stucco *tábut* or tomb-image is set on a wooden horse and worshipped; Nivdungya Vithoba's temple (21); and a chapel for the Roman Catholic population of the city and cantonment (22).

Bhaváni.

Bhaváni Ward, 1500 yards by 825, with an area of 1,235,000 square yards and 6737 people, was also founded by Nána Fadnavis for the use of traders during the time of the seventh Peshwa Savái Mádhavráv (1774-1795) and called Borban or the Jujube Copse. It took its name from a temple of the goddess Bhaváni belonging to the Deshmukhs. The chief people of Bhaváni ward are well-to-do Vánis, wholesale dealers in groceries and oilseeds and general brokers or commission agents, a number of Márwár Vánis who also deal in old furniture and lumber and many carriers who own carts specially made for carrying heavy loads from and to the railway station. One quarter is set apart for Kámáthis, another for Kaikádís, a third the Kumbhárváda for potters, a fourth for Sárváns or Musalmán camel-drivers, and a fifth for Málís, vegetable and sugarcane growers. Almost all of these classes are comfortably off. Bhaváni ward has two main streets running east and west which meet at their eastern ends and run into the cantonment bazár. The houses of the upper classes are upper-storeyed and built in lines, and those of the poorer classes have only one storey and are irregularly built. In the east of the ward are several well-built Poona and Bombay Pársi residences. The conservancy arrangements and water supply are good. Bhaváni ward is less healthy than the north of the city and less prosperous than Nána's ward. The chief objects are Bhaváni's (7) and Telphala Devi's temples.

Kasba.

Kasba Ward, 800 yards by 720, with an area of 575,000 square yards and 11,890 people, is the oldest inhabited part of Poona city. It is called Kasba because it was the head-quarters of a sub-division of the district. Compared with the eastern wards the population is dense and the death-rate high. Except a few large old mansions of chiefs and gentry most of the houses are small and poor. There are no shops. Except some high Bráhmaṇ families the people of Kasba are chiefly craftsmen, papermakers in Kágdipura, potters in Kumbhárváda, fishermen in Bhoiváda, Mujávárs or keepers of the two Shaikh Salla shrines, copper and silver smiths in Kásár Áli.

gardeners in Máliváda, and Bráhmaṇ astrologers and Bráhmaṇ priests in Vevháráli. As the ground is rough with ruins the lanes are narrow crooked and broken by dips and rises. Even the main thoroughfare to the District Judge's court is narrow, crooked, and uneven. The conservancy is good. Sewers carry off the sullage, and the surface drainage is greatly aided by the unevenness of the ground. Kasba ward has remained steady since the beginning of British rule. Its objects are: the Āmbarkhána (1), the Purandhare's mansion (27), the elder and the younger Shaikh Sallás' tombs (31), and a temple of Ganpati (12). Under municipal management much has been done to improve this ward.

Āditvár or Ravivár, the Sunday Ward, 750 yards by 475, with an area of 325,000 square yards and 9726 people, was originally called Málkampura, and was founded in the time of the third Peshwa Báláji Bájiráv (1740-1761), by Mahájan Vevháre Joshi. It is thickly peopled and is the richest ward in the city, the business centre of Poona. The houses are large and strongly built, except in one or two poor quarters, all having an upper storey and many two storeys. The houses fronting the main streets have their ground-floor fronts set out as shops, the back parts and upper floors being used as dwellings generally by the shopkeepers. The people of Āditvár ward are mixed and are the richest in the city. The Moti Chauk or Pearl Square, at the north end of the chief street, has Gujaráti Vaishnav and Jain banking firms on the upper floors, the ground floors being occupied by wholesale grocers. Further south in Saráf Āli or Moneychangers' Row on the east side are jewellers, on the west side Bráhmaṇs Sonárs and Kásárs who manage the sale of the Poona brass and copper ware, one of the most prosperous industries in the city, the articles being sent chiefly to Berár and Nizám Haidarabad and occasionally to other parts of India. Further south along the street are Bohorás, some dealers in iron and tin ware, others in silk and embroidered cloth, others in stationery and haberdashery; mixed with the Bohorás are some Jingar or native saddle and horse-gear sellers; still further along are the chief turners who make wooden toys, and a few Márwár Vánis who deal in small brass castings, bells, cups, saucers, and tumblers. The eastern street has the chief establishment for grinding flour in Maide Āli. At the south end is the Kápad Ganj or Cloth Store, where wholesale and retail cloth-merchants live. Further north is the Badháí Row where Badháís or Upper Indian carpenters make and sell wooden toys, boxes, and cots. Beyond the Badháís are a few vegetable shops, then a fish market, and the stores of lime and charcoal makers and sellers. On the south-east and south-west flanks are two meat markets, the south-east market kept by the Municipality. In the eastmost end of Āditvár ward are two horse dealers, and veterinary stables where horses are imported, exchanged, and sold. There is also a grass market in a building known as Durjansing's Pága or the horse lines of Durjansing a Rajput cavalry officer. Among the mixed dwellers in Āditvár ward a few are Bráhmaṇs and most are of the different craftsmen classes. The leading streets are broad, especially in the Moti Chauk or Pearl Square, which is the

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handsomest street in the city, with broad paved footpaths, the shops opening on the central cart and carriage road. The conservancy of Āditvār is good; there is abundance of water, and there are underground sewers for sullage and surface drains for flood water. Still the ward is not healthy. The banking firms are said to be on the decline, due to the Government money order system, the greater safety of investment in Government loans or savings bank, and the restriction of currency to silver. Other trades and crafts flourish. The chief objects of Āditvār ward are Phadke's Mansion (26), the Bohorás' Jamátkhána or Meeting-house (8), the Jáma or Public Mosque (14), and Someshvar's temple (34).

Ganesh.

Ganesh Ward, 600 yards by 260, with an area of 155,000 square yards and 3695 people, takes its name from the god Ganesh. The ward was founded by Jivájipant Khásgivále, during the rule of the seventh Peshwa Savái Mádhavráv (1774-1795). The houses in Ganesh ward are poor, few except those fronting the main streets having upper storeys. The people are of low caste, labourers, artisans, shoemakers, carpenters, coach-builders, basket-makers, and the like. The chief timber stores of Poona are in Ganesh ward. It has no other industries and no shops. The streets in Ganesh ward are broad, the lanes narrow but straighter than in other parts of the city, and all are metalled or sanded and kept clean. The conservancy is good, but the ward though prosperous is comparatively unhealthy. Its objects are: the Dulya or Rocking Máruṭi's Temple (11), and the Dagdi Nágoba where a fair is held on Nágpanchmi or the Cobra's Fifth in *Shrávan* or July-August.

Vetál.

Vetál Ward, 800 yards by 240, with an area of 195,000 square yards and 4458 people, originally called Guruvár or Thursday ward, was founded by Jivájipant Khásgivále in the time of the third Peshwa Báláji Bájíráv (1740-1761). It continued to be called Guruvár until a temple was built to Vetál the Lord of Demons. The main street of Vetál ward is a southerly continuation of the main street of Āditvār and is like it in construction. The houses are closely built with upper storeys, the lower being used as shops and the upper as dwellings. The chief shopkeepers are Jingars originally saddle-makers, or Tánbats that is coppersmiths. The best goldsmiths of Poona live in Vetál ward, Káchis or market-gardeners who deal in fruit and vegetables have a quarter of the ward, Dhangars or shepherds have another, and potters a third, and there are a few flower sellers, Gujarát brass and copper dealers, and Momin and other Musalmán silk weavers and spinners. Most of the craftsmen's houses have no upper storey. Vetál ward is on a high level and is healthy. The water supply is less plentiful than in low-lying wards but it is not scanty, and the conservancy is good. The leading roads are broad metalled thoroughfares and the lanes are broader and straighter than in other parts. At the south of this ward three mansions have been built by three Bombay merchants, Nána Shankarshet, Keshavji Náik, and Trimbakji Velji. Lately Trimbakji's house has been bought by the Society for the Propagation of the Gospel and turned into a mission house and school under the

management of missionaries of the Society of St. John the Evangelist. A little colony of Native Christians lives in and round this mission-house. Vetál ward has prospered during the past thirty years. A vegetable, meat, and fuel market is held daily. Its objects are: Shri Párasnáth's Jain temple (25), Vetál's temple (37), the Mission House, and the Ráje Bágsher's Takya.

Ganj or Store Ward, 900 yards by 450, with an area of 405,000 square yards and 4969 people, takes its name from having been the chief salt store in the city. Most of the houses have only one storey and belong to the poorer classes of craftsmen and labourers, Momin silk-weavers, Sáli cotton-weavers, Koshti spinners and weavers, Kunbi Joshis or fortune-tellers, Tumbdiválés or Bairágis who change small metal pots for old clothes, Lingáyat and Marátha Dálválás or pulse-makers and salt-sellers, a few Sangar wool-weavers and felt-makers, tanners of the Chámhbár Saltágar and Dhor classes, and some Pardeshi masons or Gavandis. Ganj ward is healthy, the conservancy is good, and the water supply though not abundant is not scanty. It is a prosperous ward though almost the whole people are low class. It has no object of interest.

Muzafarjang Ward, 300 yards by seventy-five, with an area of 23,000 square yards and ninety people, is the smallest ward in the city. It is much like Ghorpade's ward. It takes its name from its founder Muzafarjang who is said to have been a leading captain under one of the Ghorpades.

Ghorpade's Ward, 900 yards by 725, with an area of 655,000 square yards and 1139 people, was established by Máloji Ráje Bhonsle Ghorpade in the time of the seventh Peshwa Savái Mádhavráv (1774-1795) and called by the founder's surname. It was originally occupied by Ghorpade's cavalry. It is now occupied by dealers in skins and hides, tanners, shoemakers, husbandmen, and poor Musalmáns. It is the poorest ward in the city. The houses are mostly ground-floor huts. The roads are not regular though broad, the water-supply is scanty, and the conservancy arrangements are fair. It is not prosperous. The Ghorpade family once had a large mansion in this ward but it has fallen to ruin and been pulled down. It has no object of interest.

Shanvár or Saturday Ward, 750 yards by 600, with an area of 445,000 square yards and 7786 people, was founded about the close of the seventeenth century by the Musalmáns and named Murchudábád. As the west end and airiest part of the city it rose to importance under the eighth or last Peshwa Bájiráv (1796-1817) when many Bráhmans built houses in it. The houses are comfortable, upper-storeyed, strongly made buildings, with more or less large enclosures. There are no shops. The people are chiefly rich high-class Bráhmans, some the descendants of old families of position, others of families who have risen to position and wealth in the service of the British Government. The chief vegetable and fruit market of Poona, the Mandai, is held in Shanvár ward on the border of Kasba ward in the open ground in front of the Shanvár Palace, also called the old Palace, the state residence of the Peshwás (1760-1817). This was styled the Old Palace to distinguish it from the new or later built palace in

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*Ganj.**Muzafarjang.**Ghorpade.**Shanvár.*

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Shanvár.

Budhvár ward. The whole Shanvár ward has underground sewers in fair order, and the general conservancy of the ward is excellent. Still, especially in the cold weather, it is feverish perhaps owing to its trees and its nearness to the river. Its objects are : Shanvárváda, the Old Palace which was burnt in 1825 and is now the headquarters of the police (32), the Mandai the chief market-place of the city, Omkáreshvar's temple (23), Harihareshvar's temple, Amriteshvar's temple (2), Shanvár Máruti's temple, the Pánjarpol or Animal Home (4), and eighteen family mansions.¹

Náráyan.

Náráyan Ward, 1130 yards by 325, with an area of 375,000 square yards and 3563 people, is the westmost ward in the city on the river side. The ward was founded during the time of the fifth Peshwa Náráyanráv Ballál (1773) and named after him. The streets are broad. Its western position made it a great rice centre. Márwár Vánis sought for houses and gradually brought all the Mávlis or West Poona rice growers under their power. The Márwári houses are ill-built, low, and badly aired, and the ground floor fronts are used as shops. The rest of the people of Náráyan ward are husbandmen, labourers, and shepherds. The south-east quarter, which is called Dolkar Áli, is held by Bráhmans who have large enclosures and well built houses. It is a popular quarter and many houses have lately been built by Poona Bráhmans. The original Márwári rice market has declined. The streets are metalled and the conservancy is fair. The west is not so well provided with public cisterns as the east, but almost every house has its well of wholesome water. As a whole Náráyan ward is healthy and prosperous. Its objects are Modicha Ganpati's temple, Máticha Ganpati's temple, Ashtabhuja or the Eight-armed goddess's temple, the Gáikwár's mansion, and Mánkeshvar's Vishnu.

Sadáshiv.

Sadáshiv Ward, 1800 yards by 1275, with an area of 2,275,000 square yards and 8366 people, was founded by Sadáshivráv Bháu, cousin of the third Peshwa Báláji Bájiráv (1740-1761) on the site of a garden called Napur. The people of Sadáshiv ward are chiefly Bráhmans and there are some large well built *cháls* or lodgings for the use of the poorer classes who are chiefly paid or hired house servants. The houses are the best built residences in the city two or more storeys high and each in an enclosure. The Bráhmans in this quarter are either political pensioners or retired Government servants. A few are moneylenders. When founded this ward was occupied by the military, the streets are consequently broad and the thoroughfares laid out in regular squares. The Peshwás' state prisoners were kept in this ward under the charge of the military force of which Sadáshivráv Bháu, the founder of the ward, was the first commander. Under the eighth or last Peshwa Bájiráv (1796-1817) the Sadáshiv ward stretched to Parvati and was the most populous part of the city. It declined with the removal of the Marátha soldiery and the market disappeared. Sadáshiv ward has the best kept and best made

¹ These are : Súnglikar's, the younger Jamkhandikar's, Rástia's, Nátu's, Mehendale's, Gadre's, Gole's, Alibág Bivalkar's, Ráyrikar's, Párasnis', Hasabnis', Chandrachud's, the younger Purandhare's, Shirke's, Thatte's, Rájmachikar's, Bávdekar's, and Apte's.

roads in the city. It has underground sewers for sullage and rain water, a plentiful water supply, and a good conservancy. It is not so healthy as it ought to be, perhaps from the richness with which some of the gardens are manured. Of late years Sadāshiv ward has become popular and many good houses have been built. Part of Sadāshiv ward is called Navi or new because it was built after Poona passed to the British. Its people are husbandmen, shoemakers, and Māngs. It has some timber fuel and grass stores. The felling of old mansions was at one time a trade in which several people made fortunes. Its objects of interests are : the Lakdi Pul or Wooden bridge now of stone, Vithoba's Murlidhar's and Narsoba's temples (19), Khajina Vihir, Nāna Fadnavis' cisterns and water-lead, Vishrámbāg mansion partly destroyed by fire in May 1879 (40), the Pratinidhi's mansion or Got, Sotya Mhasoba's temple, the Sassoon Infirmary asylum (30), Parvati lake (91), Turquand's garden-house where Mr. Turquand of the Civil Service committed suicide, and Nāna Fadnavis' garden.

Budhvār Ward, 460 yards by 400, with an area of 185,000 square yards and 6083 people, is the heart of Poona city. It was founded by the Emperor Aurangzeb in 1690 and was first called Mahujābād. It was afterwards peopled by Govind Shivrām Khāsgivāle in the time of the fourth Peshwa Mādhavrāo Ballāl (1761-1772). It is the most peopled part of the city and has several retail markets. The streets were once very narrow but of late years the leading thoroughfares have been widened. The houses are closely built and have one or two upper storeys. The ground floor fronts as elsewhere are let for shops, the back parts and upper rooms being private dwellings. Beginning from the north end of the ward, the first section of the main street contains grocers' and scent-sellers' or Gandhis' shops. Near the site of the Budhvār Palace (9), which was destroyed by fire in May 1879, are shops of flower-sellers, stationers, and druggists. Near the Tulsi Bāg (37) or Basil Garden end of the street a building in the centre of the street, called the KotvālChāvdī (15) was the chief police office in the Peshwās' time. The building has been sold by Government and is now used as a vegetable market. The street running east and west by the site of the Budhvār Palace contains on the west Hindu confectioners' shops, and, further on, snuff-makers' petty grain-dealers' and flour-sellers' shops. The eastern section contains a few silk weavers who dress ornaments and trinkets in silk, and the leading cloth merchants or Shimpis of the city who chiefly sell the produce of local hand-loom. The street is called Kāpād Ālī or Cloth Row. It once had a well-built pavement and long lines of platforms in the centre on which shops were laid out and a market was held daily called the Men Bazār or Settled Market. The Budhvārvāda or Wednesday Palace (9), the favourite residence of the last Peshwa (1796-1817), stood in the centre of this ward and contained all the leading local revenue, police, and judicial offices. In the corner nearest the cross streets was the Native General Library and Clock Tower presented to the city by the chief of Vinchur in commemoration of the visit of H. R. H. the Duke of Edinburgh to India in 1872. The palace, as well as the Library and the Vinchur Clock Tower, were destroyed by an incendiary on the

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Budhvár.

night of the 13th of May 1879. As it contains the Ánandodbhav (3) and Appa Balvant theatres as well as the chief business centres, Budhvár ward is a favourite resort in the afternoons and evenings. The people of Budhvár ward are extremely mixed all being traders and well-to-do. The water-supply is plentiful, the streets have underground sewers and side channels for rain drainage, and the conservancy is good. It is healthy and prosperous though the population is thick and the houses are badly aired. Its chief objects are : Belbág temple (6), Bhángya Múruti's temple, the Kotvál Chávdí (15), Támdbi Jogeshvari's temple (35), Káli Jogeshvari's temple, Khanáli Rám's temple, Moroba Dáda's mansion (16), Bhide's mansion, Dhamdhare's mansion, Thatte's Rám's temple, and Pásodya Múruti's temple.

Shukravár.

Shukravár Ward, 1750 yards by 550, with an area of 955,000 square yards and 14,137 people, was established by Jivájipant Khásgivále in the time of the third Peshwa Báláji Bájráy (1740 - 1761). Jivájipant, as *koteál* or police head of Poona, for many years exercised great magisterial and revenue powers. He is said to have been intelligent and able and to have taken much interest in the welfare of the city. He founded several wards, regulated public markets and places of amusement, and did much to further the prosperity and welfare of the people of Poona. Shukravár is the largest ward in the city both in area and population. The houses in the leading parts are upper-storeyed, roomy, and substantial. The houses of the poorer classes, in the back and distant parts, have only one floor but they are not closely built and are comparatively roomy. The people are most mixed, belonging to all castes and in every condition of life, from the Pant Sachiv of Bhor a Bráhmañ chief, to the day-labourer. Jivájipant Khásgivále, the Kotvál of Poona and the founder of the ward, left a residence with a large garden and temple attached to it. Beginning from his residence, which is at the north-west end of the ward, the main street runs south, and passes through lines of dwellings of rich Bráhmañs to the site of the Shukravár Palace (33) which was pulled down about 1820 and the Peshwa's Tálinkhána or gymnasium where are now the municipal office, and the dispensary established in 1861 by Khán Bahádúr Pestanji Sorábj a Pársi gentleman of Poona. Further south the street passes by the Pant Sachiv's mansion and Pánse's mansion to the City Jail (10) which was the head-quarters of the Peshwa's artillery of which the Pánsees had charge. West of the street is the Kámáthi quarter occupied chiefly by people of Kámáthi or Telugu castes, who, in the Peshwa's time, were domestic servants of the leading Bráhmañs and Maráthha grandees. Beyond Kámáthipura the street passes through houses belonging to Maráthha husbandmen and Native Christians. The east street of Shukravár runs parallel to the main street and borders on the Áditvár ward. At the north end of it is a large retail grain market; further south is the Shimpi row held by Shimpi cloth-merchants. Behind the main houses on the east is the Hattikhána or elephants' stable, now filled with the huts of Chámabhárs. Further to the south are the Álang or infantry lines occupied chiefly by labourers. Further north-east, along the main street, was the old Gádikhána or Peshwás' stables, now occupied by dwelling houses. Further still is the residence of the late Nandráñ Sundarji Náik, an

enterprising and intelligent Pardeshi Kumbhár, who had a large share in the early municipal management of Poona city after it came under the British Government. Further is the Chaudhari's mansion and then a quarter occupied by a small colony of Pardeshi potters who either work as labouring masons or take jobs as contractors. At the south end of this street is the house of Mr. Bháu Mansáráam, another enterprising and active Pardeshi potter, who has amassed a fortune as a contractor in the Government Public Works Department, and is a Municipal Commissioner for the city of Poona. Beyond this are the Máliváda and the Jhagdeváda quarters occupied by Kunbis and husbandmen. The leading roads of Shukravár ward are broad, straight, and metalled. The lanes are narrow and crooked but have latterly been all levelled and sanded and thrown open where they were previously closed. The water supply is abundant and the conservancy good. Shukravár is one of the healthiest quarters of the city and is prosperous and flourishing. Its objects of interest are : the Tulsi Bág or Basil Garden (36), Lakadkhána, Kála Haud or the Black cistern, Bávankháni, Rámeshvar's temple (28), the Peshwa's Gymnasium now the municipal office and dispensary, the City Jail (10), Pánt Sachiv's palace, Chaudhari's mansion, Nandráam Sundarji's mansion, Bháu Mansáráam's residence, the Hirábág or Town Hall and garden, and a temple of Párasnáth.

The chief streets run north and south. The three leading streets are the Gánj, Ganesh, and Mangalvár street; the Vetál, Áditvár, and Kasba street; and the Shukravár and Budhvár street. All of these are broad metalled roads with stone-built slab-covered side-gutters. When metalled roads were first made, a convenient width, varying from eighteen to twenty-four feet, was taken for the clear carriage roadway, and spaces meant for footpaths were left on the sides. These, before municipal times, were encroached on by house-owners or covered with low unsightly verandas with sloping tiled roofs. No through streets run east and west, and the broken streets of which there are some, have also been encroached on and narrowed by veranda-building. It has been one of the chief aims of the Municipality to widen the streets and open them as opportunity offers. Much has been done in this way, but a great deal remains to be done. The streets are generally of irregular width and winding. Where they have not been encroached on, the streets of the newer parts of the city, as in the Rástia Nána and Sadáshiv wards, are broad, straight, and regularly laid out. The handsomest street in the city is the Moti-chauk or Pearl Square in Áditvár ward. Between lines of closely built high buildings this street has a carriage-way twenty-four feet wide in the centre, then covered side-gutters three feet wide on each side, and next paved footpaths fifteen feet wide, raised about a foot above the carriage-way. All the streets in the city have metalled carriage roads, varying from sixteen to forty feet in breadth, and side-gutters covered with slabs where the traffic is great and open in other places. Where available the spaces between the gutters and the lines of houses have been and are being planted with trees and laid out in gravelled walks. The city has now thirty-two miles of metalled road. The lanes vary in

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breadth from six to sixteen feet. They are crooked and used to have many ups and downs. They have lately been levelled and gravelled and, where possible, widened and opened. The whole length of lanes within city limits is fourteen miles. Under the Maráthás some of the streets and lanes were paved, the pavement sloping from the houses to the centre which formed a gutter for storm-water during the rains. The centres of the broader thoroughfares used then to be occupied by lines of stalls on raised platforms. Almost every street and lane had gates which were closed at night. The pavement, shop-platforms, gates, and other obstructions have now been removed and the ventilation of the city improved. The streets are now named, swept clean once a day, watered during the dry weather to lay the dust, and on dark nights lighted with 572 kerosine lamps.

Bridges.

Poona City has the Mutha river on the west and north. The oldest crossing of the Mutha is by the Kumbhár Ves Dharan or Potters' Gate Causeway in Kasba ward, near the younger Shaikh Salla's tomb (31) and about 600 yards above the railway bridge. The Maráthá causeway gave way soon after the beginning of British rule and was renewed between 1835 and 1840 at a cost of about £3000 (Rs. 30,000) partly met by Government and partly by contributions. The causeway, which is of solid stone masonry, is 235 yards long and seven yards broad. It has twelve nine-foot sluices which are closed in the dry season to store water. During floods the causeway is covered and impassable. At the north-west end of the city, about a mile and a quarter above the Potters' Gate dam, the Maráthá wooden bridge across the Mutha gave way in 1840 and was replaced by a stone and brick masonry bridge which is still known as the Lakdi or wooden bridge. The present bridge has nine forty-eight-foot arches built of brick on stone piers which have sharp cutwaters to break the force of the floods. Large round holes are made high up on the spandrels between the arches through which water passes during the highest floods. The roadway over the bridge is eighteen feet wide. The bridge cost £4700 (Rs. 47,000) of which Government paid £3600 (Rs. 36,000). Before the railway was made the Lakdi bridge was the outlet to Bombay and carried much traffic. It is still largely used chiefly in bringing supplies of wood and provisions into the city. The second and chief bridge over the Mutha is the Wellesley Bridge named after General Arthur Wellesley in honour of his Deccan victories. The old bridge was built in 1830 entirely of wood. In 1839 it was replaced by a strong masonry bridge at a cost of £11,093 (Rs. 1,10,930), and a fresh bridge was built also of stone in 1875. The bridge keeps its original name of Wellesley or Vasli in Maráthi. The Nágjhari stream which passes through the city from the south is crossed by six bridges. Beginning from the north, the Jakát or Toll bridge of cut-stone masonry with three twelve-foot wide vents, twenty-four yards long and with a roadway of twenty feet, joins the Mangalvár and Somvár wards on the east or right bank with the Kasba ward on the west or left bank. It was built by the British Government between 1836 and 1840. It is called the Toll bridge because it is on the site of the Peshwás' chief toll. About four hundred yards south, joining the Somvár Rástia and Nyáhál wards on the east with Áditvár ward

on the west, is the Dáruvála's bridge, the largest across the Nágjhari, of cut-stone masonry fifty-eight yards long and over thirty-two feet broad, with four twelve-feet vents. It was built by the Municipality in 1870 at a cost of £1500 (Rs. 15,000). It gets its name from being near the firework-makers' quarter. About 300 yards south of Dáruvála's bridge, joining Ganesh ward with Rástia ward, a foot-bridge called the Pársi bridge, a stone causeway impassable in floods, is six feet wide and has three five-feet vents. It was built in 1830 by the family of the Pársi high-priest or Dastur. About 150 yards south of the Pársi bridge, the Ganesh ward bridge, of cut-stone with twenty-feet roadway and three arches of sixteen feet each, joins the Ganesh and Nána wards. It was built by the British Government in 1835. About 400 yards south of Ganesh ward bridge the Burud or Basketmakers' bridge, of cut stone masonry with eighteen-feet roadway and four nine-feet arches, joins the south end of Áditvár ward on the west to Bhaváni ward on the east. It takes its name from the basket-makers in whose quarter it lies. It was built by a Badháí or Upper Indian carpenter between 1840 and 1845 as a work of charity. About 300 yards south of the Burud's bridge, Ghasheti's bridge, of solid stone masonry, twenty feet broad and with three eighteen-feet arches, joins Bhaváni ward on the east with Ganj and Vetál wards on the west. It was built as a work of charity in 1845 at cost of £180 (Rs. 1800) by a dancing-girl named Ghasheti. The Mánik stream, which forms the eastern boundary of the city, is crossed by three bridges. Beginning from the north, about 150 yards from its meeting with the Nágjhari, where the bed of the Mánik is at times impassable from backwater from the river, the Halálkhor bridge, a massive masonry structure sixty-eight yards long and eighteen feet wide with three five-feet vents, joins the Somvár ward on the south with the Halálkhor section of the Mangalvár ward on the north. It was built by the British Government between 1835 and 1840. About 500 yards in a direct line south-east of the Halálkhor bridge is the Gosávi bridge. It is a double masonry bridge, both portions skew to the line of the stream, of two single arches of twenty-two feet span, the roadway over the one being twenty-four and over the other thirty-two feet wide. It was built in 1870 by the Municipality at a cost of £300 (Rs. 3000). About 350 yards south of the Gosávi bridge, the Bhatti Gate bridge, a small culvert of two seven-feet vents, opens Rástia ward into the Civil Lines quarters. It was built by a public works contractor in 1845 and took its name from the brick and tile kilns near it.

The municipal statements divide the houses of the city into five classes: large mansions or *vádás*, now rarely built and becoming fewer costing £2000 to £6000 (Rs. 20,000 - 60,000) to build and £5 to £7 10s. (Rs. 50 - 75) a month to rent; second class houses, of which the number is growing, costing £800 to £1500 (Rs. 8000 - 15,000) to build and £2 to £4 (Rs. 20 - 40) a month to rent; third class houses, of which the number is growing, costing £100 to £300 (Rs. 1000 - 3000) to build and 8s. to £1 (Rs. 4 - 10) a month to rent; fourth class houses costing £20 to £50 (Rs. 200 - 500) to build and 2s. to 4s. (Rs. 1 - 2) a month to rent; and fifth class houses or huts costing £2 to £5 (Rs. 20 - 50) to

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make and 6d. to 9d. (4-6 *as.*) a month to rent. The poorest classes have rarely houses of their own, but lodgings or *chāls* are being made for them in different parts of the city, neater and better-planned than their former huts. According to the municipal returns for 1883, of 12,271 houses, 85 were of the first class, 631 of the second class, 2699 of the third class, 4197 of the fourth class, and 4659 of the fifth class. The details are :

Poona Houses, 1883.

No.	WARD.	CLASS.					
		1st.	2nd.	3rd.	4th.	5th.	Total.
1	Mangalvār ... ..	...	1	19	80	200	300
2	Sonvār	2	25	89	160	122	404
3	Nyāhāl ... ..	...	7	23	49	15	94
4	Rāstia	2	24	98	223	130	477
5	Nāna ... ..	...	40	133	197	243	613
6	Blavāni	4	20	133	254	521	938
7	Kasba	3	60	205	682	693	1498
8	A'ditvār	35	203	405	370	319	1450
9	Ganesh ... ..	...	12	133	159	166	470
10	Vetal	5	23	172	238	257	695
11	Ganj ... ..	...	2	86	257	503	878
12	Mumfarjang ... ..	...	...	2	2	7	11
13	Ghorpade ... ..	...	...	...	28	284	312
14	Shanvār ... ..	...	22	174	258	128	682
15	Nārāyan ... ..	...	...	2	80	181	263
16	Sadāshiv ... ..	...	25	194	309	200	788
17	Budhvār	19	57	196	225	13	550
18	Shukravār	16	52	423	559	649	1701
		85	631	2699	4197	4659	12,271

Poona houses have little beauty or ornament; even the finest are plain, massive, and monotonous. The plinth is of close-joined blocks of polished stone. The posts and beams are massive but short. The ceilings are made of smaller closely fitted beams sometimes ornamented with variegated geometrical figures and flowers made of small chips or slits of gaily painted wood or ivory. If width is wanted it is secured by two or three rows of wooden pillars joined together by ornamental ogee-shaped cusped and fluted wooden false arches. The pillars, which generally spring from a carved stone or wood pedestal, have shafts carved in the cypress or *suru* style and lotus-shaped capitals. The eaves are generally ornamented with carved plank facings and project boldly from the walls. The roofs are either terraced or covered with flat tiles. The staircases are in the walls, and are narrow and dark. At present in house-building more attention is paid to light and air, the staircases are improved, and ornamental iron or wood railings are coming into use for balconies, landings, and staircases. Most houses stand on stone plinths. They are generally wooden frames filled with brick or mud and covered with a tiled roof. Some are substantially built of brick and lime, others are wholly of brick and mud. The centre rooms are generally dark and close, but the upper storeys are airy and well lighted. The walls of some are painted with Purānik war scenes and deities. The houses of the better-off have two and some have three to six rooms one of which is the cook-room or *sayampāk-ghar*, another if there is one to spare is set apart as the god-room or *devghar*, one or more are used for sleeping, one large room as the *mājghar* for dining and sitting,

and one, which is generally open on one side, as a reception room or *osri*. Most of the rooms are badly aired. Houses of this class rarely have upper storeys. Their long slopes of tiled roofs and low slender wooden posts give them a mean poverty-stricken look. Middle-class houses have generally an upper floor over part of the basement. Open spaces or yards called *ángans* are left in front and behind. Sometimes, over the entrance gate, is a hall or *divánkhána* which is used on great days and family ceremonies. Under this hall stables, cattle-sheds, and privies, open on the road. Each house has generally a well, and sets apart the room nearest the well for cooking, and the next room for dining. A room is set apart for the women of the house and the front room is used for visitors. The side-rooms are used as god-rooms and store-rooms. The upper rooms, which are well aired, serve as sleeping rooms. The centre rooms on the ground floor are generally ill-aired and so dark that, even by day, lights have to be used during meals. The walls and floors are cowdunged or mud-washed and kept clean. The houses of the upper classes are upper-storeyed in two or three quadrangles or *chawks* surrounded by rooms. The paved back quadrangles, where there is generally a well, are used for washing and bathing. The distribution and general arrangement of the rooms is the same as in middle-class houses. The open rooms on the basement near the entrance are used as stables, cattle-sheds, and servants' rooms. Almost every Hindu house, from the poorest hut to the richest mansion, has a few plants near it among which the sacred basil or *tulsi* is the most prominent and stands in an ornamental earthen pot on a stone or cement pedestal. Near the place where the waste water gathers are generally a few plantain trees or a small bed of *álu* or *caladiums* as they are believed to suck in and to clean stagnant water. The houses of the poorer classes have generally one room eight to ten feet square with a small door shaded by an open veranda four to six feet wide, a part of which is enclosed for a bath-room or *nháni*.

The earliest record of Poona population is for 1780 when it is roughly estimated to have numbered 150,000 souls. During the eight years (1796-1803) of unrest in the beginning of Bájiráv II.'s reign, the population fell considerably, chiefly through the depredations of Daulatráv Sindia his father-in-law Sarjeráv Ghátge and Yashvantráv Holkar, and the great scarcity of 1803. At the beginning of British rule the estimated population varied from 110,000 to 150,000; and in 1825 Bishop Heber puts down the number at 125,000. The first reliable record is for 1851 when it numbered 73,209. The opening of the railway in 1856 raised the number to 80,000 in 1864, and since then there has been a steady advance to 90,436 in 1872 and 99,622 in 1881.¹ Of the 1872 total, 80,800 were Hindus (including 587 Jains), 9013 Musalmáns, 262 Christians, and 361 Others. Of the 1881 total 87,874 were Hindus, 10,519 Musalmáns, 562 Christians, 206 Pársis, and 461 Others.

Priests numbering 1062 are mostly Hindus and a few Musalmáns. The Hindu priests, who are almost all Bráhmans live mostly in

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¹ The figures for 1872 and 1881 do not include the population of Poona and Kirkee cantonments which was 28,450 in 1872 and 37,381 in 1881.

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Priests.

Bráhmán quarters in the Budhvár, Kasba, Náráyan, Sadáshiv, Shanvár, and Shukravár *peths*; but the most popular wards are the Sadáshiv and Shukravár *peths*. Most of them are hereditary priests and are fairly off, but not so well off as they were some fifty years ago. Of late they do not command respect, and crave favour and cringe for patronage. Their number is falling off, and only one or two members of priestly families take to priesthood. They are thrifty, well-behaved and shrewd, but rather idle. Their wives mind the house and do no other work. They send their boys to school, and as priesthood does not pay them much, some of them teach their boys English. Like Hindu priests, Musalmán priests are not much respected, and are fairly off. Besides Hindu and Musalmán priests there is one Pársi priest, who is respected well-paid and is comfortably off.

Lawyers.

Lawyers numbering 126, of whom ninety-six hold *sanads* or certificates and thirty are allowed to plead without *sanads*, are mostly Bráhmans. They are well-behaved, respectable, shrewd, and thrifty. Most of them are men of means and lend money. Their wives do the house work generally with the help of servants, and their boys go to school and learn English.

Government
Servants.

Government servants live in all parts of the town. They are Bráhmans, Prabhus, Maráthás, Hindus of other castes, Musalmáns, Pársis, Christians, and Jews. Of the Bráhmans Chitpávans or Konkanasths Deshasths and Shenvis are largely in Government service. Chitpávans came to Poona during the supremacy of the Peshwás who were themselves Chitpávans. Deshasths are old settlers, and Shenvis, most of whom are Government clerks, are mostly new-comers. Some Bráhmans hold high places in the revenue judicial and police branches of the service, others are clerks, and a few messengers and constables. The Prabhus, who are of two divisions Káyasths and Pátánás, are chiefly clerks and a few hold high revenue and judicial posts. The Káyasths came from the North Konkan during Marátha rule and some of them are settled in the town. Pátánás mostly went from Bombay with the English, and except a few are not permanently settled. The Maráthás are constables and messengers and a few clerks. With the exception of a few who are clerks, Hindus of other castes are constables and messengers. The Musalmáns are constables and messengers, a few are clerks, and some hold high posts. The Pársis Christians and Jews are mostly clerks. Of Government servants Hindus are thrifty and others love good living and spend much of their income. Of both Hindus and others only those in high position are able to save. Their wives do nothing but housework, and all but a few messengers and constables send their boys to school.

Practitioners.

Besides the Government medical officers and teachers of the Poona Medical School, Poona medical practitioners include graduates in medicine, retired subordinate employes of the Government medical department, Hindu *vaidyas*, and Musalmán *hakims*. The graduates and pensioners of the medical department are Bráhmans, Kámáthis, Maráthás, Musalmáns, Pársis, and Christians. They prescribe European medicines and a few of them keep dispensaries. They get fixed fees for visits and charge separately for prescriptions dispensed in

their dispensaries. Except Kámáthis and Maráthás who are more or less given to drink, most of them, especially the graduates, are hard-working thrifty and respectable. They get good practice and save. Their wives do nothing but house work and they send their children to school. *Vaidyas* or Hindu physicians are mostly Bráhmans and live in the Bráhmaṇ quarter. They prescribe native drugs and are generally called to attend women who often refuse to take English medicines. *Hakims* or Musalmán physicians live in the Musalmán quarter, and practise among Musalmáns. The *vaidyas* and *hakims* get no fixed fees and often bargain to cure a certain disease for a certain sum of money. They are fairly off and do not save much. Besides these regular doctors, there are midwives and Vaidus or wandering drug-hawkers. The Vaidus mostly came from the Nizám's country and settled near Poona in the times of the Peshwás. Except a few leading men, who study their Sanskrit books written on palm leaves, most of them receive oral instructions, hawk drugs in streets, and prescribe and bleed among the low classes. They hardly earn enough to maintain themselves and are badly off. Besides minding the house their wives hawk drugs and make and sell quartz powder for drawing traceries on house floors. They teach their boys their craft and do not send them to school.

Landlords include *inámdárs* or estate-holders, large landowners, and house-owners. *Inámdárs* are mostly Bráhmans and Maráthás. Partly from the number of dependants and partly from the large sums they spend on marriages and other ceremonies men of this class, especially Maráthás, are badly off and most of them are in debt. They send their boys to school and some of them, especially Bráhmans, have risen to high posts in Government service. Large landowners are men of all castes. They are well-to-do and educate their children chiefly for Government service and as pleaders. House-owners are Bráhmans, Gujarát Vánis, Bohorás, and Musalmáns. For the last twenty years houses have been in great demand and house-building has become a popular form of investment. Like large landowners they are well-to-do and send their children to school.

On account of its cheap living, good climate, and the facilities it affords in educating their children, Poona is becoming a favourite place with pensioners. There are about 240 civil and about 250 military pensioners, the civil pensioners living mostly in the Sadáshív, Shanvár, Shukravár, and Rástia wards and the military pensioners mostly in the Rástia, Nána, and Bhaváni wards. They are well-behaved and thrifty, and most of them have some money which they lend on security. They take great care in educating their boys.

Of 297 moneylenders the chief are Bráhmans, Márwár and Gujarát Vánis, living mostly in the Sadáshív, Shukravár, Náráyan, Budhvár, and Kasba wards. Bráhmans lend money on the security of ornaments; and Gujarát and Márwár Vánis lend on credit and charge high rates of interest. They, especially Gujarát and Márwár Vánis, are very shrewd and careful in busineses.

Moneychangers numbering 310 are chiefly Deshasth Bráhmans who live mostly in the Shukravár, Kasba, Ravivár, and Bhaváni

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wards. They sit by the roadside, buy copper coins on premium from retail sellers and give copper for silver coins without charge. They give small loans to retail dealers at heavy interest and are not very scrupulous in their dealings. They have their own little capital, get brisk business, but are not well-to-do. They teach their boys to read and write Maráthi.

Grain Dealers.

Grain Dealers, including about fifteen brokers, number about 200 and live mostly in the Bhaváni and Nána wards. They belong to two classes wholesale and retail dealers. The wholesale dealers numbering about forty are chiefly Gujarát and Márwár Vánis. They sometimes act as brokers, and are hardworking, shrewd, and well behaved. They are rich, bringing large quantities of grain chiefly wheat and *bájri* or spiked millet from Vámbhori in Ahmadnagar, Indian and spiked millet from Sholápur, and rice from the Mávals in the west of Poona and from Kalyán in Thána. Of 160 retail dealers 108 are Maráthás, forty-seven Márwár Vánis, and five Lingáyats. They buy grain from wholesale dealers and brokers. They have no capital of their own and have to borrow at nine to twelve per cent on the security of their stock. They are orderly hardworking and thrifty, and have credit with moneylenders. Wives of poor grain-dealers clean and winnow grain, arrange shops, and act as saleswomen. They teach their boys to read and write Maráthi.

Vegetable Sellers.

Vegetable Sellers including brokers number 652, chiefly Káchis and Mális, living mostly in the Ravivár, Kasba, Budhvár, Shanvár, Bhaváni, Vetál, Shukravár, Mangalvár, Nána, and Sadáshiv wards. The Káchis came from Bundelkhand and Rajputána. Vegetable-growers bring vegetables to the market and sell them to the retail dealers. Sometimes the retail dealers buy the standing crop and bring it to the market in required quantities. Besides the local business, brokers make large purchases for Bombay vegetable-dealers and send consignments of vegetables to Bombay on commission. As a class they are hardworking, orderly, and thrifty. They are fairly off, and their women, who act as saleswomen, do more work than the men. They are not careful to send their children to school.

Grocers.

Grocers, including forty brokers, number 745 and belong to two classes, wholesale and retail grocers, living chiefly in the Ravivár, Vetál, Kasba, Budhvár, Bhaváni, Somvár, Ganesh, Nána, Shanvár, and Náráyan wards. Brokers and wholesale grocers are chiefly Lingáyat Vánis, and a few Gujarát Vánis and Maráthás. Retail grocers are chiefly Gujarát Vánis, a few being Lingáyat Vánis, Maráthás, and Bráhmans. They deal in sugar, clarified butter, spices, honey, and salt. Formerly salt was sold by a body of Lingáyat Vánis, who lived in separate quarters called Mithganj or the salt market. Brokers and wholesale grocers are rich and retail grocers are well-to-do. They are hardworking, orderly, shrewd, and thrifty. In poor families, in the absence of men, women act as saleswomen. They send their boys to school.

Milk and Butter Sellers.

Milk and Butter Sellers numbering 315 are local Gavlis or cowherds, living chiefly in the Shukravár, Sadáshiv, Ravivár, Kasba, Náráyan, and Shanvár wards. They are Lingáyats and Maráthás. They keep ten to twenty-five she-buffaloes and about three or four

cows. During the rainy season much butter is brought by Mávlis from the Mávals or West Poona hills. Gavlis are idle, quarrelsome, and thriftless. They have no capital, live from hand to mouth, and are often in debt. Their children graze cattle and their women hawk milk, curds, whey, and butter.

There are seventeen liquor shops in the city, ten country liquor shops and seven European liquor shops. Country liquor is sold by Marátha servants of the liquor contractor, and European liquor shops are kept mostly by Goanese Native Christians.

Cloth Sellers numbering 483 are chiefly found in the Budhvár and Shukravár wards. They are Hindus and Musalmáns. The Hindus are chiefly Márwár Vánis and Shimpis and a few Bráhmans and Maráthás; and the Musalmáns are mostly Bohorás. The Márwár Vánis live in Ravivár and are the largest traders. They do business both wholesale and retail and almost exclusively in the handmade cloth. They supply the rich. The Shimpis mostly live in Budhvár and chiefly sell bodicecloths. They also deal in poorer kinds of handwoven cloth. They supply the middle and low class demand. The Bráhmaus and Maráthás, who mostly deal in handmade cloth, have their shops in Ravivár. The Bohorás live in the Bohoriáli in Ravivár, and sell all kinds of European piece-goods as well as the produce of the Bombay mills. *Kinkhábs* or embroidered silks and coloured China and European silks are also sold by Bohorás. All the leading cloth merchants of Poona are men of capital and do a large business. Minor dealers work with borrowed capital. The profits vary greatly according to individual dealings, perhaps from £1 to £40 (Rs. 10-400) a month. Their women mind the house and their boys learn to read and write.

Shoe Sellers are all Chámbarás. Details are given under the head of Shoemakers. There are also some Pardeshi shoe sellers.

Ornament Sellers numbering 328 are mostly Gujarát Vánis, Sonárs, Jingars, Kásárs, Manyárs, Lákheris, and a few Bráhmans. Bráhmans, Gujarát Vánis, and Sonárs sell smaller silver and gold ornaments and have about fifty shops in Motichauk street in Áditvár. They are not men of capital, but their business yields them a comfortable living. Their women mind the house and their boys learn to read and write. Jingars make and sell queensmetal ornaments for the lower classes. Kásárs and Manyárs sell glass bangles and Lákheris make and sell lac bracelets and mostly live in the Kasba, Rástia, and Budhvár wards. The rich bangle sellers import China bangles from Bombay and sell them to retail sellers. They are well-to-do, their wives mind the house and their boys learn to read and write. Of the retail sellers, some have shops and some hawk bangles in streets. They are fairly off. Besides minding the house their women sometimes hawk bangles and their boys often learn to read and write. The Kásárs are Jains and Maráthás, and the Manyárs are Musalmáns of the Hanafi school. Lákheris, who seem to have come from Márwár during the time of the Peshwás, dress and speak like Márwár Vánis. They prepare lac bracelets for wholesale dealers by whom they are paid $\frac{3}{4}$ d. ($\frac{1}{2}$ a.) the hundred. Some of them make bracelets on their own account and sell them at

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6d. to 10½d. (4-7 as.) the hundred. Their women and their children after the age of fifteen help in the work. The more expensive jewelry, pearls, diamonds, and other precious stones are sold by individual jewellers who have not regular shops but whose houses are well known.

Animal Sellers.

Animal Sellers numbering 110 mostly live in the Bhaváni Sadáshiv and Vetál wards. The Poona cattle market is held in open ground at Bhámbhurda village close to the west of the city. It is held on Wednesday and Sunday afternoons. Bullocks, buffaloes, cows, ponies, sheep, and goats are the animals dealt in. Although the chief, Dhangars are not the only, class who deal in cattle, neighbouring villagers and all men who have to sell their animals bring them to the markets.

Furniture Sellers.

Except Jains, Kásárs, and a few Bráhmans and Sonárs who sell but do not make brass and copper vessels, almost all the sellers of articles of native furniture, earthen pots, boxes, bedsteads, stools, carpets, and mats are makers as well as sellers. The brass and copper vessel sellers numbering 263 mostly live in the Ravivár, Ganj, Vetál, and Shukravár wards, and most of them have their shops in Ravivár. They buy from Tábats or employ Tábats to work for them. They are a shrewd, hardworking, and a prosperous class. Their wives do nothing but house work and their boys go to school. On Sundays and Wednesdays a market is held in the afternoon to the south and east of the Shanvár palace at which old furniture, books, pictures, clothes, lamps, glassware, and lumber are sold by dealers from the cantonment bazar. Besides these markets in the Bhaváni ward a number of Márwár Vánis deal in old furniture and lumber, and are comfortably off.

Miscellaneous Sellers.

The chief miscellaneous sellers are Bokorás who chiefly deal in hardware, stationery, and haberdashery, a few making and selling tin lanterns and tinpots and iron oil and water buckets. They have their shops in Ravivár. They earn £20 to £50 (Rs. 200-500) a year and are comfortably off. They are neat, clean, hardworking, thrifty, and honest. Their wives mind the house and their boys go to school.

Husbandmen.

Husbandmen numbering 1636 are chiefly Kunbis and Mális, living mostly in the Kasba, Shukravár, Ganj, Mangalvár, Sadáshiv, Shanvár, and Bhaváni wards. Some till their own lands and some rent lands mostly belonging to Bráhman landholders. They are sober and hardworking. Their women and children work with them in their fields.

Pulse Sellers.

Pulse Sellers or *dálválás* numbering 118 belong to two castes Maráthás and Pardeshis. Marátha pulse-sellers numbering sixty-seven do not differ from Marátha grain-dealers. Pardeshi pulse-sellers numbering fifty-one came from Upper India to Aurangabad and from Aurangabad to Poona about sixty years ago. They buy pulse grain from wholesale pulse-grain dealers, prepare pulse, and sell it to retail dealers or private customers. They have no capital of their own and have to borrow on the security of their stock. They spend as much as they earn. Their wives help them and their boys sometimes go to school.

Grain Roasters numbering 223 mostly live in the Ravivár, Ganj, Bhaváni, Vetál, Kasba, and Shukravár wards. They are chiefly Marátha and Pardeshi Bhadbhanjás. The Marátha Bhadbhanjás do not differ from Marátha husbandmen in appearance customs or way of living. The Pardeshi Bhadbhanjás are said to have come fifty years ago from Cawnpur, Lucknow, and Mathura in Upper India. They are proverbially dirty but hardworking. They buy the grain and pulse from grain-dealers, and after parching it sell it at a profit of twelve to twenty per cent. Their women and their children from the age of ten or twelve help them in their calling, sitting in the shop and soaking and drying grain. In spite of their help a grain-roaster's family does not earn more than £1 to £1 10s. (Rs. 10 - 15) a month. They send their boys to school. Competition among the different classes of grain-roasters is said to be reducing their earnings.

Flower Sellers or Phulmális numbering eighty-nine have their shops in the Budhvár, Ravivár, and Vetál *peths* and in the Motichauk. Garden-owners let out beds of flower plants to Phulmális. Women and children gather flowers and carry them in large shallow baskets to their shops where men string them into garlands and bouquets. Almost every Phulmáli undertakes to supply certain families with flowers for house-god worship for which he is paid 6d. to 1s. (4 - 8 as.) a month. The flowers for house-god worship are of different kinds, are tied in small bundles in plantain leaves, and are taken to the houses of the customers in the evening by their women. The shop is arranged on wooden boards covered with a wet cloth. The Phulmáli squats in the middle with an earthen waterpot on his left hand, baskets of flowers on the right hand, and ready-made garlands and nosegays arranged on wet cloth or hung in his front. The shop is about six feet wide and six feet long, and opens to the road. The flowers that remain after the day's sale are sold to perfume sellers who extract scents from them. The flower supply of Poona is so great that large quantities are sent to Bombay and as many as 1000 garlands and 3000 nosegays can be had at a few hours' notice.

Sweetmeat Sellers numbering 234 mostly live in the Ravivár, Budhvár, Kasba, Shanvár, Vetál, Nána, Ganesh, and Shukravár wards. They are divided into Ahirs, Jains, Lingáyats, Maráthás, Márwár Vánis, Pardeshis, Shimpis, and Telis. The well-to-do have their shops and the poor hawk sweetmeats in streets. Their women help them in their work and their boys learn to read and write. They are hardworking, thrifty, and sober.

Oil Makers numbering 221 chiefly live in the Mangalvár, Ravivár, Sadáshiv, Nána, and Vetál wards. They are mostly Maráthás and Lingáyats. The Marátha oil-makers are the same as cultivating Maráthás and look and live like them, though they do not marry with them. The Lingáyat oil-makers do not differ from other oilmen. They are said not to work on Mondays. They are hardworking, thrifty, sober, and strongly made, and their women are proverbially fair and well-featured. They extract oil from cocoanut, sesame, *kárla* *Verbesina sativa*, *kardai* *Carthamus tinctorius*, *undi* or

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oilnuts, groundnuts, and hemp seed. Their women help them and their boys from the age of twelve or fourteen. They earn 3d. to 1s. (2-8 as.). They suffer from the competition of kerosine and other imported oils and are falling to the position of labourers. Some of them send their boys to school.

Butchers.

Butchers numbering 131 mostly live in the Shukravár, Rástia, Ganesh, Ravivár, Bhaváni, and Nána wards. They are chiefly Musalmáns called Sultáni Láds. They are descended from local Hindu mutton butchers and ascribe their conversion to Haidar Ali of Maisur (1763 - 1782). They are hardworking thrifty and sober, and some are rich, and spend much on marriage and other ceremonies. They marry among themselves and have a separate class union under a headman called the *chaudhari*. They have no connection with other Musalmáns and eschew beef. They hold aloof from beef-butchers who are only found in small numbers in the cantonment of Poona. They offer vows to Bráhmánic gods and hold the usual Bráhmánic festivals. The only specially Musalmán rite is circumcision. None but the old women who sell the smaller pieces of mutton help the men in their work. They do not send their boys to school and take to no new pursuit. Except in Khátik-áli or Butcher's Row near Subhánsa in Ravivár ward, which is the oldest mutton market in the city and where they have their private stalls or sell in front rooms of their dwellings, butchers sell in one of the remaining five markets in Kasba, Vetál, Nána, and Bhaváni wards and in Durjansing's Pága.

Fishermen.

Fishermen numbering 211 mostly live in the Kasba, Mangalvár, and Náráyan wards. They are chiefly Bhois, of three divisions Kadus, Kámáthis, and Maráthás, of whom Kadus and Maráthás eat together but do not intermarry. They are hardworking and thrifty but dirty, and the women are quarrelsome. A few send their boys to school, but as a class they are poor and show no signs of rising. The three fish markets are to the south of the Shanvár palace and in Áditvár and Vetál wards. In the open ground to the south of the Shanvár palace stalls are kept daily by Bhoi women for the sale of dry Konkani fish. The Áditvár ward fish market is chiefly used for the sale of salt fish, with fresh fish in the evening. In the Vetál ward fish market fresh fish and a little dry fish are offered in an open plot. Women of the Bhoi caste are the chief fish-sellers and Kunbis from the neighbouring villages are the chief consumers.

Stonecutters.

Stonecutters numbering seventy-six live in small numbers in all wards except in the Rástia and Muzafarjang, varying from one in Nyáhal ward to eleven in Shukravár. They are Kámáthis, Maráthás, and Telangis; they do not eat together nor do they intermarry. They are clean, hardworking, thrifty, and orderly. They are stone masons and carvers and make excellent images of gods and of animals, handmills, grindstones, and rolling-pins. As foremen or *mestris* they draw £1 10s. to £2 (Rs. 15 - 20) a month, and as day-workers 6d. to 1s. (4-8 as.). Their women do not help in their work, but boys of fifteen to twenty earn 14s. to 16s. (Rs. 7-8) a month. Some of them send their boys to school and on the whole they are a steady class.

Potters and Brick and Tile Makers numbering 291 live mostly in the Kasba, Nána, Náráyan, Vetál, Ravivár, Bhaváni, and Ghorpade wards. They are divided into Marátha and Pardeshi Kumbhárs. Their houses can be known by pieces of broken jars, heaps of ashes, and the wheel. They make water vessels, grain jars, children's toys, bricks and tiles. Bricks are sold at 10s. to 18s. (Rs. 5-9) and tiles at 6s. to 10s. (Rs. 3-5) the thousand. Their women sell the smaller vessels and children's toys. They are hardworking, quiet, and well behaved. They do not send their boys to school and are poor.

Carpenters numbering 598 mostly live in the Shukravár, Ravivár, Sadáshiv, Kasba, Nána, Rástia, Somvár, Bhaváni, and Ganesh wards. They are chiefly Badháis who are said to have come upwards of a hundred years ago from Jálna in the Nizám's country and from Burhánpur in West Berár. They are mostly Pardeshis from Upper India, and look like Pardeshis and speak Hindustáni both at home and abroad. They are carpenters, and make boxes and cots and repair cupboards tables and chairs earning 1s. to 1s. 6d. (8-12 as.) a day. In Ravivár ward a street is called Badháiali after them where they have their shops in which they sell boxes cots and children's toys.

Blacksmiths numbering 358 mostly live in the Ravivár, Nána, Shukravár, Sadáshiv, Kasba, and Bhaváni wards. They are chiefly Marátha and Páñchál Lohárs and a few Ghisádis. Marátha Lohárs say that they came, during the Peshwás' supremacy, from Ahmadnagar, Bombay, Khándesh, and Sholápur. They dress and look like Maráthás. They are hardworking but thriftless, quarrelsome, dirty, and drunken. Their women do nothing but house work and their boys begin to learn at twelve; they are not helped by their women. The boy-workers are paid 1½d. to 6d. (1-4 as.) a day. The Páñchál Lohárs do not differ from Páñchál coppersmiths in food, drink, dress, and customs. They are hardworking but fond of liquor and not very thrifty. Ghisádis make horse-shoes and field tools, but are chiefly employed as tinkers. As a class they are hardworking, quarrelsome, dirty, thriftless, and fond of drink. Besides the blacksmith shops Poona city has twenty-seven iron pot factories in Áditvár ward, ten of which belong to Kunbis and ten to Mális, four to Telis or oilmen, and three to Bohorás. The workmen are chiefly Kunbis and Musalmáns and a few Bráhmans. The workers make little more than a living, most of the profits going to the dealers. Their women and children do not help the men in their work.

Bricklayers numbering 494 mostly live in the Budhvár, Nána, Sadáshiv, Kasba, Shanvár, and Vetál wards. They are Gujaráti, Ját, Kámáthi, Lingáyat, Pardeshi, and Musalmán Gavandis. They are hardworking, even-tempered, sober, and thrifty. They are masons and contractors and the Hindu Gavandis also make clay images of Ganpati and other clay figures. Few send their boys to school. Some of them are rich and the rest are well-to-do.

Lime Burners numbering thirty-three mostly live in Shukravár ward. They are chiefly Lonáris who do not differ from Maráthás in appearance, language, dwelling, food, or dress. They buy lime nodules from the neighbouring villages of Hadapsar, Mahammadvádi,

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Phursangi, and Vadki at 1s. 6d. to 2s. (Re. $\frac{3}{4}$ - 1) a cart. They burn the nodules, mixing them with charcoal and cowdung cakes in circular brick kilns which take three to six days to burn. As the work requires strength their boys do not help them till they are sixteen. They send their boys to school. They complain that their calling is failing from the competition of well-to-do Pársis and Bráhmans and of Mhárs and Mángs.

Thatchers.

Thatchers numbering 118 mostly live in the Nána, Shukravár, Muzafarjang, and Ganesh wards. They are chiefly Rajputs from Upper India, who came about a hundred and fifty years ago in search of work. The men dress like Maráthás and the women wear a bodice a petticoat and a robe rolled round the petticoat with one end drawn over the head. They are quiet, hardworking, and orderly. They make thatch of *súg* or teak leaves hay and bamboos. The women sell firewood and cowdung cakes. Their calling is declining as Government do not allow thatched roofs to remain during the dry season. They do not send their boys to school and are a poor class.

Painters.

Painters numbering twenty-nine mostly live in the Ravivár, Shukravár, and Bodhvár wards. They are chiefly Jingars, who do not differ in food, drink, or dress and living from other Jingars.

Weavers.

Weavers are chiefly of two classes, cotton weavers and silk weavers. Poona city has about 500 cotton hand-loom, of which 450 belong to Hindus 300 of them Koshtis and 150 Sális, and the remaining fifty Musalmáns. Most Hindus weave women's robes and Musalmáns weave turbans. Cotton hand-loom weavers are chiefly found in the Somvár, Vetál, Bhaváni, Rástia, and Shukravár wards. Hindu weavers are said to have come about three generations ago from Paithan, Yeola, Sholápur, Indápur, and Náráyan Peth in the Nizám's country. The Musalmán weavers came to Poona only four or five years ago from Málegaon in Násik where they form a large colony. All live in one or two-storeyed houses, fifteen to twenty of which belong to the occupants, and the rest are hired. The robes woven by the Hindus and the turbans woven by the Musalmáns are generally coarse and cheap. The Hindus work from seven to eleven and again from one to sunset; the Musalmáns work almost the whole day except a short time for their meals which they generally cook in the same shed or room in which they weave. Both Hindu and Musalmán cotton-weavers get great help from their women in reeling, dyeing, warping, and sizing. Some Hindu women even weave. With all this help cotton-weavers barely make a living. The average daily earnings of a cotton-weaver's family are said to range from 6d. to 7½d. (4-5 as.), and during the rains they are often short of work. All the yarn used in the Poona hand-loom is steam-made partly from the Bombay mills and partly from Europe. To buy the yarn most weavers have to borrow at two per cent a month. The local demand, especially during the marriage season, will probably keep up hand-loom cotton-weaving for some time. Still it seems probable that in a city where the price of grain and the cost of living is high compared with most parts of the Deccan, the hand-loom weavers of robes will be driven out of a living by

steam-made fabrics. Hand-loom turban-weaving will probably last longer, as, so far, it has been free from machine competition.

Silk-weaving in Poona city is flourishing. Of 700 to 800 looms nearly two-thirds are owned by Momin and Juláha Musalmáns who have settled at Mominpura in the Ganj ward. The Hindu silk workers are found in Káchi Áli and near Someshvar. Musalmán silk workers belong to two sections Momins proper and Juláhás, and the Hindu workers to three sections Khatris, Koshtis, and Sális. According to their own account most of the Musalmáns came about three generations ago from Haidarabad, Dhárwár, Náráyan Peth, and Gulmatkál in the Nizám's country, and the Hindu workers, according to their own account, came from Paithan and Yeola three or four generations ago. As a class both Hindus and Musalmáns are mild hardworking and sober, the Hindus being more hardworking and thriftier than the Musalmáns. The demand for silk is growing and the workers are well-to-do. Their women and children over ten help the men in sorting, reeling, and sizing. Since the 1876-77 famine about twenty Kámáthi Koshti families have come from Náráyan Peth in the Nizám's country and settled at Poona. They own about 100 silk looms and are hardworking and more successful than the local workers. The only silk used is China silk. The Poona silk workers either borrow money from Shimpí and Márwár Váni silk dealers and buy silk yarn and gold thread, or they work as labourers, receiving the materials from Shimpí and Márwár Váni silk dealers and being paid by the piece. When money is advanced the silk dealers do not charge interest but get $1\frac{1}{4}$ per cent on the sale proceeds of the fabrics.

Gold and Silver Thread Makers mostly live in the Shukravár and Áditvâr wards. They are chiefly Lád Sonárs, Konkani Sonárs, Khándesh Sonárs, Adher Sonárs, and Vaishya Sonárs, Láds proper, Maráthás, and Pardeshis. About twenty-five families are Patvekaris or bar-makers, seventy-eight are Tárkasás or thread-drawers, and seventy to eighty families are Chápdyás or wire-beaters. There are also about 200 Valnárs or thread-twisters mostly women. All Patvekaris or bar-makers are Sonárs. Of the thread-makers or Tárkasás, the thread-beaters or Chápdyás and the thread-twisters or Valnárs most are Láds. The name Lád seems to point to a South Gujarát origin. But according to their own account they came to Poona from Aurangabad and Paithan in the Nizám's country. The Láds say their forefathers worshipped Párasnáth and Báláji and afterwards, they do not know how long ago, they forsook the Jain faith for the worship of the goddess of Tuljápur. The rest are Kunbis and other classes, including a few Deshasth Bráhmans, who took to thread-making because it was flourishing. They are a contented and hardworking class. They live generally in one-storeyed houses, some their own others hired. The different divisions of workers dress like other men of their own castes. As a class they are well-to-do. Except in twisting, gold and silver thread-makers get no help from their women nor from their children till they are over twelve. Most of the gold and silver used in making the thread is brought to Poona from Bombay

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Weavers.

Gold and Silver Thread Makers.

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by Márvár Váni and Shimpi dealers. There are about a hundred and fifty tape weavers. They are chiefly Rávals who have come from Mohol and Sholápur. They are permanently settled in Poona and visit their homes every year generally during the rains. In Poona they live in a part of the Ganj ward which is known as the Rával quarter. They look like Lingáyats and worship Shiv but do not wear the *ling*. Tape-weaving requires little skill. Most weavers are in debt to the tape-dealers, and they keep hardly any holidays. Besides them as many as 150 Musalmán women weave narrow tape in their leisure hours earning a shilling or two a month.

Tailors.

Tailors numbering 481 mostly live in the Shukravár, Kasba, Budhvár, Ravivár, and Ganj wards. They are chiefly Námdev Shimpis, Konkani Shimpis, Jain Shimpis, and Pancham Shimpis who do not eat together nor intermarry. Most of the Námdev Shimpis dress like Bráhmaas and their women are proverbially handsome. They are hardworking, quiet, sober, and hospitable. They sew the clothes of their customers and also keep ready-made clothes in stock. They are helped by their women and by their children of fifteen and over. They send their boys to school but only for a short time. The use of sewing machines has much reduced the demand for their work; still as a class they are fairly off.

Leather
Workers.

Leather Workers numbering 594 mostly live in the Nána, Ghorpade, Shukravár, Ganj, Bhaváni, and Ravivár wards. Except a few Jíngars or saddlers who sell horse-gear in Áditvár, they are chiefly Marátha Chámbhárs and Pardeshi Mochis. Marátha Chámbhárs live in one-storeyed houses with mud walls and tiled roofs. They are hardworking, dirty, and drunken. They work in leather, cut and dye skins, and make shoes, sandals, and water-bags. They sell shoes at 1s. to 3s. (Rs. $\frac{1}{2}$ - 1 $\frac{1}{2}$) and mend shoes at $\frac{3}{4}$ d. to 3d. ($\frac{1}{2}$ - 2 *as.*) a pair. Their women help them. Some of them send their boys to school till they are about twelve when they become useful in their calling. They complain that they are growing poor because people are taking to wearing English-shaped boots and shoes; still they are a steady if not a rising class. Pardeshi Mochis from the North-West Provinces and Oudh mostly live in Nána's ward. They make boots for the European and Native troops and for the residents of Poona cantonment which borders on Nána's ward. They are hardworking, dirty, and drunken but hospitable. They make and sell boots with elastic sides at 3s. to 10s. (Rs. 1 $\frac{1}{2}$ - 5) the pair and shoes at 1s. 6d. to 3s. (Rs. $\frac{3}{4}$ - 1 $\frac{1}{2}$) the pair. They buy hides from Dhors. They earn 6d. to 1s. (4-8 *as.*) a day. Their women help by twisting thread. Their boys are skilled workers at fifteen or sixteen and earn 3d. to 4 $\frac{1}{2}$ d. (2-3 *as.*). They are said to be suffering from the importation of European shoes which are better and stronger than those they make.

Skin Dyers.

Skin Dyers numbering 124 mostly live in the Ravivár, Ganj, Nána, and Bhaváni wards. They are chiefly Hindu Dhors and Musalmán Saltankars. The Hindu Dhors generally live in one-storeyed dirty houses and are known by their red fingers stained by the dye they use in making leather. As a class Dhors are dirty, hardworking, orderly, thrifty, good-natured, and hospitable. Their principal and

hereditary calling is tanning hides which they buy from Mhárs. The women help the men in their work. In spite of good earning most of them are in debt. Some send their boys to school where they remain till they are able to read and write. The Musalmáns, who are said to have been descended from local Hindus of the Chámbhár caste, trace their conversion to Aurangzeb. Both men and women are dirty and untidy and their women help the men in their work. They are hardworking and thrifty, and some of them are well-to-do and able to save. They buy goats' skins from butchers and dye them. Of late years rich hide and skin merchants, Mehmans from Bombay and Labhes from Bombay and Madras, through agents spread all over the country, buy and carry to Bombay the bulk of the local outturn of skins. This rivalry has ruined the Saltankars' calling, and most have given up their former calling. They have taken to making the coarse felt-like woollen pads which are used as saddle pads and for packing ice. They eschew beef and hold aloof from regular Musalmáns. They do not send their boys to school.

Ornament Makers numbering 683 mostly live in the Shukravár, Ravivár, Sadáshiv, Kasba, Shanvár, and Ganesh wards. They are chiefly Deshi Sonárs, Konkani Sonárs, Ahir Sonárs, and Páncsháls. The Deshi and Páncshál Sonárs are old settlers. The Konkani Sonárs or Daivadnyas came from the Konkan and claim to be Bráhmans. The Ahirs according to their own account came from Násik about a hundred and fifty to two hundred years ago. All Sonárs dress like Bráhmans. They are clean, hardworking, even-tempered, and orderly, but have rather a bad name for not returning things ordered from them at the proper time. They are often accused of mixing gold and silver given to them for making ornaments. They make and mend gold and silver ornaments, set gems, and work in precious stones. They work to order and make 10s. to £2 (Rs. 5-20) a month. Their wives do nothing but house-work and their boys begin to help after ten or twelve and are skilled workmen at fifteen. They send their boys to school till they are ten to twelve and have learnt a little reading, writing, and counting. As a class they are well-to-do.

Brass and Copper Workers numbering 2320 mostly live in the Kasba, Shukravár, Vetál, Ghorpade, Budhvár, and Rástia wards. This number includes 810 Tábats or makers of large articles, 500 Jingars or makers of small articles, fifty Otáris or casters, and 960 Kásárs or brasiers. The hereditary copper brass and bellmetal workers of Poona, the Tábats, Jingars, Otáris, and Kásárs, are quiet easy-going people. All speak incorrect Maráthi and live in one-storeyed houses of which seven belong to the Tábats, fifty or sixty to the Jingars, and thirty to the Otáris. The Kásárs and Tábats dress like Bráhmans and the Jingars and Otáris like Maráthás. As the demand for brassware is growing, no Tábats, Jingars, Otáris, or Kásárs have of late given up their hereditary craft. Within the last fifteen years their numbers have been more than doubled by local Marátha Kunbis whom the high profits of brass-working have drawn from the fields and the labour market, but who so far confine themselves to the rough parts of the work.

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Population.

Skin Dyers.

Ornament
Makers.Brass and Copper
Workers.

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Basket Makers.

Basket Makers numbering 304 mostly live in the Nána, Bhaváni, Ravivár, Ganesh, Ghorpade, Mangalvár, and Kasba wards. They are chiefly Buruds who say they came from Aurangabad, Ahmadnagar and Sátára about two hundred years ago. They are divided into Játs, Kánadis, Lingáyats, Maráthás, Parváris, and Tailangs who do not eat together nor intermarry. They look like Marátha husbandmen. They are hardworking and orderly but fond of drink. They make baskets, mats, fans, cane-chairs and sun-screens, the women doing as much work as the men. Their average earnings are 10s. to 14s. (Rs. 5-7) a month, and most families have at least two or three wage-earning members. They live in fair comfort but are poor. They say their craft is falling as baskets are now made of iron instead of bamboo. They do not send their boys to school and do not take to new pursuits.

Barbers.

Barbers numbering 580 live in all the wards of Poona city, their number varying from seven in Rástia ward to ninety-four in Kasba ward. They are Nhávis who are divided into Gangátirkar, Gháti, Gujaráti, Khándeshi, Kunbi, Madrási, Márwári, Pardeshi, Tailang, Wáideshi, and Vájantri Nhávis. They are a quiet orderly people, hardworking but thriftless, showy, and fond of talk and gossip. Besides being barbers they bleed and supply torches and their women act as midwives. At marriages they hold umbrellas over the heads of the bride and bridegroom. Besides this Gangátirkar, Kunbi, and Vájantri Nhávis act as musicians at marriages and other ceremonies, and Khándeshi Nhávis act as torch-bearers. The rates charged by barbers of the different subdivisions vary little. A barber makes 14s. to £2 (Rs. 7-20) a month. Their women do not help except by acting as midwives and attending some rich women. They send their boys to school for a short time. They are steady and well-to-do, but none have risen to any high position.

Washermen.

Washermen numbering 479 mostly live in the Sadáshiv, Shukravár, Kasba, Ravivár, Náráyan, and Shanvár wards. They are Maráthi Pardeshi and Kámáthi Parits. They wash clothes. They are helped by their women and children in collecting clothes, drying them, and giving them back to their owners. They do not send their children to school and are a steady class.

Labourers.

Labourers numbering 544 live in all the wards of the city except Mozafarjang. They are chiefly Bhandáris, Chhapparbands, Kámáthis, Kaláls, Lodhis, Rajputs, and Raddis. When other work fails the destitute of almost all classes take to labour.

Field Workers.

Field Workers numbering 569 mostly live in the Bhaváni, Shukravár, Sadáshiv, and Nána wards. They are chiefly Kunbis, Mális, and a few Mhárs and Rámoshis. Some of them are yearly servants and some are paid every day.

Carriers.

Carriers numbering 483 mostly live in the Bhaváni, Nána, Ganesh, Budhvár, and Sadáshiv wards and in small numbers in almost all wards. Carriers of bundles are chiefly Kunbis Telis and Musalmáns. There is a special class of carriers known as *hamáls*, who work in gangs, storing grain and unloading carts. They are paid a lump sum and every evening divide the proceeds. There is a considerable demand for labour on the railway and public roads. The workers are chiefly Mhárs, Bhils, Kolis, Musalmáns, and a few Kunbis.

Housebuilding causes a considerable demand for unskilled labour chiefly in making cement and helping the bricklayer and mason. Both men and women work as housebuilders. Every year, before the rains set in, tile-turning employs a large number of Kunbis and Maráthás.

Players or Vájantris include Guravs, Nhávis, Ghadshis, and Holars of the Máng caste who play on a flute and a drum held in one hand ; *Sárangvídás* or harpers and *Tablevdás* or drum-beaters who play for dancing girls, and, if Bráhmans, perform in temples when the religious services known as *kirtans* are going on ; and *tamáshevídás*, Maráthás and Bráhmans who play the drum called *daphtamburi* or lute, and *táls* or cymbals. The only actors are the *Bahurupis*.

Of animal trainers there are the Gárodís who go about with serpents, and the Nandiválás who have performing or misshapen bullocks.

Of Athletes, there are Kolhátis or acrobats, and Gopáls who wrestle.

The depressed classes include Chámbhárs, Dhors, Mángs, and Mhárs. They live in dirty huts outside of the town. They are idle, dishonest, given to drinking, thieving, and telling lies. Both men and women are of loose morals and husbands and wives are changed at will. Of Mhárs some are in the native army, some are domestic servants to Europeans, some are day-labourers, and some are sweepers. Labourers and scavengers begging for remains of dishes served at dinner and for a morsel of food, will remain crying at doors for hours together. Chámbhárs make shoes, Dhors tan hides, and Mángs make ropes and brooms. They live in abject poverty and have scarcely any bedding beyond a blanket. They go almost naked and have no metal pots in their houses. Their women work as day-labourers and do house work. They cannot read and write and seldom send their boys to the schools which Government have opened for them. To create a desire for learning in them small money and book presents are often made.

Of 1798 beggars of five classes, 527 are Bairágis, 956 Gosávis, 297 Jangams, 15 Nánaksháis, and 3 Kánphátás. Of these Gosávis are the most important class of beggars. They mostly live in Gosávipura, a street called after them where they own large mansions which they call *maths* or religious houses. They are beggars merely in name, many of them being traders and a few bankers. Except Sonárs or goldsmiths, Sutárs or carpenters, and other artisan classes and classes below Maráthás, they recruit freely from all castes. They admit freely their children by their mistresses and children vowed to be Gosávis. They are divided into *gharbáris* or householders and *nishpráhis* or celibates who eat together. Most of them are celebrities in name and many of them have mistresses. As a class Poona Gosávis are clean, neat, hospitable, and orderly. Formerly Gosávis used to travel in armed bands pretending to seek charity, but really to levy contributions, and where they were unsuccessfully resisted, they plundered and committed great enormities. Later on (1789) they were first employed by Mahádji Sindia in his

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Religious
Beggars.

army and afterwards by other great Maráthas chiefs.¹ Under the Peshwás they were great jewellers and shawl merchants and traded in rarities. In 1832 Jacquemont described them as bankers and traders all with a religious character. Though vowed to celibacy they were known to have *zanánás* where their children were killed at their birth. They had most of the riches of Poona in their hands. They came chiefly from Márwár and Mewár and had adopted children of those countries. They had solid brick and stone houses pierced with a few narrow openings.² Though all call themselves beggars and some live by begging, many live by trade and service. Many of them are moneylenders, and, though not so rich as before, are in easy circumstances and most of them send their boys to school.

Trade.

The trade of Poona has greatly increased since 1858, when it became a railway station. According to the 1881-1884 municipal returns imports of Poona city for the three years averaged 174,497 tons (4,885,922 Bengal *mans*) valued at £1,259,782 (Rs. 1,25,97,820) and the exports to 20,452 tons (572,642 Bengal *mans*) valued at £334,645 (Rs. 33,46,450). The following statement gives the chief details :

Poona City Imports, 1881-1884.

ARTICLES.	1881-82.		1882-83.		1883-84.		TOTAL.		AVERAGE.	
	Tons.	£.	Tons.	£.	Tons.	£.	Tons.	£.	Tons.	£.
<i>Grain.</i>										
Gram ...	4614	22,609	4945	27,691	4447	23,367	14,006	73,647	4669	24,549
Indian Millet ...	3927	16,494	3080	15,450	3173	13,337	10,780	45,277	3593	15,092
Spiked Millet ...	13,935	68,280	15,682	87,822	15,460	74,345	45,177	232,347	15,059	77,449
Rice ...	8859	62,014	10,023	84,100	8608	78,882	27,550	225,080	9183	75,029
Wheat ...	8130	56,910	8501	72,162	8500	59,919	25,281	188,991	8428	62,997
Other Grains ...	6142	27,844	6094	29,200	4901	28,147	17,737	86,101	5912	28,397
Total ...	45,607	254,151	49,615	216,521	45,306	219,667	140,531	880,539	46,844	233,513
<i>Groceries.</i>										
Almonds ...	23	715	337	10,894	39	1012	449	12,652	149	4184
Arrowroot ...	4	100	32	707	2	49	38	856	13	285
Betelnuts ...	168	3292	198	6103	290	9792	656	19,127	218	6375
Clarified Butter ...	745	56,314	775	60,406	873	61,110	2302	177,829	798	59,276
Coffee ...	14	737	36	8606	11	314	61	7337	20	2452
Cocoa-kernels ...	415	8153	381	10,650	419	8307	1215	27,293	406	9098
Cocoanuts ...	456	3834	607	4259	527	4236	1490	12,519	497	4173
Groundnuts husked and unhusked ...	1879	12,430	2143	13,225	2253	16,226	6277	41,900	2992	13,647
Raw Sugar ...	5241	80,716	5130	77,249	5436	76,307	15,812	234,071	5270	78,024
Sugar ...	1006	30,909	1499	48,297	1333	41,669	3537	120,286	1279	40,095
Tobacco ...	847	16,388	873	17,111	822	16,109	2542	49,819	847	16,600
Other Groceries ...	175	8241	167	4061	192	6239	534	18,512	178	6170
Total ...	10,972	221,047	12,133	258,890	11,199	841,184	35,904	722,121	11,768	240,705
<i>Miscellaneous.</i>										
Betel Leaves ...	2010	23,133	2234	31,282	3235	37,449	6479	66,064	2160	52,321
Dry Fish ...	587	6571	697	7810	577	6466	1861	20,847	629	6949
Fruit ...	3617	10,123	3907	9259	4066	13,905	11,800	33,292	3963	11,097
Vegetables, Green ...	10,140	17,745	14,145	24,763	13,240	23,170	37,525	65,668	12,408	21,600
Sundries ...	699	1300	319	637	389	837	1307	2794	436	931
Total ...	16,953	63,877	20,702	73,761	21,407	81,967	59,062	210,565	19,687	73,183
<i>Food for Animals.</i>										
Fodder ...	33,368	23,357	29,067	20,847	29,744	20,889	92,179	64,534	30,726	21,508
Grain Husk, Oil-cake and Cotton Seed ...	906	2499	1195	3284	1311	3392	3508	9119	1169	3040
Total ...	34,366	25,856	30,265	23,631	31,056	24,186	95,687	73,643	31,896	24,548

¹ Grant Duff's Maráthás, 7-8, 478-479.² Voyage Dans l'Inde, III. 573.

Poona City Imports, 1881-1884—continued.

Chapter XIV.

Places.

POONA.

Trade.

Imports,
1881-1884.

ARTICLES.	1881-82.		1882-83.		1883-84.		TOTAL.		AVERAGE.	
	Tons.	£	Tons.	£	Tons.	£	Tons.	£	Tons.	£
<i>Fuel.</i>										
Candles ...	9	790	71	5991	4	300	84	7077	28	2350
Firewood ...	31,235	32,790	27,992	29,302	29,570	41,308	88,797	103,590	29,599	34,329
Oil ...	1254	31,610	1437	40,218	1308	35,257	4089	107,065	1363	35,488
Oil Seeds ...	303	4837	789	4762	951	5804	2543	15,403	548	5134
Soap ...	26	431	29	440	20	339	72	1210	24	403
Soapnuts ...	45	508	29	354	51	676	135	1538	45	517
Vegetable Charcoal	2003	5460	1995	4190	2784	5845	7382	15,501	2461	5107
Total ...	35,975	70,434	32,349	85,347	34,778	89,599	103,102	251,380	34,368	85,793
<i>Building Materials.</i>										
Bamboos ...	1183	5327	1319	3607	1114	2900	3612	10,894	1704	2831
Bricks and Tiles ...	7812	3277	9155	3215	9977	4365	26,974	10,857	8991	3619
Lime ...	3111	3359	2942	2933	3229	3301	9132	9013	3061	3304
Stone, Dressed ...	2814	1724	3782	1986	3081	1932	10,277	5642	3429	1881
Timber ...	4680	55,447	6252	40,100	7177	54,220	17906	129,707	5709	43,256
Total ...	19,905	47,514	22,371	51,951	25,178	67,808	67,154	167,073	22,385	55,091
<i>Drugs and Spices.</i>										
Drugs ...	91	1471	82	1192	113	2163	290	4829	79	1611
Grains ...	129	11,562	92	5590	167	13,500	388	30,622	129	10,208
Mineral Salts ...	168	3724	159	2410	169	4523	493	10,608	164	3550
Perfumes ...	51	4143	60	7674	20	3782	137	15,599	40	5200
Spices ...	2048	44,433	1875	55,347	1721	35,197	6644	134,977	1831	44,992
Sulphuric Acid ...	6	990	22	3786	13	2154	41	6900	14	2309
Total ...	2463	60,293	2237	75,975	2309	61,324	6933	203,592	2313	67,867
<i>Textile Fabrics of Piece-goods.</i>										
Bags ...	134	6290	258	11,983	264	11,346	656	29,639	219	9630
Blankets ...	170	12,302	158	11,035	142	9685	470	33,322	159	11,107
Carpets ...	21	1873	27	1372	20	2192	68	5437	22	1812
Cotton Piece-goods ...	1290	223,179	1142	191,760	1324	227,488	3756	642,427	1252	214,143
Silk Piece-goods ...	57	28,494	6	2970	7	4608	70	35,632	24	11,644
Woollen Piece-goods ...	12	4138	30	10,068	21	6888	63	21,144	20	7045
Total ...	1690	276,330	1621	229,188	1778	261,987	5089	767,501	1696	255,834
<i>Metals.</i>										
Brass and Copper ...	1467	120,362	2167	168,129	2209	165,332	5833	453,823	1944	151,274
Iron ...	1414	14,562	615	5691	2037	22,196	4066	42,449	1355	14,150
Mercury ...	1	270	4	909	6	1302	11	2481	4	827
Other Metals ...	232	5274	129	4969	518	3195	679	18,428	236	6146
Tools and Cutlery ...	11	4115	12	1828	12	1296	35	6739	12	2246
Total ...	5115	144,533	2927	181,023	4382	198,321	10,624	329,930	3541	174,643
Grand Total...	170,776	1,176,831	174,220	1,296,290	178,490	1,306,179	523,492	3,779,244	174,497	1,259,782

Poona City Exports, 1881-1884.

ARTICLES.	1881-82.		1882-83.		1883-84.		TOTAL.		AVERAGE.	
	Tons.	£	Tons.	£	Tons.	£	Tons.	£	Tons.	£
<i>Grain.</i>										
Gram ...	82	401	314	1756	295	1551	691	3708	230	1236
Indian Millet ...	267	869	1282	5382	569	1551	1858	7802	619	2601
Spiked Millet ...	1047	5133	759	4256	1807	6402	3113	15,790	1038	5263
Rice ...	419	2031	414	3473	340	2153	1073	8593	358	2864
Wheat ...	166	1164	947	7952	334	2265	1437	11,351	479	3704
Other Grains ...	33	194	425	1758	255	1339	713	3291	237	1097
Total ...	1954	10,692	4141	24,582	2790	15,291	8885	50,565	2902	16,855
<i>Groceries.</i>										
Almonds ...	1	24	353	9998	8	196	362	10,118	121	3373
Arrowroot ...	...	...	25	552	7	...	25	559	8	186
Betelnuts ...	7	149	44	1345	78	2621	129	4115	43	1373
Clarified Butter ...	47	3345	107	8552	89	6347	243	17,844	81	5943
Coffee ...	...	9	14	2298	1	46	15	2341	5	780
Cocoa-kernel ...	118	2314	124	3456	98	1998	340	7768	118	2589
Cocoanuts ...	12	101	38	321	14	117	64	539	21	150
Groundnuts husked and unhusked ...	6	36	183	1183	413	2671	602	4540	200	1613
Raw Sugar ...	1897	29,212	3593	53,402	3953	55,345	9443	138,059	3148	45,090
Sugar ...	201	6192	485	15,605	301	9259	987	31,056	329	10,352
Tobacco ...	66	1266	108	2121	183	3686	361	7074	121	2358
Other Groceries ...	18	285	30	289	23	593	71	1108	24	368
Total ...	2272	42,933	5104	98,752	5166	83,781	12,643	225,416	2414	75,139

Chapter XIV.

Poona City Exports, 1881-1884—continued.

Places.
POONA.
Trade.
Exports,
1881-1884.

ARTICLES.	1881-82.		1882-83.		1883-84.		TOTAL.		AVERAGE.	
<i>Miscellaneous.</i>	Tons.	£	Tons.	£	Tons.	£	Tons.	£	Tons.	£
Betel Leaves ...	1260	16,804	1418	19,844	1406	23,621	4094	60,269	1342	20,000
Dry Fish ...	69	768	52	589	73	812	194	2160	64	720
Fruit ...	350	990	177	406	656	1022	1213	3398	404	1132
Vegetables, Green.	417	729	722	1264	714	1249	1853	3242	618	1081
Sundries ...	155	279	38	30	45	127	228	445	76	149
Total ...	2191	10,500	2397	22,223	2924	27,731	7512	69,514	2504	23,172
<i>Food for Animals.</i>										
Fodder ...	3295	2220	3293	2306	5330	3745	11,030	8350	3977	2784
Grain Husk, Oil-cake and Cotton-seed ...	80	285	103	343	72	163	264	790	88	265
Total ...	3374	2504	3396	2649	5402	3908	12,194	9140	4065	3049
<i>Fuel.</i>										
Candles ...	3	264	71	5952	3	255	77	6501	26	2167
Firewood ...	722	768	494	519	1210	1694	2456	2971	869	990
Oil ...	484	12,207	573	16,054	511	12,833	1568	41,114	523	13,704
Oil Seeds ...	19	152	21	130	5	38	45	300	15	100
Soap ...	1	10	5	82	2	27	8	119	2	40
Scrapings ...	...	...	...	...	4	59	4	69	1	20
Vegetable Charcoal ...	101	212	82	173	88	185	271	570	90	160
Total ...	1330	13,583	1245	22,010	1823	15,141	4899	51,634	1606	17,211
<i>Building Materials.</i>										
Bamboos ...	4	10	5	14	11	42	26	66	7	22
Bricks and Tiles ...	498	242	103	69	523	229	1217	540	405	180
Lime ...	2137	2430	1885	1664	2617	2748	6939	6842	2112	2381
Stone, Dressed ...	458	281	240	126	324	170	1022	577	341	192
Timber ...	263	2883	125	1409	350	2875	808	7227	299	2469
Total ...	3469	5846	2211	5342	3823	6094	9490	15,252	3165	5084
<i>Drugs and Spices.</i>										
Drugs ...	15	179	10	417	9	320	34	935	12	312
Gums ...	41	4152	19	745	62	6182	122	11,979	41	3694
Mineral Salts ...	39	600	3	41	19	278	61	979	20	926
Perfumes ...	2	116	15	960	7	1090	24	2181	8	727
Spices ...	221	13,290	271	19,971	278	7241	870	40,492	299	13,497
Sulphuric Acid ...	...	...	...	...	1	198	1	198	...	66
Total ...	419	18,887	318	22,140	376	15,337	1112	55,865	371	18,621
<i>Textile Fabrics and Piece-Goods.</i>										
Baggs ...	...	...	11	980	21	1510	42	2409	14	823
Blankets ...	84	5808	65	4520	48	3375	197	13,763	66	4588
Carpets ...	47	47	...	...	...	...	47	...	...	10
Cotton Piece-goods ...	707	118,776	471	76,242	668	111,248	1836	306,266	613	103,089
Silk Piece-goods ...	22	10,710	...	...	5	2862	27	13,872	9	4524
Woollen Piece-goods ...	3	1092	3	36	2	372	5	1600	2	500
Total ...	816	136,403	547	84,767	744	119,367	2107	340,647	708	113,550
<i>Metals.</i>										
Brass and Copper.	124	10,372	159	12,446	2033	152,532	2315	175,856	772	58,430
Iron ...	185	2049	116	1031	221	3341	583	6421	194	2140
Mercury ...	...	...	...	...	3	35	3	35	...	12
Other Metals ...	18	436	39	860	43	1700	100	2206	33	999
Tools and Cutlery.	4	424	4	452	2	220	10	1096	3	365
Total ...	331	13,281	318	14,789	2359	157,828	3008	185,898	1002	81,066
Grand Total ...	16,246	263,359	19,680	296,179	25,429	444,309	61,555	1,063,937	26,482	334,643

Rice.

Of grains the imports of rice average 9183 tons (257,134 *mans*) valued at £75,029 (Rs. 7,50,290) a year and the exports average 358 tons (10,013 *mans*) valued at £2864 (Rs. 28,640), leaving for Poona use 8825 tons (24,127 *mans*) valued at £72,165 (Rs. 7,21,650). Rice comes chiefly from Bhor and the *Mávals* or

western hills of Poona. The rest comes from Kalyán and Panvel in Thána. From Bhor and West Poona rice is brought, chiefly by the growers on pack bullocks or in headloads; from Kalyán and Panvel it is brought by rail by local dealers. The chief rice markets are in the Náráyan and Shukravár wards. To these markets rice is brought in large quantities especially on Monday and Thursday. Rice markets are held from the early morning till about ten. Rice is sold to Márwár and Marátha retail dealers, generally without the help of brokers. In selling them to the dealers, rice and other grains are always weighed by a third party called measurers or *mojnárs* who are allowed a handful of rice for every 320 pounds (1 *palla* of 4 *mans*) weighed. Rice is the staple food of all classes, especially of Bráhmans. In years of scarcity rice sometimes comes to Poona from Gujarát, Central India, and Bengal. From Poona rice is sent to Sholápur and Pandharpur, whose traders send agents to Poona to buy.

The imports of *bájri* average 15,059 tons (421,655 *mans*) valued at £77,449 (Rs. 7,74,490) a year and the exports 1038 tons (29,064 *mans*) valued at £5263 (Rs. 52,630), thus leaving for the city use 14,021 tons (392,591 *mans*) valued at £72,186 (Rs. 7,21,860). Besides locally from the eastern sub-divisions *bájri* comes from Vámbhori in Ahmádnagar and from Phaltan in Sátára. From Vámbhori and Phaltan *bájri* is sent chiefly by the Márwár dealers of those towns. For *bájri* and other grains except rice the chief market is the broker's market in the Nána ward which is held from seven to ten in the morning. *Bájri* is sold through Márwári and Gujarát Váni and Marátha brokers who are paid 6d. (4 *as.*) for every 320 pounds (1 *palla* of 4 *mans*) of *bájri* sold; and the weigher as a rule is a Marátha, who is allowed a handful of *bájri* for measuring every 320 pounds. Most *bájri* dealers are Maráthás and the rest Márwáris and Lingáyats. *Bájri* is the staple food of all classes. It is ground into flour by women, kneaded with water into dough, and formed into thin circular cakes about twelve inches in diameter and one-eighth to one-third of an inch thick. These are first baked on iron pans, and, when dry, are thrust into red-hot cinders to complete the baking. The cakes are broken into pieces and either eaten in gruel or dry with onions or a relish of chillies, salt, and turmeric. From Poona *bájri* is exported by brokers. Since the opening of the Dhond-Manmád Railway in 1878 *bájri* from Vámbhori chiefly comes by rail and in small quantities by carts. In years of scarcity *bájri* also comes from Gujarát, Khándesh, and Jabalpur.

Indian millet or *jeári* imports average 3593 tons (100,613 *mans*) valued at £15,092 (Rs. 1,50,920) a year and exports average 619 tons (17,343 *mans*) valued at £2601 (Rs. 26,010) leaving for Poona use 2974 tons (83,270 *mans*) valued at £12,491 (Rs. 1,24,910). The bulk of the *jeári* is grown locally, the rest comes from Sholápur and Sátára. In the same way as *bájri*, *jeári* is sold in the broker's market. It is the staple food of the poor. It is ground into flour, kneaded, and baked into cakes like *bájri*.

Wheat imports average 8428 tons (235,952 *mans*) valued at £62,997 (Rs. 6,29,970) a year, and exports average 479 tons

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Places.

POONA.

Trade.

Rice.

Bájri.

Indian Millet,

Wheat.

Chapter XIV.

Places.

POONA.

Trade.

Wheat.

(13,408 *mans*) valued at £3794 (Rs. 37,940), leaving for Poona use 7949 tons (222,544 *mans*) valued at £59,203 (Rs. 5,92,030). Wheat comes largely from the Bálegghát in the Nizám's territory and in small quantities from the northern sub-divisions of Ahmadnagar. From the Bálegghát wheat is brought in carts to Dhond by Kharda and Shrigonda in Ahmadnagar; from Dhond it is chiefly brought to Poona in carts and in small quantities by rail. To find work for themselves and their bullocks in the hot season husbandmen generally prefer to bring wheat to Poona in carts instead of sending it by rail from Dhond. From the north of Ahmadnagar the wheat trade centres at Vámbhori whence it is sent by local Márwár dealers to Poona. Wheat is occasionally brought by rail from the Berárs, Gujarát, Jabalpur, and sometimes from Ágra and Benares. Wheat is used sometimes daily but chiefly on holidays by the upper and middle classes and on holidays and great occasions alone by the poor. In the same way as *bájri* and *jeári*, wheat is sold in the broker's market through brokers.

Gram.

Gram imports average 4669 tons (130,723 *mans*) valued at £24,549 (Rs. 2,45,490) a year and exports average 230 tons (6448 *mans*) valued at £1236 (Rs. 12,360), leaving for local use 4439 tons (124,275 *mans*) valued at £23,313 (Rs. 2,33,130). Except that it is largely given to horses, the details given for wheat apply to gram.

Groundnuts.

Of Groceries the imports of groundnuts average 2092 tons (58,584 *mans*) valued at £13,967 (Rs. 1,39,670) a year and the exports average 200 tons (5605 *mans*) valued at £1613 (Rs. 16,130), leaving for the city use 1892 tons (52,979 *mans*) valued at £12,354 (Rs. 1,23,540). Groundnuts are grown locally and come from Sátára. Much of the local produce, about half the imports, is brought in shells and used by Hindus mostly on fast days. The nuts are baked in their shell or fried and eaten. Sometimes they are pounded, mixed with raw sugar, and made into balls for eating. From about two miles round the city groundnuts are brought fresh every day and sold to retail dealers by Káchis or Mális who buy the standing crops from the growers. From long distances groundnuts come unshelled and are sold to Telis or oilmen through brokers in the same way as grain.

Cocoa Kernel
and Cocoanuts.

The imports of cocoa-kernel and cocoanuts average 902 tons (25,249 *mans*) valued at £13,271 (Rs. 1,32,710) a year and the exports average 134 tons (3773 *mans*) valued at £2769 (Rs. 27,690), leaving for Poona use 768 tons (21,476 *mans*) valued at £10,502 (Rs. 1,05,020). Large quantities of cocoa-kernel and cocoanuts come by rail from Bombay and small quantities in carts from Mahád in Kolába. Cocoanuts are chiefly sold by Marátha Náralválás that is cocoanut-sellers and cocoa kernels by Gujarát Váni grocers. The Náralválás are poor and trade on borrowed capital. The Gujarát Vánis are well-to-do. Besides as a condiment large quantities of cocoanuts are offered to the gods and distributed to friends and relations at marriage and other ceremonies. Since the opening of the railway in 1858 the imports of cocoanuts have considerably risen and the price fallen by about twenty-five per cent.

The imports of betelnuts average 218 tons (6120 *mans*) valued at £6375 (Rs. 63,750) a year, and the exports average forty-three tons (1207 *mans*) valued at £1372 (Rs. 13,720), thus leaving for Poona use 175 tons (4913 *mans*) valued at £5003 (Rs. 50,030). Betelnuts are imported by Gujarát Váni grocers from Bombay, Belári, and Dhárwár. Betelnuts are offered to the gods and to friends and relations on a visit they are served by way of courtesy. After a meal all Hindus generally chew betelnut either with betel-leaf or tobacco.

Raw sugar or *gul* imports average 5271 tons (147,583 *mans*) valued at £78,024 (Rs. 7,80,240) a year, and exports average 3148 tons (88,139 *mans*) valued at £46,020 (Rs. 4,60,200), leaving for Poona use 2123 tons (59,444 *mans*) valued at £32,004 (Rs. 3,20,040).¹ Raw sugar comes in large quantities from the neighbourhood of Poona and from Sátára, Poona, Kolhápúr, and the Southern Marátha Country or the Bombay Karnátak. From Sátára the growers themselves bring the raw sugar to Poona. From Kolhápúr and the Bombay Karnátak the trade centres at Kolhápúr whence the dealers send raw sugar to Lingáyát brokers in Poona. In Poona the brokers either sell it to local Gujarát Váni dealers or consign it to Gujarát and up-country stations to which the bulk of the exported sugar goes. At present (1884) all raw sugar comes in carts. After the opening of the West-Deccan or Poona-Londa railway, probably in 1889, this raw sugar, instead of going through Poona, will be sent direct to Gujarát and other places and Poona imports and exports will considerably fall.

Sugar imports average 1279 tons (35,814 *mans*) valued at £40,095 (Rs. 4,00,950) a year, and exports 329 tons (9205 *mans*) valued at £10,352 (Rs. 1,03,520), leaving for Poona use 950 tons (26,609 *mans*) valued at £29,743 (Rs. 2,97,430). Sugar is chiefly brought from Bombay by local Gujarát Váni dealers. Coarse sugar is also brought in small quantities from Kolhápúr and the Bombay-Karnátak. The well-to-do and middle classes generally use sugar and the poor raw sugar.

The imports of clarified butter average 798 tons (22,336 *mans*) valued at £59,276 (Rs. 5,92,760) a year, and the exports average 81 tons (2272 *mans*) valued at £5948 (Rs. 59,480), leaving for Poona use 717 tons (20,064 *mans*) valued at £53,328 (Rs. 5,32,380). Besides locally from the *Mávals* or western hills, clarified butter comes from Bársi in Sholápur, Athni in Belgaum, and the Sángli State. From the west the cattle owners themselves bring clarified butter to Poona, and from other parts it is chiefly imported by local Gujarát Váni dealers. The export is small.

Tobacco imports average 848 tons (23,733 *mans*) valued at £16,606 (Rs. 1,66,060) a year, and exports average 121 tons (3378 *mans*) valued at £2358 (Rs. 23,580), leaving for Poona use 727 tons (20,355 *mans*) valued at £14,248 (Rs. 1,42,480). Tobacco comes in carts chiefly from

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Places.

POONA.

Trade.

*Betelnuts.**Raw Sugar.**Sugar.**Clarified Butter.**Tobacco.*

¹ These returns must be increased by about ten per cent to represent the local produce which is not taxed.

Chapter XIV.

Places.

POONA.

Trade.

Tobacco.

Belgaum, Dhárwár, Kolhápúr, and Miraj. Poona has two or three Lingáyat merchants who import large quantities of tobacco and sell it to retailers and makers of snuff. Tobacco is smoked made into snuff and chewed with betelnut and leaves. Before it is exported, tobacco is partly pounded into snuff by Bráhmaṇ dealers and partly cut dressed and spiced for chewing by Bráhmaṇ and Lingáyat dealers. Poona snuff finds a market in Northern India as far as Benares, and the dressed tobacco for chewing goes all over the Bombay Presidency. Of the total exports of 727 tons (20,355 *mans*) valued at £14,248 (Rs. 1,42,480), about 121 tons (3393 *mans*) valued at £2341 (Rs. 23,410) go as snuff and 606 tons (16,962 *mans*) valued at £11,907 (Rs. 1,19,070) go as dressed tobacco for chewing. As the tobacco is either pounded into snuff or dressed for chewing before it is sent from Poona, it is probable that the trade will increase after the opening of the West Deccan Railway.

Vegetables.

According to the city octroi returns, for the three years ending 1883-84, the imports of green vegetables averaged 12,508 tons (350,233 *mans*) valued at £21,890 (Rs. 2,18,900), and the exports averaged 618 tons (17,295 *mans*) valued at £1081 (Rs. 10,810). To this must be added at least an equal amount of imports and exports of vegetables, which, being grown within municipal limits and carried in headloads, are free from the municipal tax. Green vegetables and fruits are grown in about 2000 acres of garden land within five miles of Poona. The growth of green vegetables and fruits has largely increased since the opening of Lake Fife and the Mutha Canal (1875-1879). The vegetable growers are Káchis and Mális who sell standing crops to wholesale dealers, chiefly Káchis, Maráthás, Mális, and Bágván Musalmáns. To retail dealers vegetables are sold through Marátha and Máli brokers called *daláls* or *dáindiválás*, who, besides a handful of vegetables, are paid 1½d. to 6d. (1-4 *as.*) on every sale of 320 pounds (1 *palla* of 4 *mans*). Vegetables are eaten daily by all classes. The exports, which date from the opening of the railway in 1858, are almost all to Bombay.

Betel Leaf.

Betel-leaf imports average 2160 tons (60,470 *mans*) valued at £32,321 (Rs. 3,23,210), and exports average 1342 tons (37,555 *mans*) valued at £20,090 (Rs. 2,00,900), leaving for Poona use 818 tons (22,915 *mans*) valued at £12,231 (Rs. 1,22,310). The growers of betel-leaves are mostly Tírgul Bráhmaṇs and a few Maráthás, and the sellers, who are called Támbois, are mostly Musalmáns and a few Maráthás. A betel-leaf shopkeeper offers for sale betel-leaves, betelnuts, slaked lime, catechu, and tobacco. Betel-leaf is eaten by all classes as a dessert after food. A couple of leaves with a little lime rubbed on with the finger to the back of each leaf, a quarter of a betelnut, and catechu are chewed together, and in addition to this some chew tobacco. The leaves are cured before being eaten. Poona is known as having the best cured leaves in the Deccan. Fresh leaves are harsh and bitter. To remove the harshness the leaves are kept closely packed till the sap dries when the leaf grows soft and gets a shining yellow. Betel-leaf is largely sent to Bombay.

Fish.

Imports of dry and salted fish average 620 tons (17,373 *mans*) valued at £6949 (Rs. 69,490). Of this, as an article of trade only

sixty-four tons (1900 *mans*) valued at £720 (Rs. 7200) are sent to Bhor. Of the rest about 556 tons (55,737 *mans*) valued at £6229 (Rs. 62,290) are locally sold in small quantities to the people of the *Mávals* or western hills, and as much is used by the city people. Fish is imported from Bombay and the Konkan, mostly by two large traders, and in small quantities by a few local Bhois. The retail sellers are Bhoi and Musalmán women. Fish is eaten by Musalmáns and by all flesh-eating Hindus.

Of food for animals, fodder imports average 30,726 tons (860,334 *mans*) valued at £21,508 (Rs. 2,15,080) a year, all of which is used in Poona. 3977 tons (111,344 *mans*) valued at £2784 (Rs. 27,840), shown under exports in the above statement, are fodder passed free of duty from Government grass-lands or *kurans* for Government cattle and horses. Of fodder grass comes from Government forest and pasture reserves and neighbouring villages, and millet and other straw from a distance of twenty-four miles round Poona. The chief fodder markets are held in the north and west of the city where the growers sell fodder through Marátha brokers who are paid 6d. (4 *as.*) for every cart-load.

Imports of chaff oil-cake and cotton seed average 1169 tons (32,737 *mans*) valued at £3040 (Rs. 30,400) a year, and exports average eighty-eight tons (2468 *mans*) valued at £265 (Rs. 2650), leaving for Poona use 1081 tons (30,269 *mans*) valued at £2775 (Rs. 27,750). Of these chaff and husks come from West Poona or the *Mávals* where rice is largely grown; oil-cake comes from the east from Sirur and latterly from Gujarát; and cotton seed comes from the south and east. Generally the growers bring these articles to Poona where they are bought by milkmen and other consumers. The exports are chiefly to neighbouring villages by well-to-do people who keep milch cows and buffaloes.

Of fuel and lighting materials firewood imports average 29,599 tons (828,771 *mans*) valued at £34,529 (Rs. 3,45,290) a year; this import is all used in Poona. About 809 tons (22,646 *mans*) valued at £990 (Rs. 9900), shown under exports in the statement, are the firewood used in the cantonment which lies outside of municipal limits. The main imports of firewood are *bábhul* wood from the east and the poorer classes of trees chiefly from Government forests in the west of the district and from the Bhor state. The firewood of the Government and Bhor state forests is yearly leased by wholesale Marátha timber dealers of Poona who sell it to Marátha petty dealers in the city. From other parts standing trees are bought by Marátha petty dealers and sometimes by Mhárs who fell and bring the wood to the city. During the last twenty years, as the supply is short of the demand, the price of firewood has steadily risen.

Charcoal imports average 2461 tons (68,899 *mans*) valued at £5167 (Rs. 51,670), a year. The exports are small. The charcoal dealers are Lonáris who buy wood in the forest, make it into charcoal, and import the charcoal into the city on hired pack bullocks, mules, and ponies. Charcoal is largely used by blacksmiths coppersmiths and other metal-workers. During the last twenty-five years, as the district is bare of forests, the price of local

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charcoal has so greatly risen, that the large metal factories have to use coal and coke.

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Imports of oilseeds average 848 tons (23,737 *mans*) valued at £5134 (Rs. 51,340) a year. Oilseeds come chiefly from the Poona district and are sold in the same way as *bājri* and other grains. The exports are small.

Oil.

Imports of oil other than kerosine average 1363 tons (38,164 *mans*) valued at £35,688 (Rs. 3,56,880) a year, and exports average 523 tons (14,632 *mans*) valued at £13,704 (Rs. 1,37,040), thus leaving for the city use 840 tons (23,532 *mans*) valued at £21,984 (Rs. 2,19,840). Imports of kerosine oil roughly average 810 tons (22,650 *mans*) valued at £7930 (Rs. 79,300) a year. Groundnut safflower and sesame oil is brought from Indápur and Sásvad in Poona, from Bársi in Sholápur, and from Sátára; and coconut oil and kerosine from Bombay. Large quantities of oil are pressed in Poona by Hindus of the Teli caste.

Bricks.

Of building materials imports of bricks and tiles average 8991 tons (251,758 *mans*) valued at £3619 (Rs. 36,190) a year. Bricks and tiles are made by local potters in the outskirts of the city.

Stone.

Imports of cut-stone, chiefly quarried in the neighbouring hills, average 3426 tons (95,922 *mans*) valued at £1881 (Rs. 18,810) a year. Imports of lime, which is baked in the outskirts of the city, average 3061 tons (85,696 *mans*) valued at £3304 (Rs. 33,040), and exports, which are chiefly to Kirkee, average 2112 tons (59,162 *mans*) valued at £2281 (Rs. 22,810).

Lime.

Timber.

Timber imports average 5703 tons (159,673 *mans*) valued at £43,256 (Rs. 4,32,560), and exports which are chiefly to neighbouring villages and Kirkee average 299 tons (8378 *mans*) valued at £2410 (Rs. 24,100). Of timber Maulmain teak comes from Bombay. Of local teak the large logs come from Násik and the rafters from Thána; junglewood comes from the *Mávals* or West Poona hills and Bhor, and *bábhul* wood from twenty-four miles round Poona. The large trade with Bombay and Thána is in the hands of Konkan and Cutch Musalmáns who trade on their own capital. Other petty timber dealers are Maráthás who trade on capital borrowed at high interest.

Bamboos.

Bamboo imports average 1204 tons (33,716 *mans*) valued at £3631 (Rs. 36,310) a year. Split bamboos fit for roofs are brought from Bombay by large Musalmán timber dealers; and green bamboos fit to make baskets and matting are brought from the *Mávals* or western sub-divisions by villagers and sold either to Marátha timber dealers or to Buruds or basket-makers.

Drugs and
Spices.

Imports of drugs and spices average 2313 tons (64,762 *mans*) valued at £67,867 (Rs. 6,78,670) a year. Drugs and spices are chiefly brought by Gujarát Váni grocers from Bombay.

Piece Goods.

Piece-goods imports average 1696 tons (41,497 *mans*) valued at £255,834 (Rs. 25,58,340) a year, and exports average 702 tons (19,667 *mans*) valued at £113,550 (Rs. 11,35,500). Of hand-made cotton cloth coarse waistcloths or *dhotars* and robes or *sádís*

are brought from Sholápur by Shimpis, and fine waistcloths and robes are brought by Márwár Vánis from Nágpur and Dhárwar or Náráyan Peth in the Nizám's territories and sometimes from Benares in North India, and Sálem and other parts of Madras. Steam-made cotton piece-goods, both of English and of Bombay make, were formerly brought by Bohorás and are now also brought by Bráhmans and Maráthás. Of late the use of Bombay-made cloth has greatly increased. Foreign silks, brocades, and woollen cloth are brought by Bohorás from Bombay, and country blankets are brought by Sangars from Sholápur. Besides these imports a large quantity of coarse cotton robes and waistcloths and richly embroidered silk cloths are locally woven. The exports are consigned direct, chiefly to Sátára and other southern districts. After the opening of the Poona-Londa Railway this export trade, instead of probably passing through Poona, will go direct and the Poona trade will fall considerably.

Metal imports average 3541 tons (99,157 *mans*) valued at £174,643 (Rs. 17,46,430) and exports average 1002 tons (28,067 *mans*) valued at £61,966 (Rs. 6,19,660). The exports include only metal sheets and do not include the brass and copper vessels which average about eighty per cent of the metal sheets imported. The imports have been steadily increasing. In 1882-83 they were about twenty per cent above the average or worth £250,000 (Rs. 25 *lákhs*). The working into vessels adds about twenty-five per cent to the value of the metal. So that the value of the exported ware may be roughly estimated at £240,000 (Rs. 24 *lákhs*). During the last twenty-five years the metal trade of Poona has steadily grown. Poona has displaced Ahmadnagar which used to be the chief metal mart in the Deccan, and supplies are now sent not only over the whole Deccan, but also to the Berárs, Khándesh, and the Nizám's territory. The finer vessels of Násik and Súngli are rivalled by the Poona wares. Even in the finer articles, in a few years Poona will probably displace Násik and Súngli. Of metals Europe-made copper, brass, and iron are largely brought from Bombay by Gujarát Vánis. To make vessels Gujarát Vánis employ local Kásár Támbat and other craftsmen. The making of brass and copper vessels gives work to about 3000 men who are paid either monthly or by the piece. The original workers came from Ahmadnagar. Lately, owing to the thriving trade, many Maráthás and others have taken to this craft, and several Gujarát Vánis have grown rich.

Of articles freed from municipal taxes, cotton imports for 1882-83 were 124 tons (680 *mans*) valued at £884 (Rs. 8840) and exports were 213 tons (5974 *mans*) valued at £7766 (Rs. 77,660). The imports are chiefly from the south-east of the district where cotton is grown. Most of the cotton dealers are Gujarát Vánis.

Imports of dye roots, barks, and other colouring materials for 1882-83 were 131 tons (3670 *mans*) valued at £367 (Rs. 36,700) and exports were 315 tons (8818 *mans*) valued at £882 (Rs. 8820). These articles are gathered in the forests and brought to the market by the hill people of West Poona and sold to Gujarát

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- Dried Fruit.** Imports of dried fruit for 1882-83 were 680 tons (19,028 *mans*) valued at £15,222 (Rs. 1,52,220) and exports 461 tons (12,900 *mans*) valued at £10,318 (Rs. 1,03,180). Of dried fruit, dried plantains are brought from Bassein in Thána by Gujarát Vánis and dried figs, pomegranates, grapes, and other fruits are brought from Arabia, Persia, and Kábul by Baluchis and Kábulis. The exports are chiefly to Ahmadnagar, Sholápur, Sátára, and the Bombay Karnátak.
- Glass.** Imports of glassware and glass bangles for 1882-83 were 272 tons (7604 *mans*) valued at £3820 (Rs. 38,200), and exports were thirty-one tons (854 *mans*) valued at £427 (Rs. 4270). European glass-ware is brought from Bombay by Bohorás. Of bangles China-made cut bangles come from Bombay, and country bangles from the village of Velu on the Poona-Belgaum mail road about twelve miles south of Poona. The bangle-sellers are Kásárs. The exports are chiefly to neighbouring villages.
- Hides and Horns.** Imports of hides and horns for 1882-83 were 134 tons (3574 *mans*) valued at £4485 (Rs. 44,850), and exports were 622 tons (17,427 *mans*) valued at £20,909 (Rs. 2,09,090). Hides and horns are brought by village Mhárs from neighbouring villages and sold to Saltankars and Dhors. From Poona Saltankars and Dhors export hides and horns to Bombay. Three or four unsuccessful attempts have been made by Bombay merchants to start tanneries at Poona, and the tanneries which were built are now in ruins.
- Salt.** Salt imports for 1882-83 were 429 tons (12,010 *mans*) valued at £3002 (Rs. 30,020) a year. Little is exported. Salt is brought by Gujarát Váni grocers from Bombay.
- Stationery.** Imports of stationery for 1882-83 were 189 tons (5286 *mans*) valued at £52,860 (Rs. 5,28,600) and exports were 85 tons (2390 *mans*) valued at £23,900 (Rs. 2,39,000). Stationery is brought from Bombay by Bohorás, Maráthás, and lately by Bráhmans. The exports do not change hands in the city, but pass through Poona on the way to Sátára and other southern districts.
- Twist.** Imports of machine-made twist for 1882-83 were 472 tons (13,210 *mans*) valued at £2642 (Rs. 26,420). Twist is brought from Bombay by Márwár Vánis and is generally sold to local weavers. Large quantities are used in thread-making factories lately started by Bráhman capitalists and worked by Marátha boys.
- Smoking Hemp.** Of intoxicating articles imports of smoking hemp or *gánja* for 1882-83 were twenty tons (560 *mans*) valued at £406 (Rs. 4060) and exports were six tons (170 *mans*) valued at £120 (Rs. 1200). Smoking hemp comes from Ahmadnagar and Sholápur. The right to sell it is yearly farmed to one dealer. *Gánja* is smoked chiefly by Gosávis and ascetics. The exports are chiefly to neighbouring villages.
- Opium.** Opium imports for 1882-83 were two tons (seventy *mans*) valued at £5530 (Rs. 55,300). Opium is supplied by Government to the farmer

to whom the right of selling opium is yearly sold. Opium is smoked and eaten chiefly by Musalmán Fakirs or ascetics.

Imports of country liquor for 1882-83 were 495 tons (13,870 *mans*) valued at £55,480 (Rs. 5,54,800), and exports were 127 tons (3570 *mans*) valued at £14,280 (Rs. 1,42,800). This liquor is supplied by the central distillery established at Mundhave about eight miles east of Poona. The right of selling country liquor is yearly sold to the highest bidder. The exports are chiefly to neighbouring villages.

Imports of European liquor for 1882-83 were 610 tons (17,090 *mans*) valued at £102,540 (Rs. 10,25,400), and exports were fifty-one tons (1432 *mans*) valued at £8592 (Rs. 85,920). European liquor is brought from Bombay by Pársis and Europe shopkeepers. It is chiefly used by Hindus in the city and by Christians and Pársis in the cantonment. The exports go chiefly to Sátára and the Bombay Karnátak.

Of about 25,000 craftsmen about half the number are capitalists and the rest work as labourers. The chief Poona city crafts are the making of copper and brass vessels, the weaving of silk and cotton cloth, the making of gold and silver threads, glass bangles, ivory combs, clay figures, iron pots, felt and paper, tape-weaving, and wood-turning. As Poona city is the great centre, almost the only seat of these crafts and industries, the details have been given in the chapter on trade and crafts.¹

Poona City has twenty-six markets. Of these five are vegetable markets, six are mutton markets, three are fish markets, one is a fuel market, two are fodder markets, and nine are grain markets. The five vegetable and fruit markets are, the Mandai or market to the north of the Shanvár Palace, the Kotvál Chávdi or police office in Budhvár ward, and three Bhájiális or vegetable rows one in Vetál ward and two in A'dityár ward, a larger near Durjansing's Pága, and a smaller to the east of Moti Chauk or Pearl Square. In addition to these, on a suitable site in the Shukravár ward, a large central market is (1884) being built.

The largest and most popular market in Poona is the Mandai, the fruit and vegetable market to the north of the Shanvár Palace. It is held in an open space 166 yards by 45 which was originally set apart for the retinues of the Peshwás and their nobles in state or festive gatherings. This space and the narrow belt all round the palace wall between its bastions have been levelled and sanded and laid out in paths and rows of stalls. The stalls are four to six feet square and the paths six to ten feet wide. A road running north and south divides the Mandai proper, that is the large space to the north of the palace into an eastern and a western half. The eastern half has been set apart for fruits and green vegetables, and the western half for fruits, vegetables, root vegetables, and miscellaneous articles. The northern third of each half is set apart for brokers and wholesale dealers, and the two southern thirds are

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¹ See Part II. pp. 173-210.

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allotted to petty stallkeepers. From four to seven in the morning Kunbi and Málí carts laden with vegetables, lemons, figs, oranges, groundnuts, potatoes, and other field and garden produce come from the villages and gardens round Poona to market and are ranged in rows on the ground set apart for wholesale dealers.

The wholesale dealers, who are Káchis or market-gardeners of Upper Indian origin and Maráthás, buy the daily arrivals soon after they come to market and dispose of them in small lots to retailers who carry them to their stalls and sell them to users. The market hours are six to eleven in the morning. Among the middle classes home supplies are bought by the male heads of families. Among the lower classes the women generally come and the higher classes send their servants to buy supplies. As soon as their morning wholesale purchases are over, the wholesale dealers daily send in wicker baskets large quantities of potatoes, onions, chillies, and leaf vegetables, the produce of gardens within twenty miles of Poona, to Bombay, Sholápur, and the Nizám's country. These dealers have agents in Bombay, or are themselves agents to Bombay dealers, to whom they consign the produce. Besides the wholesale dealers another class of middlemen, the brokers or *daláls*, bargain for buyers and sellers and weigh the articles for a fee. The scale on which the wholesale traders deal varies greatly, some of them being large traders and men of capital. The brokers make 2s. to 4s. (Rs. 1-2) a day and spend all their earnings. The retail sellers, who seldom have capital, borrow 4s. to 10s. (Rs. 2-5) from moneychangers for the day at an interest of $\frac{1}{2}$ *anna* the rupee, make their purchases, and, after selling them retail, return the lender his money with interest. Their daily profits vary from 6d. to 1s. (4-8 *as.*). When the retail stallholder has bought his day's supplies, he or she, for as many women as men sell, spreads on the ground a mat or a piece of sacking, and, on the sacking, lays the articles either in baskets or in heaps and sits among the baskets with a pair of scales close at hand. These retail dealers are chiefly Káchis and Mális who are Hindus, and Támbolis who are both Hindus and Musalmáns. The Káchis chiefly sell fruit, the Mális both fruit and vegetables, and the Támbolis seldom anything but betel-leaves and tobacco. On the east side of the Palace gateway, between the bastions, in a row next the road, Musalmán Atárs deal in the coloured powders which are used in making brow-marks, and in incense and perfumery. They arrange their wares in small heaps on metal plates laid on wooden stools. Over their wares, as a sunshade, they open a large umbrella or stretch a cloth on poles. They bring their stores daily to market on their heads and carry back what remains unsold. They make their goods at home from raw materials which they buy from grocers. Behind the Atárs two rows of Marátha Váni women sell three varieties of grass-seeds, *devbhát rájgira* and *vári*, groundnuts, raw sugar, salt, and articles eaten on fast days.¹ Behind these stalls, in a row against the Palace wall, sit a few grocers or Nestis

¹ The botanical names of two of the three grass seeds or early that is primeval grains are *rájgira* *Amaranthus polygamus*, and *vári* *Coix barbata*.

whose chief wares are assafœtida, cinnamon, cloves, cocoanuts, coriander, cumin-seed, pepper, sesame, spices, and turmeric. To the east of the perfumers and grass-seed sellers sit a few Mális and Bráhmans who sell plantain-leaf dining plates; further east a few Gurav or priestly Marátha women sell *patrávals* or dry leaf platters, of six or ten leaves of the *palas*, banian, and other large-leaved trees stitched together round a centre leaf. Behind the Gurav platter-sellers are cocoanut-sellers or Náralválás. The shroffs or money-lenders and changers, all Deshashth Bráhmans, sit with a heap of copper coins and cowrie-shells piled on a small cloth stretched before them. They squat in threes and fours as near the retail sellers as possible. Besides the interest on daily cash advances to petty dealers they earn 6*d.* to 9*d.* (4-6 *as.*) a day from changing copper for silver and shells. In all transactions under $\frac{3}{4}$ *d.* ($\frac{1}{4}$ *a.*) cowrie or *kavdi* shells are used, eighty to ninety-six shells going to the quarter anna. The shells are counted with notable speed in sets of four. The ground between the bastions to the west of the eastern gate is held by a row of vegetable dealers fronting the road, chiefly Mális who sell their garden produce retail instead of parting with it wholesale in the morning. Behind the Mális are two rows of garlic tamarind onion and other relish sellers; and behind these again, touching the wall, sit dealers in chillies who are specially kept to this out-of-the-way place to avoid the nuisance which chillies cause when exposed to the sun and wind. The wholesale dealers carry on their business in the open air and generally finish their work before the sun gets strong. The retail dealers either open a large umbrella or stretch a cloth over their stalls to shelter themselves and their wares from the sun and rain. The dealings in green vegetables are carried on under the shade of one or two large banian trees in the north-west of the open space. The narrow strip of ground along the east of the palace wall, between the first two bastions from the north-east corner, is occupied by a front row of dealers in haberdashery; by a middle row of dealers in tobacco and spices; and in the space close under the wall by rope-selling Mángs. The space between the bastions further south is allotted to basket-makers, potters, dealers in old iron, old brass and copper vessels, and old furniture. The basket-makers or Buruds live in the houses across the road from their stalls. The potters store their wares in rented houses. Most of the dealers in ironware are Bohorás. On the south side of the palace, on the strip of ground to the east of the centre bastion, shoemakers and fisherwomen of the Bhoi caste sit in two lines facing each other. Only dry fish brought from the Konkan are sold here; fresh river fish are sold from door to door. The space to the west of the centre bastion is empty and is set apart as a carriage stand. On the west side of the palace, the strip of land to the south of the centre bastion is the grass market where bundles of green and dry grass and stalk fodder are stored. The trade in stalk fodder and dry grass is brisk, the dealers making 1*s.* to 2*s.* (Re. $\frac{1}{2}$ - 1) a day. Green grass is brought by villagers from twelve miles round in head-loads and is offered for sale at 2 $\frac{1}{4}$ *d.* to 4 $\frac{1}{2}$ *d.* ($\frac{1}{2}$ - 3 *as.*) a load. The strip of land to the north of the centre bastion is held by dealers in firewood and cowdung-cakes about ten inches across and one inch thick. The firewood is cut in thirty pound

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($\frac{1}{2}$ man) faggots worth 6d. to 1s. (4-8 as.). The cowdung-cakes are piled in small heaps and sold at $\frac{1}{2}$ d. to $1\frac{1}{2}$ d. each (3-6 for $\frac{1}{2}$ a.). A few timber-dealers buy trees in the villages round Poona, cut them, and dispose of the fuel in the city at a large profit. On an average fair-weather day in 1882, of all kinds of produce 185 cart-loads weighing about seventy-nine tons (2220 *mans*) and worth about £210 (Rs. 2100) were brought to the Mandai. Of the whole amount sixty cart-loads weighing about twenty-six tons (720 *mans*) and worth £90 (Rs. 900) were vegetables; twenty cart-loads weighing about nine tons (240 *mans*) and worth £60 (Rs. 600) were fruit; ten cart-loads weighing about four tons (120 *mans*) and worth £5 (Rs. 50) were firewood; eighty cart-loads weighing about thirty-four tons (960 *mans*) and worth £40 (Rs. 400) were fodder; and fifteen cart-loads weighing about six tons (180 *mans*) and worth £15 (Rs. 150) were miscellaneous. On holidays and fast days specially large quantities of sweet potatoes or *rátálás* and earthnuts or *bhuimugs* are generally sold. On Sundays and Wednesdays a market is held in the afternoon to the south and east of the Shanvár palace at which old furniture, books, pictures, clothes, lamps, glassware, and lumber are sold by dealers from the cantonment bazár. On these days also villagers from the country round bring poultry and eggs, and carpenters bring stools, churns or *ravis*, pestles or *musals*, and two varieties of dishes called *káthvats* and *padgás*. Upto 1862 the space to the north of the palace was used for the half-weekly cattle-market which is now held in the village of Bhámburda across the Mutha to the west of the city. The Mandai market is open every day in the year. Holidays are busier rather than slacker than other days. The market is over by noon when the municipal sweepers and water-carts come and sweep and water the ground for next morning. Of the four smaller vegetable and fruit markets, that held in the Kotvál Chávdí or police office in Budhvár ward is in a large building once the property of Government which in 1845 was sold to a private person. The three Bhájális or vegetable rows, one in Vetál ward and two in Áditvár ward, are open markets where the dealers squat at the side of the street or in house verandas. All these four smaller markets are open throughout the day. The dealers, who are Káchis and Mális, buy their stocks at the Mandai market in the early morning and sell at their stalls to consumers.

Mutton.

Of the six mutton markets, one in Kasba ward has twelve stalls, one in Khátikáli or Butchers' row near Subhánsha in Ravivár ward has fourteen stalls, one in Durjansing's Pága in Ravivár ward has forty-eight stalls, one in Vetál ward has sixteen stalls, one in Bhaváni ward has six stalls, and one in Nána ward has sixteen stalls. The mutton markets in Kasba, Vetál, Nána, and Bhaváni wards have been built by the Municipality since 1877. The market in Durjansing's Pága is a large quadrangular private building hired by the Municipality and let to butchers. Butchers' row near Subhánsha is the oldest mutton market in the city. Here the butchers have their private stalls or sell in the front rooms of their dwellings. They have a common slaughter-house. The Bhaváni ward mutton market is a private building fronting the main road leading to the cantonment bazár which is temporarily licensed by the Municipality for the sale of meat. The municipal mutton markets are built on a standard plan with detached

slaughter-houses. The stalls are arranged facing each other in a covered building on two feet high plinths with a central passage under the ridge. The side walls, which form the backs of the stalls, are carried to within two feet of the post plate and eaves of the roof. Each stall is six feet wide and seven feet long. It opens on the central passage and is separated from the next stalls by the posts which bear the roof. The whole of the inside stalls, as well as the passage, are paved and are washed daily. The slaughter-houses are paved and walled enclosures with an open entrance in one corner covered by a screen wall. Inside the pavement slopes to a gutter which drains into a cess-pool outside, the contents of which are removed daily. The private markets are ordinary sheds or *châls* with earthen floors and detached slaughter-yards. The number of animals daily slaughtered varies from sixty to 180 and averages 120, three-fourths of them sheep and one-fourth goats. The slaughtered animals are hung up to poles in the slaughter-houses, skinned, and dressed, and the mutton is carried to the market and hung by ropes from hooks in front of the stalls. The butcher sits on a piece of sacking or mat on the floor of the stall with the meat hanging in front of him and a block of wood resting against his legs. The customers stand outside or below the stall where they are served. Mutton sells at $2\frac{1}{2}d.$ to $3d.$ ($1\frac{1}{2}$ - 2 *as.*) a pound. A butcher kills daily one to three sheep or goats according to demand. Buyers generally keep to one butcher and those that use meat daily settle accounts once a month. The butchers are Maráthás and Muhammadans. Most animals are slaughtered by Musalmán priests or *mullás* who are paid $\frac{3}{4}d.$ to $\frac{3}{2}d.$ ($\frac{1}{4}$ - $\frac{1}{2}$ *a.*) an animal. Musalmáns kill animals the killer facing west with the animal's head to the south and the legs to the north. Jews, Bohorás, and some Maráthás have peculiarities in the way of slaughtering animals and have compartments allotted to them at the slaughter-houses. The Bohorás do not kill the animals on the stone pavement but on wooden platforms. Some Maráthás first offer the animal to the goddess Bolái and after killing it offer its head to the goddess. Jews have a special butcher and have compartments allotted to them at the different slaughter-houses.

The three fish markets are to the south of the Shanvár palace and in Áditvár and Vetál wards. In open ground to the south of the Shanvár palace forty or fifty stalls are kept daily by Bhoi women for the sale of dry Konkan fish. A well-built private fish market with twenty-four stalls arranged in rows in Áditvár ward back street is used chiefly for the sale of salt fish, with a few fresh fish in the evening. A third fish market is held in Vetál ward where fresh fish and a little dry fish are offered in an open plot. Women of the Bhoi caste are the chief fish-sellers and Kunbis from the neighbouring villages are the chief consumers.

The chief fuel of the upper and middle classes is firewood which is brought in carts and sold at $8s.$ to $10s.$ (Rs.4-5) the cart-load. Cowdung-cakes are the main fuel of the bulk of the townspeople. A cart-load of about 500 cakes costs $4s.$ to $6s.$ (Rs.2-3). Retail sales of firewood and cowdung-cakes are made at the Mandai under the west wall of Shanvár palace and in many private enclosures. The only market where a month's supply or other large quantity can be

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Fuel.

bought is the Gádetal or Cart Stand in the north-east of Mangalvár ward. This *tal* or stand is an open field, let only during the fair season, where about 175 cart-loads of cowdung-fuel and 250 cart-loads of firewood are daily brought and sold. Two large fodder markets are open only during the fair season, the Cart Stand or Gádetal which is also used as a fuel market and the sandy bed of the Mutha under the Lakdi bridge to the north-west of the city. *Kadba*, that is Indian millet or *javári* stalks, is the chief fodder used in the city. About 200 cart-loads, containing 100 to 200 bundles and selling at 8s. to 12s. (Rs. 4-6), are brought daily to the Gádetal and sixty cart-loads to the Lakdi bridge market. Besides in these two chief markets millet stalk and fodder can be bought retail in the Mandai and in several other places in different parts of the city. Hay or grass is stacked in large quantities beyond the Lakdi bridge and in the out-lying yards on the west of the Šadášiv ward. Hay is rarely used in the city. Most of the dry grass goes to the military cantonment where large quantities are used as horse-fodder. Fuel and fodder are brought to the city markets by villagers in their own carts and sold either to wholesale dealers or to consumers.

Grain.

The city has nine grain markets: Ádte or Commission Agents' row in Nána ward, Dáne or Grain row in Náráyan ward, Dáne row in Shukravár ward, Dáne row in Budhvár ward, Dáne row in Vetál ward, a rice market in Shukravár ward, pulse rows or Dálális in Mangalvár Bhaváni and Ganj wards, and a Maide or flour row in Áditvár ward. The chief food grains used in Poona are *bájri*, *javári*, rice, and wheat, and of pulse *tur* and gram. Besides supplies from the villages round, *bájri* is brought from Vámbhori a market town in Ahmadnagar, *javári* from Sholápur, rice from West Poona and Thána, and wheat and gram from the Upper Hills or Báleglát to the north-east of Sholápur. In special seasons grain comes from much greater distances. During the 1876-77 famine quantities of grain poured in from Central and Northern India and from Gujarát. In ordinary years the grain merchants of Poona import only for local use; during the 1876-77 famine Poona became the chief grain centre for the Bombay Deccan. The chief market for wholesale grain dealings is the Ádté Áli or Agents' row in Nána ward. About forty of these dealers, chiefly Márwár and Gujarát Vánis, have large houses with front and rear enclosures and grain stores in neighbouring streets. Imports by country carts are brought to market in the morning and sales are negotiated at once. Imports by rail are brought at noon and in the afternoon and are sold off next morning. Grain is generally bought and kept in stock in 200 pound (2½ *mans*) bags which are opened only when the grain has to be measured out. During the fair season large heaps of grain-bags lie in front of the shops or in the open enclosures. The grain-dealers either buy on their own account or act as agents for the purchase or sale of supplies for others in distant districts charging a three to five per cent commission. Residents in Poona, who can afford it, buy their year's supply of grain at once. *Bájri* and *javári* are bought in January and February, rice in November and December, and wheat and pulse in March and April. Except some retail grain-dealers of Náráyan ward all retailers in the city buy in

the wholesale market of the Nána ward. They either buy a year's stock at the proper season or as they sell off their stock according to the means at their command. The wholesale dealers are men of capital, the retail dealers borrow money and trade on the security of their stocks. The Náráyan ward dealers are Márwár Vánis of small capital, and as many of them have money dealings with the landholders of West Poona, they buy direct from the villagers. Náráyan ward has about thirty retail grain shops, and in the grain row in Shukravár ward, which is the leading retail grain market in the city, are about 105 grain shops. Vetál ward has fifteen shops and Ápa Balvant street in Budhvár ward has forty. In the wholesale markets grain is measured and sold as it comes. In the retail markets it is dried in the sun, winnowed in the breeze, cleaned, and laid out, if the quantities be large in bags, and if small in baskets, in the shops, at the street sides, or on the shop boards. All retail grain-dealers are Maráthás. They keep their shops open all day, but most business is done in the evening. They earn 2s. to 6s. (Rs. 1-3) a day. The Mávlis or West Poona landholders bring their rice to market in head-loads or on ponies generally in November and December and only on Mondays or Thursdays. They go to the grain row in Shukravár ward, where each retail-grain dealer has his own west highland villagers who go only to his shop. The dealers either sell on commission or account of the growers who bring their produce to market, or they buy wholesale from the growers on their own account and sell afterwards.

In Poona the making of gram, *tur*, and other pod-seeds into pulse is a distinct calling carried on by Pardeshi or North Indian and Marátha *dálválás* or pulse-splitters. The beans are soaked in water in large earthen pots for an hour or two, and laid in the sun to dry, which helps to separate the husk from the seed. When the beans are dry they are lightly ground in large stone handmills, the upper piece of which is balanced on a pivot and lowered or raised at will so as to keep the two pieces far enough apart to split without crushing the beans. After being split the beans are winnowed and sifted and the split pulse is ready for sale. The husk or *phol* and the refuse or *chun* are sold as food for milch-cattle. Pulse-makers work and sell in three parts of the city: in thirteen shops in pulse row or Dál Áli in Mangalvár ward, in forty-five shops in Dál Áli in Bhaváni ward, and in sixty shops in Dál Áli in Ganj ward. During the hot season, when only they work, the pulse-dealers make 2s. to 4s. (Rs. 1-2) a day. All are well-to-do.

A part of east Áditvár street is held by Marátha flour-grinders or *maideválás*. In making flour, as in splitting pulse, the grain is soaked in water and dried in the sun, and is then ground as fine as possible. The flour is afterwards sifted through a sieve, the fine flour being separated from the coarse flour or *rava*. The coarse flour, which is valued the most, sells at 1½d. ($\frac{5}{8}$ a.) a pound, while the fine flour sells at 1d. ($\frac{2}{3}$ a.) the pound. The refuse is not used for human food. Both the first and the second flours form the chief part of all festive Hindu dainties. Flour-grinders, of whom there are nine grinding-houses and twelve shops in Maide or Flour row, make about 4s. (Rs. 2) a day in the busy marriage season and 2s. (Re. 1) a day at other times.

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Pulse Splitting.

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Grocery.

Retail grocers' shops are scattered all over the city. Almost every street has one or more. The chief centres of the grocery trade are four : in Bhaváni ward, in Ádte or Agents' row in Áditvár, in Moti Chauk or Pearl Square, and in the main street of Vetál ward. The Ádtes or commission agents of Bhaváni ward are Lingáyát and Dakshani Vánis who receive consignments from Bombay and up-country merchants and sell them locally or send them to Bombay or other large markets. In no case do these agents keep goods in Poona more than a few days and they do business only on commission. The chief articles which pass through their hands are *gul* or raw sugar, oil, tobacco, *ghi* or clarified butter, and refined sugar. Their business is brisk both just before and just after the rains. During the rainy season, from June to October, they are almost idle. The grocers of the Áditvár and Vetál wards deal in all kinds of grocery, importing from Bombay and up-country trade centres but selling only in Poona. They have retail shops as well as large warehouses at which they do wholesale business. All are Gujarát Vánis chiefly Vaishnavs and are men of capital. Their yearly dealings average £10,000 to £15,000 (Rs. 1 - 1½ *lákhs*) and their yearly profits £200 to £500 (Rs. 2000 - 5000). Retail grocers, most of whom are Gujarát Vánis and a few are Bráhmans, have capitals of £50 to £500 (Rs. 500 - 5000), most of it their own, and make £2 to £5 (Rs. 20 - 50) a month. A grocer sits on a box or on a raised mud platform, keeps his articles arranged round him in baskets or bags, those most in demand within arm's length, oil in a leather jar, and costly articles and rarities hung overhead in bags with labels. Dry goods are served in waste paper or green leaves, and liquids in pots and bottles which the customer brings with him. Grocers look greasy and dirty and are slovenly in their business.

Metals.

An account of the Poona metal work, which is one of the chief industries of the city, is given in the Craft chapter.¹ Poona has three leading metal marts in the main street of Áditvár ward south of the Pearl Square or Moti Chauk, further south near Subhánsha's house, and in the main street of Vetál ward. The dealers are Kásárs who do all the local business. The export of brass and copper vessels is carried on by Márwár and Gujarát Vánis, who are more pushing than the Kásárs. The Pearl Square Kásárs sell ready-made cooking and water pots. The Márwáris near Subhánsha's tomb confine themselves mostly to the making of bells, small cups, *lotás*, saucers, and other castings, while the Gujarátis in Vetál Peth chiefly make large vessels. The vessels are arranged in tiers in the shops, the smaller articles being hung from the roof in bundles. Two branch streets, both called Taveáli or Ironpan row, are given entirely to the making and sale of iron pots and pans of English sheet iron. The pots are made and sold in the same place, the shops and workhouses being in the same building. The business is in the hands of poor Maráthás who borrow capital at twelve to twenty-four per cent a year, and, though they make a fair profit, generally spend all their earnings. Copper

¹ See Part II. pp. 174-185.

brass and iron sheeting is brought into Poona in large quantities. It is worked into all the forms and sizes of pots required by Hindus and other classes for house use. The vessels are sent to the Nizám's dominions, the Berárs, and the Bombay Karnátak. The export trade and the bulk of the profits are almost exclusively in the hands of the Márwár and Gujarát Vánis, the Kásár and Marátha workmen not making more than a comfortable living out of their calling. Metal sheets are sold only in the main street of the Vetál ward.

Poona City has three cloth markets: the Kápadganj or Cloth Store in the Áditvár ward, the Bohori-áli also in Áditvár ward, and the Kápad-áli and Cholkhan-áli or Bodice-row in Budhvár ward. The dealers in the Áditvár ward Kápadganj are all Márwáris. Those in Bohori-áli are chiefly Bohorás, with a few Maráthás and Bráhmans. The cloth-sellers in Budhvár ward are chiefly Shimpis. The Márwáris of the Áditvár Kápadganj are the largest traders. They do business both wholesale and retail and almost exclusively in hand-made cloth. The chief marts from which cloth is brought are Nágpur Ahmadabad and Dhárwár for the finer cotton-goods, Yeola and the local looms for silks and embroidered cloth, and Sholápur for the rougher waist-cloths and robes used by the poorer classes. The Shimpis of Budhvár ward also deal in the poorer kinds of hand-woven cloth. They supply the middle and low class demand, and the Márwár Vánis supply the rich. The Bohorás and other dealers of the Bohori-áli sell all kinds of European piece-goods as well as the produce of the Bombay mills. *Kinkhábs* or embroidered silks and coloured China and European silks are also sold by the Bohorás. The Shimpis of Cholkhan-áli or Bodice-row sell nothing but the variegated cloth of which Hindu women make their bodices. There is more variety in the colour, making, striping, and bordering of bodicecloth than of any other cloth. A cloth-merchant's shop generally consists of an outer or shop room and an inner room used as a godown or store. The shop is scrupulously clean, and cushions are spread round the foot of the walls for customers to sit on and lean against. The goods are kept in shelves along the walls. The shop fronts are shaded by red curtains which keep off the glare and dust and by causing a mellow ruddy light show articles, especially coloured goods, to advantage. All the leading cloth merchants of Poona are men of capital and do a large business. Minor dealers work with borrowed capital. The profits vary greatly according to individual dealings perhaps from £1 to £40 (Rs. 10 - 400) a month.

Small silver and gold articles of personal decoration are sold in Moti Chauk or Pearl Square street in Áditvár ward by Sonárs, Gujarát Vánis, and a few Bráhmans. Old ornaments are also bought, re-made, cleaned, and sold. The more expensive jewelry, pearls diamonds and other precious stones, are sold by jewellers who have no regular shops but whose houses are well known. They generally sell at their own houses, but when required carry articles to their customers. Moti Chauk has about fifty shops, in which necklets anklets bracelets, and ear and nose rings are shown on stools, and the richer ornaments in glass cases. The shopkeepers squat on cushions and their shops are always neat. Trade is brisk during the

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*Cloth.**Jewelry.*

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Timber.

marriage season. They are not men of capital, but their business yields them a comfortable living.

At two markets in Poona City building timber is sold. One is in the west end of Sadāshiv ward, the other is in Pāngul row in Ganesh ward, the main and east streets on the borders of the Nāgjhari stream. Timber is sold in logs as brought from the forest. Except heavy logs which are laid flat on the ground, the timber for sale is set on end in lines in large enclosures leaning against walls or on poles stretched on supports. Teak is the chief timber. As no local teak of any size is available, Maulmain or Malabār teak is brought by rail from Bombay. The Marātha timber-dealers of Sadāshiv ward deal only in local teak and old timber. The timber-dealers of Ganesh ward are Konkan Musalmāns who deal both in imported and in local teak. Timber is generally sold by the piece or log, the cubic measurement being taken only in dealings with Government. About forty-seven timber-dealers make £50 to £200 (Rs. 500 - 2000) a year.

Snuff and
Tobacco.

Poona has the largest snuff and tobacco market in the Deccan. About seventy-five tons (2108 Bengal *mans*) of tobacco are brought every year from the Kānarese and Deccan districts. It is cured, cut, dressed, and spiced for chewing or ground into snuff. The Tambākhu row in Shukravār ward and the two Tapkir rows in Budhvār and Shanvār are entirely given to the curing of tobacco. Large quantities of tobacco are used in Poona, the better classes who do not smoke chewing tobacco. Poona-made snuff is sent in large quantities to all parts of India. A tobacco or snuff shop differs little from a grocer's shop except that the curing and dressing of the tobacco or the pounding into snuff is carried on in the shop itself. The leading tobacco dealers are Lingāyat Vānis and Brāhmans, the Brāhmans confining themselves chiefly to snuff-making. The Lingāyats do more business than the Brāhmans and earn £40 to £80 (Rs. 400 - 800) a year. The Brāhman snuff-makers make £20 to £40 (Rs. 200 - 400). All classes take snuff, especially Brāhmans and elderly women of other castes.

Stationery.

Poona has two markets for the sale of stationery, one in Budhvār main street and the other in the Bohori-āli of Āditvār main street. These shops sell a mixture of stationery, peddlery, and haberdashery. The business was formerly wholly in the hands of Bohorās, but of late a number of Brāhmans have opened stationery and haberdashery shops as being easy to manage and requiring little training. Stationers show their wares in cases, cupboards, or shelves, or hang them from the shop-roof. They make £1 10s. to £5 (Rs. 15 - 50) a month.

Spice Sellers.

In the main street of Budhvār ward are the shops of Gandhis who sell scented oil, incense, perfumes, and preserved fruit. The oils are kept in leather jars and sold in small Indian-made glass phials shaped like wine decanters. Dry perfumes are served wrapped in paper, and peaches and other preserved fruit are kept in lacquered earthen jars. Gandhis make high profits in proportion to their capital, but their business is small and is confined almost entirely to festive times. About twenty-six Gandhis make £2 10s. to £7 10s. (Rs. 25 - 75) a month.

The Flower Sellers, for which Poona is famous, have two regular markets. In an open veranda with a boarded floor the Phul-mális, generally the men, sit with baskets of flowers, according to the season, around them and a wet cloth spread in front of them. With a needle and thread they keep stringing garlands, nosegays, and bouquets, and attend to customers as they call. In the gardens round the city plots of flowering plants are regularly grown and let to Mális for the season's flowers. The Máli's wife and children pluck the flowers in the evening before they are fully open and carry them home in baskets covered with green leaves, generally plantain leaves as plantain leaves keep flowers cooler than other leaves. Next morning the Máli carries the baskets to his shop, strings them into garlands and wreaths, and sells them to customers. The flower-man is always busy at festive times. Of the two flower markets, one is in Budhvár ward opposite the site of the late Budhvár palace, the other is in Vetál ward which is known as Flower Square or *Ful-chauk*. About twenty-three Mális have flower shops in the two markets and earn £1 to £1 10s. (Rs. 10-15) a month.

The Poona Cattle Market is held in open ground at Bhámbarda village close to the west of the city. It is held on Wednesday and Sunday afternoons. The animals sold are bullocks, buffaloes, cows, ponies, sheep, and goats. About 100 bullocks, 40 buffaloes, 25 ponies, and 90 goats are brought to market on each market day. Bargains are made through *daláls* or brokers.

The details regarding the management of the city come under four heads civil, criminal, police, and municipal. The civil work is managed by three sub-judges, a Small Cause Court, and an arbitration court. The criminal work is managed by two stipendiary magistrates, one of the first and one of the second class, and three honorary magistrates, one of the first class and two of the third class, who hold their courts twice a week. The city police consists of one inspector, three chief constables, forty-two head constables, two mounted police and 198 constables.¹

The Municipality was established in 1856-57 and the management of its affairs entrusted to a committee of thirty members, nine of whom were ex-officio Government officials and twenty-one non-official nominated members. In 1874 the number of the committee was raised to thirty-six of whom nine were ex-officio Government officials and twenty-seven were nominated members. In April 1883 the number was fixed at twenty-eight members, twelve elected, seven nominated, and nine ex-officio Government officials to be ultimately reduced to five, when the committee will consist of twenty-four members. The executive administration is entrusted to a managing committee of seven elected members. The managing body elect one of their members as chairman who holds office for one year. The general body holds four quarterly meetings and the managing committee meets once a week. The municipality has an executive salaried staff of four, a secretary, an engineer with fourteen subordinates, a health officer with nine subordinates, and a

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*Flower Sellers.**Animals.*

Management.

Municipality.

¹ Details are given above under Justice pp. 1-40.

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Revenue,
1858-1883.

superintendent of octroi with seventy subordinates. The monthly establishment charges amount to about £226 (Rs. 2260). The following table shows the municipal income, its sources, and incidence from 1858 to 1883 :

Poona City Municipal Revenue, 1858-1883.

YEAR.	DIRECT TAXATION.			INDIRECT TAXATION.			MISCELLANEOUS.			TOTAL.			REMARKS.			
	Amount.		Incidence.	Amount.		Incidence.	Amount.		Incidence.	Amount.		Incidence.				
	£.	s.		£.	s.		£.	s.		£.	s.					
1858-59	...	...	(a) 2573	14	0	63	236	16	0	4	2800	10	0	(a) Toll established.	
1859-60	...	...	2970	2	0	83	197	4	0	4	3167	6	0		
1860-61	...	...	3263	16	0	83	(b) 1241	16	0	32	4505	12	0	(b) Government contribution being residue of municipal funds.	
1861-62	...	...	3110	12	0	83	170	12	0	3	3281	4	0		
1862-63	...	...	3145	16	0	83	185	8	0	3	3331	4	0		
1863-64	...	...	2815	6	0	7	263	2	0	3	3078	8	0		
1864-65	...	...	2739	2	0	7	418	18	0	1	3149	0	0		
1865-66	...	...	3191	14	0	83	596	10	0	21	3788	4	0		
1866-67	(c) 2500	18	0	63	3571	0	83	531	8	0	11	6006	6	1	(c) House tax imposed.	
1867-68	2553	10	0	63	4520	0	11	371	6	0	1	7444	16	1		
1868-69	2940	4	0	7	4350	0	11	566	10	0	1	7802	14	1		
1869-70	1737	14	0	4	(d) 10,801	0	2	444	2	0	1	12,982	16	2	(d) Octroi substituted in place of toll.	
1870-71	1965	0	0	5	11,418	0	2	712	6	0	1	14,095	6	2		
1871-72	142	14	0	2	9130	0	2	882	6	1	1	10,755	0	3		
1872-73	1364	8	0	34	8687	16	1	801	16	0	2	10,314	0	2		
1873-74	3767	10	0	73	8010	0	1	671	12	0	2	11,449	2	2		
1874-75	2096	8	0	5	7910	0	1	763	4	0	2	10,609	12	2		
1875-76	(e) 2043	14	0	8	9232	10	2	838	6	0	34	13,084	10	2	(e) Water rate imposed.	
1876-77	(f) 2266	10	0	8	10,687	6	3	839	15	0	24	14,814	6	3	(f) Wheel tax imposed.	
1877-78	3728	16	0	8	8546	8	1	829	10	0	2	12,605	14	2		
1878-79	(g) 4294	8	0	11	9944	10	2	2	1125	18	0	24	15,364	18	3	(g) Privy cess imposed.
1879-80	5551	6	1	13	9721	6	2	(h) 688	12	0	34	16,961	4	3	(h) Poudrette manufacture established.	
1880-81	6343	6	1	34	9949	12	2	0	1969	0	0	43	18,296	18	3	
1881-82	6480	2	1	4	12,583	6	2	54	4118	14	0	49	23,181	16	4	
1882-83	6030	16	1	21	12,698	8	2	63	4574	16	0	11	23,304	0	4	

The 1858-59 income began with £2800 (Rs. 28,000) chiefly from tolls. In 1860-61 it rose to £4505 (Rs. 45,050) chiefly from a Government contribution of £1242 (Rs. 12,420). In 1866-67 a house-tax yielding £2504 (Rs. 25,040) was imposed and the income rose to £6606 (Rs. 66,060). In 1869-70 octroi took the place of tolls and the income rose to £12,983 (Rs. 1,29,830). In 1875-76 a water-rate was imposed and the farming system, which had brought down octroi from £10,801 to £7810 (Rs. 1,08,010 - Rs. 78,100) in 1874-75, was abolished. The water-rate was imposed to meet a new liability of £1000 (Rs. 10,000) which the municipality incurred by entering into a contract with Government for water from the Mutha canal which had just been opened. In 1876 the proceeds of a wheel-tax and the departmental collection of octroi brought up the income to £14,814 (Rs. 1,48,140). In 1878-79 a privy cess was imposed and a poudrette manufacture started in 1879-80. From £16,961 (Rs. 1,69,610) in 1879-80 the income rose to £23,304 (Rs. 2,33,040) in 1882-83 the chief increase being from octroi and poudrette, the income from poudrette alone being £4574 (Rs. 45,740) as the demand for manure rose greatly with the increase in wet cultivation due to the opening of the Mutha canal. Since 1882-83 the price of molasses has fallen, sugar cultivation has decreased, and with it the demand for poudrette.

The municipality maintains four fire engines, contributes yearly £500 (Rs. 5000) towards the cost of the city police and lights the city roads at a yearly cost of £1000 (Rs. 10,000). The city conservancy

is done by manual labour. The streets are daily swept by women sweepers and the garbage and house refuse are gathered in 300 dust-bins placed at convenient distances along the streets. From the bins the sweepings are partly sold to potters and partly carted to a store half a mile to the south of the city, where they are piled in heaps and burnt to ashes. The potters remove the rubbish to their kilns on their own donkeys and pay the municipality £500 to £600 (Rs. 5000 - 6000) a year. The ashes prepared at the store are carted to the poudrette works. The municipality maintains 150 road sweepers and twenty-five dry rubbish carts for road sweepings and garbage which they cart at a cost of £140 (Rs. 1400). At a yearly cost of £3500 (Rs. 35,000) the municipality employs 280 scavengers to collect nightsoil from 7800 private privies and fifty-four public latrines with 286 seats, and twenty-eight iron barrel carts to remove the nightsoil to the poudrette works. The nightsoil and ashes are mixed in open beds at the works and exposed to the sun to be dried. The deposit is daily raked up and a little fresh ashes are added at each raking. When dry, the mixture becomes inoffensive to smell or sight. The proceeds of the poudrette, of which about 6000 tons are yearly turned out, amount to £3600 (Rs. 36,000) against a total conservancy charge of £5000 (Rs. 50,000).

The municipality has moved thirty-six potters' kilns and twenty-eight tanneries outside municipal limits, and has placed under control dyers butchers and others who practise the less offensive trades and has confined them to particular places. Six slaughter-houses and meat markets have been built in convenient places; three burial grounds are provided on three sides outside municipal limits, and two burning grounds have been built on the Mutha bank one for Bráhmans near the Omkáreshvar temple, and the other for Maráthás and others near the Lakdi Pul to the south-west of the city. The old burning ground was near the meeting of the Mula-Mutha. Within the city are seventy-two partly used burial grounds. Most of them are used by Muhammadans, five or six by low caste Hindus, and two by Christians. It is hoped that these burial grounds may be closed by degrees. The registration of births and deaths has been made compulsory, and the registers showed a death-rate in 1882-83 of twenty-four to the thousand. About 3000 children are yearly vaccinated by two municipal vaccinators.

Two-thirds of the city, including the nine wards to the west of the Nágjhari stream, have under-ground sewers into which house and privy drains carry the sullage and liquid discharges. The sewers empty into an intercepting drain $2\frac{1}{2}$ feet broad and $4\frac{1}{2}$ feet deep arched over on the top. The intercepting drain called the Gándha Nála is carried along the river bank from one end to the other of the city where it discharges into the river. One sewer discharges into the Nágjhari stream itself. The sewers are faulty in shape and material and do not work well. They are either mere rectangular cuts or channels in the ground varying from six to eighteen inches in size, lined with stone without cement, and covered with loose slabs or irregular blocks of stone. The sewers have often to be opened and cleared of the solid deposit which continually

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Drainage.

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gathers in them and oozes into the adjacent ground. The eastern third of the city has no sewers. A new drainage scheme designed on the latest scientific principles is now under the consideration of the municipality.

Where there are no sewers, the sullage is gathered outside each house in a pit, and removed to gardens outside municipal limits. The sewers were built with the aqueducts about 1782 by Mádhavráv the seventh Peshwa (1774 - 1795).

The natural drainage of the city is good and the surface of the streets and gullies is completely washed every rainy season. This yearly washing adds greatly to the cleanness and healthiness of the city. The city has a fall from south to north of about seventy feet, being fifty feet a mile. The westmost part slopes west into the Ámbil Odha stream which runs south-east to north-west along the western limits of the city. In the heart of the city the Nágjhari stream, which rises in the hills $1\frac{1}{2}$ miles to the south of the city, runs through it from south to north, and drains both banks for half a mile on either side. The eastern half mile of the city drains into the Mánik stream which runs south to north and forms the eastern boundary of the city.

Roads.

The city has thirty-eight miles of made roads fifteen to forty feet wide, and sixteen miles of lanes and alleys varying from six to fifteen feet wide. The roads are metalled, the chief roads yearly, and the others as they wear out every second third or fourth year. The yearly cost of maintenance is £2000 (Rs. 20,000). The chief alleys are gravelled every year, and the minor lanes every second year at a yearly cost of £200 (Rs. 2000). The chief streets are watered from the beginning of February to the end of June at a yearly cost of £300 (Rs. 3000). All the streets and lanes are lighted on dark nights at a cost of £1000 (Rs. 10,000) with 660 kerosine lamps placed about 120 yards apart.

Water Supply.

The city has an abundant water-supply. It has 1290 wells, but, except some in gardens and in the outskirts of the city, though used more or less for washing and bathing, all are brackish and unfit for drinking. The Mutha, which skirts the city for two miles on its north and west boundaries, is also largely used for washing and bathing and affords almost the only water for cattle. Since the opening of the Mutha canal along the high ground to the south of the city, the Nágjhari stream which crosses the city, and the Mánik stream which forms its eastern boundary, hold water throughout the year and are largely used for washing and bathing. Where within reach the runnels from the canal are also used for washing and bathing.

The drinking water comes from four private aqueducts and from the Mutha canal. It is now pretty evenly distributed over the city though parts of Shukravár, Vetál, Ganj, Ghorpade, Bhaváni, Nána, Rástia, Nyáhal, Somvár, and Mangalvár wards have a scantier supply than the low-lying southern and northern wards. The water is delivered into dipping wells, and, where abundant, is used for bathing and washing. The city has eighty-four dipping wells and seventy-five stand-pipes and 1150 houses have water laid on to them. The four private aqueducts are the Kátraj with a daily supply of 650,000 gallons, the

Chaudhari aqueduct of 50,000 gallons, the Nána Fadnavis aqueduct of 100,000 gallons, and the Rástia aqueduct of 50,000 gallons. The Mutha canal gives a supply of 650,000 gallons, making a total daily supply of 1,500,000 gallons that is a daily average of fifteen gallons a head.

The Kátraj aqueduct was built about 1750 by the third Peshwa Báláji Bájráv (1740-1761). The source of the aqueduct is in two ponds impounded by masonry dams in the Kátraj valley four miles south of the city. The two ponds, which lie one below the other, the upper feeding the lower, are fed by the drainage of the valley through sluices. The water of the first floods is carried off by diverting channels cut along the pond sides and only the water of the latter rains is taken. The supply of the ponds does not wholly depend on the impounded water, as much of it comes from springs in the pond beds. The springs are caught in a masonry duct at the bottom of the lower pond and let into the channel of the aqueduct. The water of the ponds passes into the aqueduct by six-inch openings in the dam, the openings being two feet apart along the dam face. The aqueduct is an arched masonry work about 2' 6" wide, six feet high, and over four miles long. It is large enough for men to walk through and work in when removing silt or making repairs. The line of the duct is intercepted at about every 100 yards by seventy wells sunk four to ten feet below the level of the bottom of the duct, and raised a few feet above the surface of the ground. The wells act as air shafts and settling ponds where the silt is laid and the pure water allowed to pass into the duct. In every fourth or fifth well, the outlet of the duct is blocked with masonry, the discharge of the water being regulated through holes three to six inches in diameter. The aqueduct has a greatest discharge of a water volume of a sectional area of about 144 square inches, and ordinarily of six to 7½ square inches or three gallons a second. As a break of head occurs at each intercepting well the flow of water is small. As much of the channel is cut to a considerable depth below the ground, it taps numerous small springs along its course, and in three or four places has water let into it from independent wells by its side. As a feeder to the Kátraj aqueduct and a place of recreation and ornament, Báláji Bájráv the third Peshwa (1740-1761) built in 1755 the Parvati lake at the south-west corner of the city, by scooping out and enlarging the Ámbil Odha stream and clearing for the lake a space measuring 550 yards by 225 containing twenty-five acres.¹ The Ámbil Odha stream has been dammed and diverted, and sluices provided in the dam to fill the lake from the floods of the stream. Three smaller lakes are formed in the old channel, where the lotus plant is largely grown for its flowers. The surplus discharge from the Kátraj aqueduct finds an outlet into the Parvati lake which also serves as a feeder to the aqueduct when the Kátraj lake or aqueduct is under repair.

The Nána Fadnavis aqueduct was built about the year 1790 by Nána Fadnavis. It is a small work and supplies only two dipping

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POONA.

Municipality.

Aqueducts.

¹ Details are given below under Parvati Lake (91).

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Places.

Municipality.

Aqueducts.

wells and the Vishrámbág palace (40). The aqueduct is brought from a well in Narhe Ambegaon village six miles south of the city, and is built in the same style as the Kátraaj aqueduct, but smaller, consisting of nine-inch tiles embedded in masonry. The Rástia and Chaudhari aqueducts are built like the Nána Fadnavis aqueduct. Both rise from springs in Kondva village seven miles south-west of the city, and are led to public dipping wells near the Rástia and Chaudhari mansions. The date of both is somewhat later than that of Nána's duct. The municipality maintains only the Kátraaj aqueduct. The three other ducts are maintained by the descendants of Nána, Rástia, and Chaudhari.

*Mutha Canal
Supply.*

The¹ Mutha canal supplies both the city and the cantonment of Poona with drinking water. There are two distinct systems of supply, one for the city the other for the cantonment. The supply for the city is taken off one mile to the east of Parvati hill, strained through filter beds of sand and charcoal and distributed in iron pipes throughout the city.

The chief part of the cantonment supply of drinking water is drawn from the canal about 200 yards east of St. Mary's church (109). The water-supply arrangements include four parts: (1) a water wheel which furnishes the motive power; (2) a system of pumps by which the water from the canal is pumped into the settling ponds and the filtered water is pumped about 770 yards south into the middle, and about 450 yards further south into the upper service, reservoirs; (3) settling ponds and filter beds with distributing mains; and (4) middle and upper service reservoirs with distributing mains. The water wheel, of about fifty horse-power, is of the form known as Poncelet's undershot wheel. It is sixteen feet in diameter and thirteen feet broad. It stands in the bed of the canal which at this point is given a drop of 2·75 feet to obtain the necessary head of water. The pumps, which consist of a set of three centrifugal pumps and a pair of three throw force pumps are placed in a corrugated iron shed on the left hand of the canal; the power is passed from the wheel to the pumps by a system of spur and bevelled gearing and belting. The centrifugal pumps send the water from the canal into the settling ponds and the filtered water from the dispense cistern into the middle service reservoir. The force pumps are used for sending the filtered water about 1200 yards south into the upper service reservoir which is too high to be reached by the centrifugal pumps. In the shed with the pumps a horizontal steam engine of about twenty-five nominal horse-power is also fitted up which can be geared on to work the pumps if any accident happens to the water wheel or the canal. The settling pond and filter beds are about twenty yards from the canal on its right bank. They consist of two settling ponds built of rubble masonry, each 100 feet long by eighty feet broad and eleven feet deep, into which the water from the canal is forced by the centrifugal pumps through main pipes laid across the canal. The filter beds, which are on the north or canal side of the settling ponds, are two rubble masonry cisterns each 100 feet long by seventy broad and seven

¹ Contributed by Mr. W. Clerke, M.Inst.C.E.

deep to the top of the filtering material, a four feet thick bed of sand and charcoal. The water is led from the settling ponds by an arrangement of pipes and valves into each of the filter beds through a semicircular *hand* or cistern the lip of which is level with the top of the filter bed. The water passes through the sand and charcoal of the filter bed and is gathered in porous pipe drains and led into the dispense cistern (100' x 20') which lies between the two filter beds. From the dispense cistern the filtered water is drawn off by two mains, one of which conveys water for distribution to the lower part of the cantonment and the other carries the filtered water to the pumps by which it is pumped about 770 yards south to the middle and about 450 yards further south to the upper service reservoirs. The middle service reservoir at the Vánavdi Barracks (116), about 770 yards south of the filter beds, is built of rubble masonry in the form of a regular pentagon each side 100 feet long. Its flooring is of concrete and the depth of water is ten feet; in the centre is a masonry pillar from which wire ropes stretch to the sides, and over the wire ropes is laid a corrugated iron covering. From the reservoir the water is led by a nine-inch main pipe for distribution in the higher parts of the cantonment not commanded by the dispense cistern. The upper service reservoir is about 450 yards further south near the Military Prison (85), and, except that its sides are only fifty feet long, it is in every respect like the middle service reservoir. From the upper service reservoir the water is led by a six-inch main for distribution in the Vánavdi Barracks and in a few parts of the cantonment which are too high to be commanded by the middle service reservoir. In addition to these arrangements water is drawn direct from the canal near the end of East Street into a settling pond (120' x 60' x 8') from which it is passed through a filter and drawn off by a twelve-inch main for distribution in the lower parts of the Sadar Bazár. The daily city consumption from both the canal and the aqueducts is during the cold weather (1884) about 500,000 gallons and in the hot weather about 600,000 gallons. The existing arrangements are capable of meeting a daily demand of about 1,000,000 gallons. The municipality pays £1000 (Rs. 10,000) a year to Government for the canal water, provided the daily quantity drawn does not exceed 750,000 gallons. Excess water is paid for at 4½d. (3 as.) the thousand gallons.

Poona¹ has six medical institutions where medical aid is given free of charge. Two of them the Civil Hospital (101) beyond municipal limits and the Lunatic Asylum are Government institutions; two are municipal dispensaries in the Shanvár and Nána wards; and two, the Khán Bahádur Pestanji Sorábji Charitable Dispensary and the Sassoon Infirm Asylum (30) are works of private charity. Of private practitioners according to the English system of medicine three medical licentiates have dispensaries and several, chiefly retired Government servants, give medical advice, the medicine being obtained from three dispensing shops, two in Budhvár and one in Áditvár ward. The city has many practitioners of native medicine six of whom, one of them a Mussalmán, enjoy large practice. The Civil Hospital is in a building near the railway station called after the late

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POONA.

Municipality.

Mutha Canal Supply.

Medical Institutions.

¹ Compare above Chapter XII. pp. 66-67.

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POONA.

Medical
Institutions.

Mr. David Sassoon who contributed largely towards its construction. It has a senior and a junior surgeon, a resident apothecary, a matron, and two assistant surgeons, lecturers to vernacular medical classes attached to the hospital and in charge of in-door patients. The daily average attendance at the hospital is 162 of whom ninety-four are in-door patients. The Civil Surgeon is also in charge of the Lunatic Asylum which is in a Government building within municipal limits, and has a resident hospital assistant. It has an average of sixty lunatics. The Khán Bahádur Pestanji Sorábjí Charitable Dispensary, endowed by the gentleman whose name it bears, is maintained by Government and is in charge of an assistant surgeon. The daily attendance averages 115. The two municipal dispensaries in the Shanvár and Nána wards take no in-patients. The daily out-door attendance is 120 in the Shanvár ward and eighty in the Nána ward dispensary. The Sassoon Infirm Asylum (30), started by the late Mr. David Sassoon and managed by a committee, has sixty-five inmates. It is maintained from the interest of a fund of £5500 (Rs. 55,000) mostly contributed by Mr. Sassoon and a yearly municipal contribution of £120 (Rs. 1200).¹

Educational
Institutions.

Poona City has 116 educational institutions, twenty-four of them Government and ninety-four private. Of the twenty-four Government institutions four are colleges and twenty are schools. Of the four colleges one is an Arts College with 140 pupils and a daily average attendance of 122; one is a Science College in three divisions with 138 pupils and a daily attendance of 118; and two are vernacular Training Colleges, one for boys with 127 pupils and a daily average attendance of 106, and the other for girls with forty-six pupils and a daily average attendance of thirty-one. Of the twenty schools one is a High School with 597 pupils and a daily average attendance of 588; one is the Bairámji medical school with sixty-two pupils and a daily average attendance of fifty-nine; one is a female practising school with sixty-nine pupils and a daily average attendance of fifty-three; one is a Maráthi preparatory school with 277 pupils and a daily average attendance of 227; five are vernacular girls schools with 301 pupils and a daily average attendance of 215; two are Hindustáni schools with fifty-three pupils and a daily average attendance of thirty-seven; one is a low caste primary school with thirty-three pupils and a daily average attendance of twenty-two; and eight are Maráthi schools with 1522 pupils and a daily average attendance of 1366. Of the ninety-four private institutions, except one Arts college started in January 1885, all are schools, eighty-five of them Native and seven Missionary. Of the eighty-five Native schools two are High schools, one the Native Institution with 197 pupils and a daily average attendance of 155, and the other the New English School with 1200 pupils and a daily average attendance of about 1000; one is a high school for native girls and ladies with about seventy pupils started in January 1885; one is a drawing or Arts' school with about ten pupils and a daily average attendance of seven; fifteen are registered primary schools with 1079 pupils and a daily average attendance of 882; and sixty-seven are purely private primary schools with 3990 pupils and a daily average attendance of 3500. Of the seven

¹ See below p. 342.

Mission schools five belong to the Free Church Mission and two to the Society for the Propagation of the Gospel. Of the Free Church Mission schools one is a high school with 170 pupils and a daily average attendance of 158; one a vernacular school for boys with 172 pupils and a daily average attendance of 106; two are vernacular girls schools with 137 pupils and a daily average attendance of seventy-six; and one is an orphanage anglo-vernacular school with ten pupils and a daily average attendance of five. Of the two S. P. G. Mission schools one is a vernacular school with thirty-eight pupils and a daily average attendance of twenty-eight, and one an industrial school with fourteen pupils and a daily average attendance of eight.¹

A museum was started in Poona by subscription about 1875 but was abandoned after a few years. The present museum has 1650 articles chiefly specimens of geology, chemistry, and Indian arts and manufactures. Exhibitions of local arts and manufactures are held every second year and the surplus proceeds in cash and articles are transferred to the museum. The municipality contributes £20 (Rs. 200) a year towards its maintenance.

The Native General Library, maintained by private subscriptions and donations, has about 100 subscribers whose monthly subscriptions amount to about £6 (Rs. 60). The library had 5700 works worth £2500 (Rs. 25,000), which were burnt in the Budhvár Palace fire of 1879. Subscriptions have been raised and a fund formed for a new building to which the municipality has largely contributed. A book fund has been started to which also the Municipality has contributed £50 (Rs. 500). Attached to the library is a reading room. The city has two other small reading rooms.

Nine newspapers are published in Poona, two of which are daily English, one Anglo-Vernacular half-weekly, and six weekly one English one Anglo-Vernacular and four Maráthi.

The city has, within municipal limits, forty objects chiefly palaces and mansions from a hundred to three hundred years old.

²The AMBARKHÁNA, literally the Elephant-carriage house, in Kasba ward, originally known as Lál Mahál or the Red Mansion, was built in 1636 to the south of Poona fort by Sháháji for the use of his wife Jijibái and her son Shiváji (1627-1680) then a boy of twelve. It was strongly built and had many under-ground rooms, some of which remain. Shiváji and his mother lived for several years in this mansion under the care of Sháháji's manager Dádáji Kondadev who had charge of Shiváji's education. The name Ambarkhána or Elephant-car House was given to the palace under the Peshwás when it was turned into a store-house for elephant cars or *ambáris*.

AMRITESHVAR'S TEMPLE, close to the Mutha river in the Shanvár ward was built by Bhiubái wife of Ábáji Bárámatikar and sister of Bájiráv Ballál the second Peshwa (1721-1740). The temple is a solid stone building raised twelve to twenty feet to keep it above the river floods. It is reached by a flight of steps on the east. The

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Places.

POONA.
Educational
Institutions.

Museum.

Library.

Newspapers.

Objects.

Ambarkhána
(1).

Amriteshvar's
Temple
(2).

¹ Details are given above in Chapter XI. pp. 55-61.

² Contributed by Ráv Sáheb Narso Rámchandra Godbole.

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Places.

POONA.

Objects.

*Anandodbhav
Theatre
(3).*

shrine has a *ling* and a bull outside. On one side, overlooking the river, is a hall which is used for meetings. The temple enjoys a monthly grant of £1 10s. (Rs. 15) from the Parvati temple revenue.

The *ANANDODDBHAV* or Gaiety Theatre, in Budhvár ward, was built in 1863-64 by a Sonár named Krishnáshet son of Náráyanshet. The site belonged to the mansion of the great Támbekar bankers. The last of the Támbekar family pulled down the house and sold the materials and the site. The site was bought by the present owner and the theatre was built at a cost of £950 (Rs. 9500). It was the first theatre in Poona, and, being in a central position, is largely used. Public meetings are also occasionally held in it. The building, which has room for 800 people, is approached by a narrow path from the main Budhvár road and has two other approaches from a side alley. The building is square with a sheet iron roof resting on a wooden frame work. It consists of a stage 792 square feet in area and a pit covering 928 square feet. The pit holds 150 chairs and has three tiers of galleries on its three sides each of which holds 200 seats.

*Animal Home
or Pánjarpol
(4).*

The *ANIMAL HOME* or Pánjarpol in Shanvár ward was founded in 1854 from subscriptions raised by the chief city merchants. The immediate cause of the founding of the home was a police order to catch stray bulls and kill stray dogs. The Gujaráti inhabitants of the city formed a committee and took charge of all stray cattle and dogs, and since then the home has become a permanent institution. All animals, healthy, maimed, diseased or old, are received, though the rule is to attend only to the disabled and unserviceable. Except to the poor, admission fees are charged at the rate of £2 10s. (Rs. 25) on horses and 6s. (Rs. 3) on oxen cows and buffaloes. Birds are taken free of charge but any amount paid on their account is accepted. When necessary a Muhammadan farrier is called in to treat sick horses. The other animals are treated by the servants of the home. Healthy animals are given grass and the sick are fed on pulse and oilcake. Healthy animals are made to work for the home. After recovery animals are given free of charge to any one who asks for them and is able to keep them. The home has two meadows or *kurans* near the city, one for which a sum of £26 (Rs. 260) a year is paid, and the other which is mortgaged to the home for £250 (Rs. 2500) the home getting the grass as interest. The average expenses of cutting, carrying, and stacking the grass in each field amount to £20 (Rs. 200) a year. The produce of these two meadows suffices for the wants of the home. In 1879 the home had about 200 head of cattle and 100 birds. In May, when most of the cattle and two deer were away at the grazing grounds, the home had ten horses, one *nilgáy*, a black buck, and an antelope in a stable, about twenty peafowls in a square railed off at the end of the stable, three or four monkeys with running chains on a pole under a large tree, two foxes, a hare, two rabbits, and a number of pigeons, some fowls, and a turkey. Besides these the home had one or two cows, a few goats, some bullocks, and sheep. Since 1879 neither the number nor the class of animals has materially changed. The home is managed by a committee of six of whom in 1879 four were Hindus and two were Pársis. The staff includes a secretary on £5 (Rs. 50) a month, two clerks on £1 10s. (Rs. 15) and £1 (Rs. 10) a month, and five or six servants each on 12s. (Rs. 6) a month. Two messengers are kept to watch the fields, and during the rains two

extra men are engaged. The home has a yearly revenue of about £150 (Rs. 1500) chiefly from cesses on groceries at $1\frac{1}{4}d.$ (1 a.) a bag, on jewelry sales at $\frac{1}{4}$ per cent, on bills of exchange at $\frac{5}{8}\frac{1}{2}$ per cent, and on grain at $\frac{1}{8}\frac{1}{4}$ per cent. The average yearly cost of the home is about £300 (Rs. 3000). Except in very good seasons the surplus expenditure of £150 (Rs. 1500) is partly met by a yearly contribution of £70 (Rs. 700) from the Bombay Animal Home and the rest by local yearly subscriptions amounting to £80 (Rs. 800). The home buildings consist of long lines of roofed stables along the walls of an open square yard. The stables are wide and railed off, and the office rooms are on either side immediately within the entrance gate. Servants and clerks live on the premises in small out-houses.

The *ĀRYABHUSHAN* or *Ārya*-ornament Theatre in Ganesh ward, was originally built as a rest-house on the borders of the old city near Dulya Māruti's temple. The theatre is close to and on the city side of the Nágjhari stream which forms its eastern boundary. A water cistern or dipping well was also built near the rest-house for wayfarers. The building was afterwards used by the Peshwás for their periodical dinners to large gatherings of learned Bráhmans. On the overthrow of the last Peshwa the building became the property of the state and, between 1818 and 1820, Captain Robertson, the Collector of Poona, gave it as a residence to his accountant a Mr. Houston. Until very lately the building was occupied by Mr. Houston's widow, who, in 1874, sold it for £105 (Rs. 10,500) and a further sum of £700 (Rs. 7000) was spent in turning it into a theatre. The front of the building is in three compartments, one behind the other, with an upper floor. The halls fronting the road are now used for a school. The two inner compartments form the stage with dressing and retiring side-rooms. At the back was a courtyard with open ground floor halls on three sides. The courtyard has been covered with a high-tiled roof and forms the pit, while two storeys have been added to the side halls and they have been turned into galleries. The building is a plain wood and brick structure with a ground area of about 11,700 square feet. It holds an audience of 1200 and is the largest and most substantial of the city theatres.

BEL-BÁG, in Budhvár ward, is a temple of Vishnu built by Nána Fadnavis (1764-1800). It was begun in 1765 and finished in 1769 at a cost of over £2500 (Rs. 25,000). The site, originally a garden known as Manis Málá, was used by the Peshwás for stables. Nána Fadnavis obtained the site for his temple, and, in 1779, secured the grant to the temple of the four villages of Vágasai in Poona, Galegaon in Ahmadnagar, and Pasarni and Vanegaon in Sátára. In addition to these four villages Nána Fadnavis assigned to the temple some lands of his own. The income from these endowments, amounting to £500 (Rs. 5000) a year, was attached by Bájiráv the last Peshwa from 1804 to 1818, and the management was entrusted to one Devasthale. Mr. Elphinstone restored the property and management to Nána's widow Jivábái in 1818 and the temple is now managed by her descendants. The temple is a small vaulted cut stone building covering not more than 1156 square feet with a conical spire and a small wooden hall with a terraced roof. In front an open yard of about 2000 square feet is used for special gatherings, when the yard is covered with

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POONA.

Objects.

*Āryabhushan
Theatre
(5).*

*Bel-Edg Temple
(6).*

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Places.

POONA.

Objects.

canvas. On the other side of the yard is Garud on a small raised platform under a valuted canopy. On each side of the temple are two small shrines for Shiv and Ganpati. The open ground round the temple is laid out in garden plots for growing flowering shrubs and the basil or *tulsi* plant for the worship of the idol. Attached to the temples are houses for the priest and the manager. Nána Fadnavis, the founder of the temple, laid down strict and minute rules for its management, and every item of ordinary and extraordinary expenditure has been fixed. His directions have been followed with the greatest strictness.

Bhaváni's Temple
(7).

BHAVÁNI'S TEMPLE in Bhávani ward, was built about 1760 by public subscription at a cost of about £500 (Rs. 5000). The temple has the usual solid stone-built idol chamber or shrine with a portico and spire and a wooden hall or *sabhámandap*. Attached on one side is a rest-house. Except from offerings the temple has no income. A fair is held in the Navrátra holidays in *Ashvin* or September - October. Low class Hindus revere Bhaváni more than Bráhmans do, and offer goats and sheep in fulfilment of vows.

Bohorás'
Jamátkhána
(8).

THE BOHORÁS' JAMÁTKHÁNA or Meeting House in Áditvár ward was built about 1730 by subscription at a cost of £1600 (Rs. 16,000). The buildings, which have since from time to time been enlarged and improved at a great cost, are large and fill four sides of a spacious quadrangle. The courtyard is entered by a massive door with a well carved wooden roof, and in the middle of the yard is a large cistern or *haud* with a central fountain. On the left is a large hall with plain square wooden pillars used for dinners on public feast days. To the right is the mosque, a flat roofed hall, very closely hung with lamps and chandeliers. Above the mosque the building rises four storeys high, with steep stairs in the walls. This building is never used except by the high priest or *mulla* of the Bohorás when he visits Poona.¹ On the roof two pavilions with tiled roofs command one of the best views of the city. The upper floors, forming the residence of the *mulla* or high priest, overhang a thoroughfare, on the other side of which are public cisterns fed by the Kátraj water-channel.

Budhvár
Palace
(9).

THE BUDHVÁR PALACE in Budhvár ward, which was burnt down on 13th May 1879, was a three-storeyed building (150' x 140') with one large and one small court or *chawk*. It was built for public offices by Bájiráv the last Peshwa about 1813. The woodwork of the palace was very strong and the beams were broad enough for a man to sleep on with comfort. The large court was a handsome quadrangle surrounded by cloisters of carved wooden pillars. From 1818 the Government public offices were held in this palace, and since its destruction the municipality have laid out a small public garden on the site. Attached to the palace was a building of two *chawks* or quadrangles with one upper floor throughout and a second floor over a part called the *Farúshkhána* where tents and horse and elephant gear were

¹ He is generally the deputy of the Mulla Sáheb or chief Pontiff whose head-quarters are in Surat. Of the Bohorás, who seem to be of part Gujarát Hindu and part Arabic origin and belong to the Ismáili sect of Shias, an account is given in the Population chapter, Part I.

kept. It escaped the fire and is used as a police office and lock-up. Government have recently granted the palace site and the Faráskhána to the Deccan Education Society for their New English School and Fergusson College buildings, the foundation stone of which was laid on the 6th of March 1885 by His Excellency Sir James Fergusson, Bart. K.C.M.G., G.C.S.I., C.I.E.

THE CITY JAIL in Shukravár ward was the head-quarters of Bájráv Peshwa's artillery and was in charge of the Pánse family who held the hereditary command of the artillery. It was turned into a jail in 1818. The building was surrounded by a high fortified wall and a ditch which is now filled. Lines of cells, on the usual radiating plan, with a central watch-tower have been built and accommodation provided for the guard, the hospital, the office, and the jailor's residence, the last outside the entrance gate. Workshops and a garden are attached to the jail. The female prisoners have very recently been placed in an isolated ward. The water-supply of the jail is from the Kátraj aqueduct. This jail will shortly be abolished and the prisoners transferred to the central jail at Yeravda.

DULYA OR ROCKING MARUTI'S TEMPLE is in Ganesh ward near the Nágghari stream on the eastern boundary of the old city. This Rocking Máruti is one of the guardians of Poona, who gets his name because he rocked or swayed with grief while the Maráthás were being destroyed on the fatal field of Pá nipat (1761).¹ The first temple of Dulya Máruti was built about 1680 by Náro Anant Nátu who also built Someshvar's temple in Aditvar wárd. The building was repaired and enlarged about 1780 by Rakhmábái Johári a Bráhmaṇ lady. A second temple of Báláji facing Máruti's was added about this time by Makna a Badháí or cabinet maker. About 1830 at a cost of £150 (Rs. 1500) both the temples were renewed and joined together by subscription among the people of Ganesh ward. The temple has a monthly grant of 8s. (Rs. 4) from the Parvati temple revenues and additional contributions are yearly raised in the ward for its support. The temple is in three compartments, the two shrines joined by a central audience hall or *sabhámandap*. The shrines are about twenty feet square and are built of solid cut stone. Each has one entrance door and paved platforms all round for the circuit or *pradakshina*. The roofs are vaulted and surmounted with conical spires about thirty feet high. The hall, including a central nave and side aisles, is a wood and brick structure with a tiled roof (35' x 24') and galleries over the nave for women to hear readings from holy books and sermons and song recitals.

GANPATI'S TEMPLE in Kasba ward is said to have been a rude stone enclosure, first built by cowherds who saw a large piece of rock shaped like Ganpati and daubed it with redlead. When, about 1636, Sháháji built a palace at Poona, his wife Jijibái built a small stone temple to Ganpati close to the east of the site of the Ambarkhána palace (1). The temple is a small dark room covered with a roof which shelters barely the image and the worshipper. The god gradually rose in public esteem, and came to be and still is locally regarded as one of the town guardians whose blessings should be

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Places.

POONA.

Objects.

City Jail
(10).

Dulya Máruti's
Temple
(11).

Ganpati's
Temple
(12).

¹ The chief approaches to all villages and towns have temples of Máruti to guard the town against evil.

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Places.

POONA.

Objects.

Ganpati's
Temple
(13).

asked on all religious and social ceremonies and celebrations. A hall or *sabhāmandap* was added to the temple by the *āthghares* or first eight Brāhman families of Poona.¹ The hall is a dark chamber with a small entrance at one end. The walls and roof are like those of the first temple, built of solid stone plastered with cement. The Lakde family added a pavement all round the temple and a long upper-storeyed open shed on one side as a rest-house or place for caste dinners and gatherings. Mr. Gajānanrāv Sadāshiv Dikshit, a Deccan Sardār, added another hall in continuation of the old hall. The new hall is entirely open, rests on plain wooden pillars, and has a tiled roof. In 1877 a public cistern was built in the temple yard. The temple enjoys a monthly allowance of 10s. (Rs. 5) from the Parvati temple revenues, and the expenses of the yearly celebration of Ganpati's festival on *Ganesh Chaturthī* the bright fourth of *Bhādrapad* in August-September are also paid from the Parvati grant.

Ghodepīr
(13).

GHODEPĪR or the HORSE SAINT in Nāna Peth is a life-size horse of sawdust and paste plastered over with fine clay. A Musalmān bier or *tābut* is built every year on the back of the horse. The horse is worshipped by low class Hindus when in trouble, and babyless women and mothers with sick children come and vow offerings and penances. Nāna Fadnavis had a Muhammadan attendant named Nathubhāi. After Nāna's death, to preserve his master's name Nathubhāi made a small clay horse which still remains and raised a bier calling it Nāna's bier in Nāna's ward outside a house known as Vānavle's. The horse gradually rose in public favour, and subscriptions came in and a site for the Horse Saint's house was bought. Nathubhāi afterwards became a trooper in the Southern Marātha Horse and such was his regard for his old master that he spent all his yearly earnings on the yearly bier. On Nathubhāi's death, the people of Nāna ward, with one Pādval as their manager, subscribed to maintain the horse his house and his yearly mind-feast. The offerings at the shrine grew so large that no subscriptions were needed, and Pādval remained in charge. The present yearly income from offerings is £150 (Rs. 1500) and the shrine is managed by the descendants of Pādval. Two small shops have been built facing the horse, whose rents go towards the maintenance of the shrine. The present shrine, which is called the *asurkhāna* or spirits' house, a plain tiled structure (50' × 24' × 25') of wood and brick, was built about 1845.

Jama Mosque
(14).

The JAMA MOSQUE in Āditvār ward, the chief Muhammadan place of worship in the city, was built about 1839 by public subscription at a cost of about £1500 (Rs. 15,000). Since then from time to time additions have been made. The mosque consists of a large stone hall (60' × 30') with a dome. The back wall has a niche with a step against it, and is covered with texts from the Kurān. In front of the mosque is a well sanded yard with a fountain in the middle. On one side is a washing cistern or *haud*. Attached to the mosque is a Persian school, a rest-house, and some dwellings whose rents go to the mosque fund. All Muhammadan social or religious meetings are held in this mosque.

¹ The first eight Brāhman families in Poona are Bhārange, Dharmādhikāri, Dhere, Kalange, Kānade, Nilange, Thakār, and Vaidya.

KOTVÁL CHÁVDI in Budhvár ward, in the middle of the main street which runs all round it, was the Peshwás' police office. It is a one-storeyed house, the upper storey for offices and the ground floor for cells. The building was sold by auction for £110 (Rs. 1100) and is now made into stalls where a small market is held, and fruit, vegetables, grain, stationery, and groceries are sold. The building is now worth about £3000 (Rs. 30,000).

MOROBA DÁDA'S MANSION in Budhvár ward was built by Moroba Dáda Fadnavis, some time prime minister of Savái Mádhavráv (1774-1795) the seventh Peshwa. It is a spacious mansion with six quadrangles or *chauks*. Opening on to the quadrangles or *chauks* instead of walls is ornamental wooden trellis work. Two of the quadrangles have water cisterns and until lately one was covered by a high wooden canopy. All the pillars are carved in the cypress or *suru* pattern, the intervening spaces being filled by cusped panel arches of thick wood. The mansion has throughout a wooden ceiling, and all the roofs are terraced. On the third floor is an ivory hall or *hastidanti divánkhána*, with ivory let into the ceiling and other parts of the room. The whole mansion is still in order and worth a visit.

NÁGESHVAR'S TEMPLE in Somvár ward is believed to be the oldest temple in Poona, though neither its date nor its founder's name is known. Its style and the ornament on its tower seem to show that it belongs to Muhammadan times perhaps to about the end of the sixteenth century. The temple proper is a small close room of solid stone, with one door and a conical tower with embossed stone figures. The *ling*, which is said to be a natural rock, is about four feet below the outside level. Attached to the temple is the hall or *sabhámandap* open on three sides, a massive imposing building on wooden columns with a neatly finished wooden ceiling. A large space round the hall is enclosed and paved and rest-houses and a residence for the temple priest are built along the walls. The temple priest receives a monthly allowance of 11s. 3d. (Rs. 5½) from the Parvati temple revenues. Large additions and changes, including a new smaller temple of Vishnu, were made about 1780 by one A'ba Shelukar, and in 1878 by Mr. Raghupatráv Aurangábádkar who built public cisterns within and outside of the temple enclosure.

THE NARPATGIR TEMPLE in Somvár ward was built by Narpatgir Gosávi at a cost of £5000 (Rs. 50,000). The temple has a cistern and a fountain.

NARSOBA'S TEMPLE in Kárkolpura in Sadáshiv ward, in the south-west corner of the city, was built about 1788 by one Ganu Joshi. The temple has a stone shrine with a spire and a wooden hall. On the doorway is a drum-house or *nagárákhána*. The object of worship is Narsinh or the man-lion the fourth form of Vishnu. The image has a lion's mouth and is shown tearing in pieces the demon Hiranya-Kashipu who lies in its lap. This form of Vishnu is seldom worshipped. The temple has a yearly income of about £40 (Rs. 400) chiefly from offerings. Vows of walking a number of times round the shrine, usually a hundred thousand times, are made by women to get children or to get cured of evil spirits and bodily ailments.

THE NEW MARKET is a large central vegetable and fruit market

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POONA.

Objects.

Kotel Chávedi
(15).

Moroba Dáda's
Váda
(16).

Nágeshvar's
Temple
(17).

Narpatgir Temple
(18).

Narsoba's Temple
(19).

New Market
(20).

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Places.

POONA.

Objects.

New Market
(20).

now (August 1884) being built by the Poona Municipality in the heart of the city on a site of eight acres between the Tulsibág and Rameshvar temples in Shukravár ward. The main building is to be an octagonal tower in the middle, forty feet across, with radiating lines. The central tower is to have stalls on the ground and upper floors and its height to the pitch of the roof will be eighty feet. A clock tower 120 feet high is to be attached to the market. It is proposed to build ranges of stalls round the main building.

The site has been bought for £5000 (Rs. 50,000) and the cost of the main building is estimated at £15,000 (Rs. 1,50,000), while the extensions are estimated to cost about £20,000 (Rs. 2,00,000). The whole market when finished will have cost £40,000 (Rs. 4,00,000). It will be a handsome and substantial building. The roof is to be of machine made tiles, supported on teakwood frames and cast-iron columns. The main building will hold about 250 stalls, and the extensions about 350 more. Water is being laid on the building in iron pipes from the Khadakvásla canal.

Nivdungya
Vithoba's
Temple
(21).

NIVDUNGYA VITHOBA'S TEMPLE in Nána ward was built by a Gosávi and rebuilt about 1830 by a Gujaráti banker named Purshottam Ambádás at a cost of £3000 (Rs. 30,000). The image is called Nivdungya because it was found among prickly pear or *nivdung* bushes. The temple is very spacious and includes a cut-stone shrine with a spire and a wooden hall. Round the temple is a garden with a large public water cistern. Along the enclosure wall are cloisters used for caste dinners. On the south side are some rooms fitted for dwellings and let to tenants. On the north is the residence of the priest. Over the gateway is a drum-house or *nagárhána*. Outside the enclosure on the west is an open shed which is used as a rest-house by wandering beggars. On the south are ranges of shops and houses, the rent of which, amounting to about £50 (Rs. 500) a year, goes to the temple.

Nossa Senhora
da Conceicao's
Church
(22).

NOSSE SENHORA DA CONCEICAO'S CHURCH in Nána ward is a brick building. It was opened on the 10th of July 1853 at a cost of about £950 (Rs. 9500), and has room for about 600, and a congregation of about 1950 mostly Portuguese medical practitioners, clerks, shopkeepers, tailors, and house servants. The church has a font, a harmonium, and three altars, a high altar dedicated to the Immaculate Conception of the Blessed Virgin Mary, and two side altars one dedicated to the Sacred Heart of Jesus and the other to St. Francis Xavier. Attached to the church is an Anglo-Portuguese day school with sixty pupils.

Omkáreshvar's
Temple
(23).

OMKÁRESHVAR'S TEMPLE, on the bank of the Mutha in Somvár ward to the north-west of the city, was built between 1740 and 1760 by one Krishnáji Pant Chitráv from funds raised from public subscription. Bháu Sáheb or Sadáshivráv Chimnáji contributed £100 (Rs. 1000) a month towards the cost for about six years while the work was in progress. The temple faces east and is reached by a large and imposing gateway in the middle of a high and massive fortified wall built in the Saracenic style. Over the gateway is a small music hall or *nagárhána*. The gateway leads to a large paved courtyard with side ranges of brick-vaulted rooms, some open and some with doors in which live religious beggars and

ascetics. In the centre of the courtyard is the main temple dedicated to Omkāreshvar Mahādev with a small shrine in front, not far from the gateway, containing the bull Nandi a seated life-size stone figure. The temple has a main chamber in the centre vaulted on the top in which is set the *ling* about three feet under-ground. Over the vaulted top of the shrine rises a plain conical pinnacle. Round the main chamber is a space covered by eight small brick vaults. Two flights of steps or *ghāts*, one from the main temple and the other from outside the main gate, run north to the river bed. The sandbank between these two flights or *ghāts* is used as a burning ground for Brāhmans. The temple is held in great veneration. The levels of the different temple doors are so arranged that the water of the river when in flood just enters and fills the courtyard and the shrine. Unless the *ling* is flooded once at least in the year, the rains are regarded as scanty. In seasons of drought, Brāhmans are paid to carry water on their shoulders and fill the shrine, when it is believed Shiv will send torrents of rain. The *hom* or sacrificial offerings of cooked rice and clarified butter with pieces of sacred wood are offered once every year at the temple on a permanent stone altar specially built for the purpose. Attached to the temple on the west is a small garden, formed by reclaiming ground from the river bank by a heavy retaining wall of stone masonry. The temple expenses are met from the income of the garden and a monthly grant of £2 10s. (Rs. 25) from the Parvati temple revenues. The cost of the yearly sacrificial offerings or *hom* is met by a yearly Government grant of £100 (Rs. 1000). The size and solid massiveness of this temple, together with its nearness to the burning ground, make the name Omkāreshvar greatly feared by the people of Poona.

PĀNDHRI KOT or the White Fort, also called Juna Kot or the Old Fort, is said to have been built by Barya an Arab commandant after Poona was made a Musalmán military station in the fourteenth century. The fort stretches from the Dhákta or younger to the Thorla or elder Shaikh Salla¹ along the river bank on the north, and from the Thorla Shaikh Salla to the Mandai market on the west. From Mandai it ran south parallel to the river bank, and a line run from the causeway near the Kumbhár gate eastward to join the southern boundary. A *pipal* tree named Bálóba which is still fresh is said to date from early Musalmán times. On the break up of the Bahmani kingdom near the close of the fifteenth century Poona fell with most other parts of Poona district to Ahmadnagar. It continued under Ahmadnagar till in 1630 Murár Jagdevráv, a Bijápur minister, is said to have passed a plough drawn by asses over the fort wall and to have fixed an iron rod in the ground meaning that the town was never again to be peopled. About 1636, after it had remained desolate for six years, Máhmud Adil Sháh (1626-1656) of Bijápur raised Sháháji Bhonsla to the command of 12,000 troops and granted him Poona and other villages. In the same year one Málthankar whom Sháháji had appointed his deputy at Poona, passed a golden plough over the fort wall, removed the iron bar, and, to keep off evil, performed a *shánti* or soothing ceremony. These ceremonies are believed to mark the beginning of good luck to Poona.

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Objects.

Omkāreshvar's
Temple
(23).

Pándhri or
Juna Kot
(24).

¹ See below Shaikh Salla (31).

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POONA.

Objects.

*Párasnáth
Temples
(25).*

In Vetál ward is a group of four temples to the twenty-fourth Jain saint PÁRASNÁTH, close to each other, two of them in one enclosure. The oldest of Párasnáth's temples lay in Kalevávur to the south-west and outside of the city, as the Peshwás would not allow a Jain temple to be built within the city. About 1750 the Jati or high priest of the Jains and Shankarácharya the Bráhmanical pontiff happened to meet in Poona. After a long discussion it was agreed, it is said by bribing the Shankarácharya, that a Jain temple might be built in a quarter where Bráhmans did not live. The Peshwás granted the site of the present main temple, where two buildings one for Chidámbari or Whiteclothed and one for Digambari or Skyclad Jains were built both by public subscription. Of the two sects the Chidámbaris or white-robed are the stronger. Both worship naked images but the Chidámbaris dress their images with clothes, flowers, and ornaments, while the Digambaris leave the body of their image naked and lay all offerings at the toes of the image's feet. The first two temples were enclosed by a high strong wall and strong gateways which were kept always shut that the noise of the temples might not reach Bráhman ears. No spires were allowed as their sight would have polluted orthodox Hindus. The temple of the Humbad or Digambari sect is now in the same state in which it was originally built; but the temple of the Chidámbari sect, which is dedicated to Godi Párasnáth, proved too small, and the form of the temple, which was more like a private house than a public place of worship, was changed. Encouraged by the religious freedom they had enjoyed since the Peshwa's overthrow in 1818, between 1830 and 1834 the Jains raised subscriptions and built a temple to Rishabhdev the first of the Tirthankars at a cost of £300 (Rs. 3000). Since then they have kept adding out-houses to the temple from year to year. The buildings as they now stand contain a chief entrance facing north and two side entrances facing west, one of them leading to the Digambari temple. Over the main entrance is a drum-house or *nagárkhána* and open porticoes or *deedis* are built inside the two other entrances. The main door leads to a long line of upper-storeyed rooms on the left, each of which is a separate temple. The original Chidámbari temple, which has now fallen to be a secondary temple, is in the middle of these rooms. On the right is the wall of the Digambari temple. Fifty yards more of an open paved passage leads to the enclosure of the main temple which is entered by a door in the north-east corner leading to an open paved courtyard in the middle of which is the main temple. The image chamber or shrine is a solid cut-stone and vaulted room about fourteen feet square and contains five white crosslegged and handfolded marble images set in a row against the back wall, the chief image being Rishabhdev the first Tirthankar. Outside the image chamber, but joined with it, is an octagonal portico, also built of solid stone and vaulted, the inside of the vault lined with small mirrors. The floor is of white marble with a thick black marble border. The octagon has four side doors one leading to it from the *sabhámandap*, a second coated with brass leading to the shrine, and two side doors which open on the courtyard. Niches are made in the remaining four sides of the octagon, the two nearest the shrine having small images and the other two having

shelves. Outside of this octagonal portico is the wooden hall or *sabhā-mandap* (40' × 20') with a carved wood ceiling and built on a high stone plinth. At the far end of the hall in a small railed space are two marble elephants. Over the shrine doors and the octagonal portico are rooms with more images reached by narrow stone steps built round the sides of the octagon. Above the rooms side by side are the three symbolical spires of a Jain temple. Behind the temple courtyard is another yard with arrangements for bathing including warm water, for no worshipper may touch the idol until he has washed and dressed in wet clothes. The Jains have a curious mode of raising money for the maintenance of their temples. On holidays and great days when the community meets for worship they put to auction the right of applying saffron or *keshar* to the images and the highest bidder buys the right of first applying it. In this way large sums are raised.

The second temple of Ādishvar to the west of the first was begun in 1851 and finished in 1854 at a cost of £1400 (Rs. 14,000). The consecration ceremony on the 8th of May 1854 was attended by about 10,000 Shrāvaks. It is a two-storeyed brick and lime building carved in wood on the exposed parts and surmounted by a treble spire. Each storey has four rooms one behind the other. The ground floor is set apart for daily services at which a priest or *guru* reads and explains the Jain scriptures. On the first floor is the image of Ādishvar, and on the second floor are smaller images. The back rooms of all the floors are used as dwellings by the *guru* who must be a bachelor or *Brahmachāri*. The temple has been and is being added to from year to year. The third temple is like the second but much smaller. All four temples are gaudily painted and decorated with coloured chandeliers of various shapes and quaint glasses, globes, and other ornaments. Each is managed by a firm of merchants of long standing and established reputation. The monthly cost of all the temples amounts to about £25 (Rs. 250). The jewels and the gold and silver coatings of the chief images are worth about £300 (Rs. 3000) and the cash balances in hand amount to about £500 (Rs. 5000). The Jain holy months are *Chaitra* or March-April, *Shrāvan* or July-August, *Kārtik* or October-November, and *Phālgun* or February-March when fairs are held. A car procession takes place on the full-moon of *Kārtik* or October-November.

PHADKE'S MANSION, in Āditvār ward, was built between 1794 and 1799 by Haripant Phadke the commander-in-chief under Mādhavrāv the seventh Peshwa (1774-1795). The mansion is now more like a small village than a single house as the present owner has turned it into small rented tenements together yielding about £150 (Rs. 1500) a year. The first floor front of the mansion has for more than twenty years held the Free Church Mission Institution. The mansion is two-storeyed with many halls and seven quadrangles or *chauks* two of them large. It is built of massive stone and timber and is said to have cost about £170,000 (Rs. 17,00,000). Water from the Kātraj aqueduct is laid on in the back quadrangle.

PURANDHARE, a school friend of Bālāji Vishvanāth the first Peshwa (1714-1720), was made his minister, and was granted a site in the fort for a house. In 1740 his heir Mahādāji Ābāji Purandhare built a

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Objects.

Pārasandh
Temples
(25).

Phadke's Vāda
(26).

Purandhare's
Vāda
(27).

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Objects.

*Rameshvar's
Temple*
(28).

mansion in the fort at a cost of £5000 (Rs. 50,000) with two large and two small quadrangles. The descendants of the Purandhare family still live in the mansion which is now the only important house in the old fort. The line of the fort walls may still be traced.

RÁMESHVAR'S TEMPLE in Shukravár ward was built by Jiváji Pant Anna Khásgivále the founder of the ward at a cost of £3500 (Rs. 35,000). The temple has the usual shrine with portico and spire and a wooden hall or *sabhámandap*. The hall was enlarged and rebuilt about 1870 by a rich public works contractor. In 1878 a railway contractor rebuilt the doorway and over it raised a music hall or *nagáarkhána*. The contractors paved the whole enclosure including a large well whose top they covered with iron rails and beams of wood. This temple is held in great veneration. Its great days are *Shivrátra* in January-February and the bright half of *Kártik* or October-November.

Rástia's Váda
(29).

RÁSTIA'S MANSION in Rástia ward is one of the largest remaining mansions in the east of the city. It is surrounded by a high thick wall. The chief entrance is by a plain but handsome square gateway with massive woodwork over which rises a two-storeyed building. Round the inside of the enclosure runs a row of cloisters originally the stables of Rástia's cavalry retinue, now either open or built in and let as rooms to poor families. In the centre of the enclosure is the mansion which consisted of two three-storeyed buildings the mansion and a store-house or *kothi*, since burnt, with plain thick walls, built round two rectangular court-yards. The mansion with two quadrangles remains and attached to it is a large garden and a Mahádev temple to which a temple of Rám was added in 1882 by the widow of the last Rástia. The temples are stone-built shrines and open porticos surmounted by spires. The Rástias were the hereditary heads of the Peshwa's cavalry and lived at Wái in Sátára. The mansion was built between 1779 and 1784 at a cost of £90,000 (Rs. 9 *lákhs*) by Ánandráv Bhikáji Rástia in the reign of Mádhavráv the seventh Peshwa (1774-1795). An aqueduct brought from a spring in the hills of Vánavdi village four miles south-east of Poona was built by Ánandráv immediately afterwards at a cost of £20,000 (Rs. 2 *lákhs*) to supply water to the mansion and public cisterns outside.

Sassoon Asylum
(30).

THE SASSOON ASYLUM, or Poor House, in Náráyan ward on the river Mutha above the Lakdi bridge, is a home for the aged, infirm, and diseased poor of all classes. It has at present (1883) about sixty-five inmates. The asylum was established in 1865 from funds raised by a public subscription amounting to £10,717 (Rs. 1,07,170), the greater part of which was given by the late Mr. David Sassoon whose name the asylum bears. £3457 (Rs. 34,570) were spent on buildings, and of £7260 (Rs. 72,600) which were deposited in the Bombay Bank only £1301 (Rs. 13,010) were recovered on the failure of the bank in 1869-70. Further subscriptions were collected and the fund was raised to over £5000 (Rs. 50,000) which is now invested in Government securities. The asylum is managed by a committee of life members of whom the District Collector is the President. The working body is a managing committee nominated by the general com-

mittee with two secretaries. The Poona Municipality contributes £10 (Rs. 100) a month to the asylum. The spacious site of the building was given free by Government. The building stands on a high plinth raised above the flood line and has eleven detached wards, each 33' x 18', with a cooking and dining room (123' x 27'), an office room (43' x 34'), and latrines and out-houses. A medical attendant looks after the health of the inmates, the diseased being kept in different wards to avoid contagion. Of the (1883) sixty-five inmates, seventeen men and eleven women are unable to earn a living from old age; six men and five women are blind; and twenty men and six women are lepers.

The two SHAIKH SALLÁS, THORLA or the elder and DHÁKTA or the younger, are two Musalmán shrines or *dargáhs* on the river bank in Kasba ward. They stand on the site of two Hindu temples of Náráyaneshvar and Puneshvar. According to the local tradition, in 1290, Syed Hisa Mohidin Khalal and four other Musalmán ascetics came from Delhi, desecrated the two temples, threw away the *lings*, and turned the temples into shrines or *dargáhs*. The temple of Puneshvar¹ became known as Shaikh Salla-ud-din's or the younger Shaikh Salla's shrine and the Náráyaneshvar temple as Shaikh Hisa Mohidin's or the elder Shaikh Salla's shrine. The two Poona villages of Yerandvane and Kalas, whose revenues had been enjoyed by the temples, were continued to the shrines. According to another story the temple priests asked the Bijápur government to restore them the villages. The Bijápur authorities refused unless the Bráhmans undertook the saints' worship. On this one of the Bráhman priests embraced Islám, was appointed *mujávar* or ministrant of the shrines, and passed down the office to his family by whom it is still held.

A pointed arched stone gateway reached by a flight of steps leads to a large enclosure, whose centre is shaded by a vigorous old tamarind tree under whose branches are several small tombs. To the left and right near the outer gateway are rest-houses with strong plain wooden pillars and opposite the door is another higher and more modern rest-house all built of wood. Some chambers to the right have a row of pillars with outstanding deep-cut brackets stretching from their capitals to the roof. In this row of buildings a door, whose posts are thickly covered with old horse shoes, opens into an inner courtyard with several tombs. The tombs to the right are of little size or interest. But opposite the doorway a larger monument, of no great elegance, with some open trellis windows, is said to be the tomb of a grandson of Aurangzeb who is said to have been buried here for a year and to have been then carried to Aurangabad. Further to the left the large dome with the gilt crescent is the tomb of Shaikh Salla, and still further to the left is a mosque on the site of the Puneshvar temple, whose images are said to be buried under the floor of the mosque. The mosque bears marks of its Hindu origin in three doorway pillars, two of which are old Hindu work, square at the bottom, then rounded, then octagonal, and again square. The door is also Hindu with a Ganpati niche in the

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Places.

POONA.

Objects.

Sassoon Asylum.

*Shaikh Sallás'
Tombs
(31).*

*Dhákta Shaikh
Salla's Tomb.*

¹ The Puneshvar *ling* is said to have been taken to the foot of Purandhar fort where a temple still remains which was built for it.

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Places.

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Objects.

*Thorla Shaikh
Salla's Tomb.*

lintel. On the left in an open place under a wooden roof are some tombs. Some broken pillars plainer than those at the doorway lie scattered among the graves on the left. Behind the mosque a flight of steps led from Puneshvar's temple to the river bed. In the front courtyard to the left is a tiled building where a bier or *tábut* is kept and where congregations are held for prayer.

THE THORLA OF ELDER SHAIKH SALLA'S SHRINE on the site of the Náráyaneshvar temple, and containing the tomb of Shaikh Hisa Mohidin, lies on the Mutha below the Mandai market. The tomb, which has a plain doorway, is approached by a flight of steps. The space inside is very uneven and is now a regular burial ground with numerous graves round the central tomb which is a circular domed room. To the east and south-west are remains of old rest-houses. Outside the main entrance and facing the river side is a long building of plain wood work. On the other side are the residences of the tomb ministrant or *mujávar*, and in the middle an open courtyard. A flight of steps leads down the inner enclosure through an archway under the enclosure wall to the river. The ruins of the original Náráyaneshvar temple are still scattered about to the south-west of Hisa Mohidin's tomb. They consist chiefly of stone columns and lintels, some in their places and others strewn over the ground. The columns and lintels and the form of the old temple are in the old Hindu style. The villages granted to the tombs are now encumbered and not in the hands of the ministrant family who are badly off.

*Shanvár Palace
(32).*

THE SHANVÁR PALACE in Shanvár ward, probably at that time (1730-1818) the finest modern palace in the Deccan, was the chief residence of the later Peshwás. It was so destroyed by fire in 1827 that all that remains is the fortified enclosure wall about 200 yards long by 150 yards broad and twenty feet high. The lower five feet of the wall are built of solid stone and the upper fifteen feet of brick. The wall has eight bastions and five gateways in the Musalmán style, the gates with high pointed arches. Of the eight bastions, all of which are of stone below and brick above, four are at the corners and four in the middle of each face the north one having the main gateway. The wall has five gateways. The main entrance in the centre of the north wall is called the Delhi gate as it faces Delhi. The huge wooden door remains thick-set with iron spikes to ward off elephants. The gateway is flanked by large twelve-sided cut-stone bastions with turrets. Above the main entrance is a large hall now used as a record room. Inside the enclosure are lines for the city reserve police and a garden and parade ground. On the north to the east of the main entrance is a smaller gate the name of which is not known. Two small gates in the eastern wall are called the Ganesh and Jámbhul gates, the Ganesh called after an image of Ganpati on one side of it and the Jámbhul after a *jámbhul* or Eugenia jambolana tree which grew near it. The fifth gate is in the south wall at the western end. It is called the Mastáni gate after Mastáni the beautiful Muhammadan mistress of Bájiráv the second Peshwa (1721-1740) who used to pass in and out of the palace by this gate. Mastáni was brought by Chinnáji Apa from Upper India and presented to the Peshwa. She was a noted beauty and the Peshwa was extremely

fond of her. Large landed property and buildings were granted to her and a garden in the city still goes by her name.

The site of the Shanyár palace was chosen by the second Peshwa Bájráv Ballál (1721 - 1740), who, according to the well worn story, when riding, saw a hare turn on a dog and thought that a house built on that site would never be taken. The site, which is about $4\frac{1}{2}$ acres, was cleared of Koli and other huts and the foundation stone was laid by Peshwa Bájráv on the new moon of the Musalmán month of Rajab in 1729. Part of the foundation-laying ceremony is said to have been the burial of a live Máng. Sháhu (1708-1749) of Sátára told the Peshwa not to put the main entrance to the north as it would mean a war with Delhi, the Moghal capital, of whose ruler Sháhu always considered himself a vassal. In deference to Sháhu's wishes the building of the gate was stopped and it was not completed till after Sháhu's death (1749) by the third Peshwa Báráji Bájráv (1740-1761). The palace was a six-storeyed building with four large and several smaller courts or *chawks*. The courts were called either from the objects for which they were set apart or the persons who occupied them. One was called Phadácha Chauk or the Granary and Stores Court, a second Táč Chauk or the Dairy Court, a third Mudpák Chauk or the Kitchen Court, a fourth Pakvána Chauk or the Sweetmeat Court, and two others Sávitribái's and Yamunábái's Chawks after two ladies of the Peshwa's family. The halls or *divánkhánás* of the palace had names taken either from their decorations or from their uses. One was called the Gokák Divánkhána, because it was embellished with toys and decorations from Gokák in Belgaum; another the Náç Divánkhána where dancing parties were given; a third the Kacheri Divánkhána or audience hall, where statesmen and strangers were received; a fourth the Hastidanti Divánkhána or ivory hall because of an ivory ceiling and other decorations; the fifth the Ganesh Divánkhána where Ganpati was yearly worshipped in *Bhádrapad* or August-September; a sixth the Árse Mahál because its walls and ceiling were covered with mirrors; and a seventh, Náráyanráv's Mahál because it was specially built for the fifth Peshwa Náráyanráv (1772-1773). These and other halls were in the form of a standish or *kalamdún* with a central main hall with square ceiling, and side compartments with sloping ceilings like the aisles of a church. The pillars supporting the main halls were of wood cut in the cypress or *suru* pattern and were joined together on the top by thick cusped arches. The ceilings were covered with beautiful wooden tracery in different patterns. The wood work was painted with figures of trees and men or scenes from the Puráns in enamel and gold. The stone work inside the courts was throughout finely chiselled and polished. Most of the important courts had central fountains.¹ The height of the palace is not known. It is said that the spire of Álandi temple twelve miles north of Poona was seen from the uppermost terrace. All round the palace thick iron chains were hung on the walls to ward off lightning and other evil spirits. A

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POONA.

Objects.

Shanyár Palace
(32).

¹ The seventh Peshwa Mádhavráv II. (1774-1795) threw himself from the uppermost floor on one of the fountains, broke both his legs, and died after two days' illness.

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Shanvār Palace
(32).

retinue of Bráhmaṇ servants was maintained at the palace at a monthly cost of £150 (Rs. 1500). From a cistern in the palace water was raised to the seventh storey and carried to the Mudpák court, Táḱ court, and other parts of the palace. The fountain in Phad court was famous for its size and beauty. The story is told that, while the palace was building, no one thought of the water-supply except a skilful mason who stealthily built a duct under the wall and made a reservoir near the Ganesh gate. When the palace was finished and the Peshwa was arranging to bring water from the Kátraj aqueduct into the palace he saw no way except by pulling down a part of the enclosure wall with the building on it. The mason showed his duct and was rewarded for his foresight by the grant of a village near Ahmadnagar where his descendants still live. In 1755 stone towers were built over the gateways. In 1788 the Phad court was rebuilt under the superintendence of Nána Fadnavis. In 1811 an Asmani Mahál or Sky Hall built by Bájiráv the last Peshwa (1796-1817) was burnt down. In 1827 on Thursday the bright sixth of *Phálgun* or March-April the palace caught fire, and continued burning about a fortnight. In spite of all efforts, almost the whole of the palace was destroyed. Among the parts saved was the Mirror Hall which has since been removed. The palace site is now used for the reserve force of the Poona city police.

Shukravár Váda
(33).

THE SHUKRAVAR PALACE in Shukravár ward was built by Bájiráv the last Peshwa in 1803-4. It was partly burnt in 1820 and the ruins were sold by Government. No trace but the bare walls remains. This was a small building with two courts and two upper storeys. It was Bájiráv's private residence.

Someshvar's Temple
(34).

SOMESHVAR'S TEMPLE in the Áditvár ward was built by Náráyanráv Nátu about 1830. It has become a great resort for wandering Gosávis. The temple is now (August 1884) being rebuilt by public subscription among the Márwári shopkeepers in the Kápadganj market who have already given about £3000 (Rs. 30,000). The body of the temple is being built of polished trap with marble columns and terraced windows. The original image chamber is preserved and is being lined with masonry. The hall will be built of carved wood. A public cistern has been built in the yard and a small garden has been made at the back. Along the sides are rest-houses for Gosávis. The doorway with a small drum-house or *nagárákhána* over it has been recently rebuilt. The *ling* of this temple is a natural knob of rock like the Omkáreshvar *ling* and is held in high veneration. The great day of the temple is *Maháshivráttra* in February - March. The temple expenses are met by subscriptions among the traders of Kápadganj.

Támbdi Jogeshvari's Temple
(35).

JOGESHVARI was one of the oldest guardians of the city and had a temple about a mile to the north of the town when it consisted of about a dozen huts. The goddess, who is now painted red and called Támbdi or Red Jogeshvari, is formally asked to all marriage and other important family ceremonies. The temple is very plain and built of solid stone with a shrine and a small hall in front. On the sides are platforms with images of Vithoba, Mahádev, and Ganpati. The holy days of the temple are the *Navrátra* in September - October.

TULSIBÁG TEMPLE in Budhvár ward, was built in 1761 by order of the third Peshwa Báláji Bájráv (1740 - 1761). The temple stands on the site of a garden of basil or *tulsi*. Close to the garden a stream now dry passed by the Red Jogeshvari's temple. A trace of the stream remains in a woman's tomb behind the Tulsi Garden which must once have been on the bank of the stream. The building of the temple was superintended by Náro Appáji who was also made the temple manager. The Tulsibág is about one acre in area and is entered by a small door. It contains three temples, one of Rám in the middle, of Ganpati on the right of Rám, and of Shiv on the left. Rám's temple consists of a cutstone and vaulted shrine with a spire and an arcaded portico with a marble floor. Ganpati's and Mahádev's temples are also of cutstone but smaller and without the portico. In front of the temple a yard laid out in flower beds is crossed by paved footpaths which lead to the different temples. Behind the temples are two detached halls beyond one of which is a basil pillar. Below the pillar is a four-armed stone image of Vishnu lying on the serpent Sheshi. In front of Rám's temple is a third large hall about twenty feet high with a wood-carved ceiling and a fountain. Rám's temple has three white marble images of Rám Sita and Lakshman. In front of Rám in a small stone shrine is a black-stone standing image of Máruṭi with folded hands. Over the north and south gateways are two drum-houses or *nagáṛkhánás* where drums are beaten daily at morning evening and midnight and in addition at noon and afternoon on Saturdays, the day on which Poona passed to the Peshwás. Additions and alterations, at a cost of about £3000 (Rs. 30,000), have lately been made to the temple by Mr. Nandráo Náik. A very elegant new conical cement spire 140 feet high and ornamented with figures foliage and niches has been built; and the third hall or *sabhámandap* (60' x 40' x 20') has been rebuilt of massive wood. Tulsibág is the most frequented temple in Poona. It enjoys a grant for the maintenance of the drum-house from the Parvati temple revenues and has shops and houses whose rents go towards its expenses.

The temple of **VETÁL** or the Ghost King in Vetál ward, is an ordinary looking and popular temple with a shrine, a chamber, and an outer hall. Round the outside of the temple runs an open air passage about six feet wide, and round the outside of the passage is a row of rough undressed stones about six inches high covered with whitewash and tipped with redlead. The north and west walls of the temple are also marked with great patches of redlead and whitewash. Near the entrance door is a small altar where a lamp burns and where are impressions of Vetál's feet and a small Nandi or bull. Low caste people do not go further; they bow beside the feet and look at Vetál. From the roof of the shrine or chamber at the west end of the hall hangs a bell, which, according to the temple ministrant, one of the Peshwás presented to Vetál in fulfilment of a vow that he would offer Vetál a bell if the casting of a certain cannon was successful. The god is a red block about three feet high and three feet round. The top is roughly made into the shape of a man's face with large eyes and a black moustache. It is thickly encrusted with redlead. On the top of the head is a small wreath of chrysanthemums. From the roof hangs a garland of *bel* or *Ægle*

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Tulsibág Temple
(36).*Vetál Temple*
(37).

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marmelos and custard apple leaves and marigold flowers, and across the door is a string of dry mango leaves. The god is washed every day, but no light is burnt near him. Friday is his big day. The god is a pillar of cement built over a round undressed stone, which, about ninety years ago, a Marátha brought from the village of Bápgaon in the Purandhar sub-division. His great-grandson is the present ministrant or *pujári*. All classes of Hindus, Bráhmans as well as other people, worship this Vetál. Vetál is worshipped in the same way as Bahiroba and other Marátha gods. Goats are sacrificed to him in fulfilment of vows; cocks are not offered. Vetál's chief worshippers are athletes and sorcerers.

Vishnu Mandir
(33).

VISHNU MANDIR or Vishnu's temple in Gosávipura in Somvár ward is one of three charitable works built in 1846 at a cost of £13,000 (Rs. 1,30,000) by a wealthy Gosávi named Báva Narpatgir Guru Kisangir who died in 1859. To remedy the deficient water-supply of Gosávipura Báva Narpatgir laid a branch from the Kátraj aqueduct and built public cisterns, this temple, and a rest-house.¹ The work was begun in 1846 and finished in 1850. The temple consists of a small solid stone room about twenty feet square with a vault surmounted by a conical tower. The objects of worship in the room are images of Vishnu and Lakshmi. The tower is richly ornamented with foliage, niches, and mythological figures in stucco. In front of the room is an arched stone portico. Touching the portico on a lower level is a large wooden hall or *sabhámandap* open on the north. The hall has a central nave and aisles. To the north of the temple is a paved quadrangle surrounded by open wooden pillared halls. To the north of the first quadrangle is a second with rooms and halls on the sides. The first quadrangle has a neat little fountain and outside the temple premises are two large public cisterns. Báva Narpatgir has endowed the temple cisterns and rest-house with lands yielding £50 (Rs. 500) a year.

Vishnu's Temple
(35).

VISHNU'S TEMPLE in Shukravár ward was built by Jivájpant Anna Khásgivále. Behind the temple is a water cistern or *hand* from which Bráhmans alone are allowed to draw water. Beyond the cistern was a garden belonging to Khásgivále with a dwelling surrounded by fountains. The garden, dwelling, and fountains have been removed and the site taken by the Poona municipality for the central market.² The temple is in two parts, a shrine and a portico, both built of solid stone and vaulted with a spire. In front is an open wooden hall or *sabhámandap* with a tiled roof where Puráns are read every evening to large numbers of people.

Vishrámbág
Palace
(40).

VISHRÁMBÁG PALACE in Sadáshiv ward, now used for the Government High School, is a large one-storeyed mansion, 260 feet long and 815 feet broad. The palace has three quadrangles or *chauks* each with open halls on all sides on the ground-floor and enclosed rooms with numerous windows on the upper floor. The chief supports on the ground-floor are all of wood, cut square and placed on stone pedestals. The beams and girders are also of wood, cut and dressed

¹ In reward for his public spirit Government presented the Báva with a gold bracelet.

² See above pp. 337-339.

square. The columns of the upper floor are also of wood carved in the cypress or *suru* form. The columns have a square base and rounded top. The shafts are round but bulge out a little at starting and taper at the head. The entablature is nearly the same as the base inverted though smaller. Above the entablature the column runs square and receives the square post plate and over it the beams. The space between the post plate and the entablature is filled by a false wooden arch. The arch is cusped and horse-shoe shaped, the centre raised in a point by turning up the ends of the two uppermost cusps of the arch. The shafts are carved with the stalk and leaves of creepers and the base and entablature are enriched with foliage. The arches start from the stem which carries the flower and fruit of the creeper. The palace roof was originally a terrace, but it has been lately made into a tiled roof. The quadrangles or *chaunks* are well paved squares with ample room for lectures and other meetings. The hindmost quadrangle contains three small cisterns placed in a line in the centre and fed by the water of the Nána Fadnavis aqueduct. Outside the palace is a large public cistern called Pushkarni. The palace was built as a residence by Bájiráv the last Peshwa between 1803 and 1809 at a cost of £20,054 (Rs. 2,00,540). The aqueduct and cisterns cost a further sum of £850 (Rs. 8500). The palace was furnished at a cost of £1400 (Rs. 14,000), and an establishment at a monthly cost of £40 (Rs. 400) was kept to guard it and attend the Peshwa when he lived there.

On the recommendation of Mr. Chaplin, Commissioner of the Deccan (1818-1821), Government set apart £2000 (Rs. 20,000) out of the Dakshina Fund,¹ to maintain a college for the study of the Vedas and Shástras. The college or Páthshála was started in this palace in 1821. About 1842 the study of the Vedas was stopped and classes for teaching English were substituted, with the late Major Candy, the author of the Maráthi Dictionary, as the head of the college staff. The study of the Shástras was stopped in 1856 and the first Deccan College was formed with a preparatory school attached. In course of time (1868) the very handsome Deccan College buildings now in use were completed. The preparatory school which then became the High School has since remained in the Vishrámbág palace. In May 1879 the front quadrangle of the palace was burnt down by incendiaries. Public subscriptions, aided by municipal contributions, were raised and the buildings restored somewhat to their original appearance. It is intended to make the restoration complete.

Besides the above the following buildings may be noted. In Áditvár ward, Ghorpade's mansion with a large public cistern and a *jalmandir* or water-house that is a house built on pillars in water. In Budhvár ward Mánkeshvar's palace now owned by the Kibe banker of Indore, and Thatte's temple of Rám; in Ganj ward Ráje Bágsher's mosque; in Kasba ward Nána Fadnavis' mansion where the Peshwás' records are kept; in Náráyan ward the Gáikvád's mansion the Lakdi bridge and Vithoba's temple; in Shanvár ward Áppa Balvant Mehendale's mansion, Chandrachud's

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POONA.

Objects.

Vishrámbág
Palace
(40).

Miscellaneous.

¹ Details of the Dakshina Fund are given above under Instruction pp.48, 62-64.

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Miscellaneous.

mansion, Gadre's mansion owned by the Dowager Ráni of Baroda and now occupied by the New English School, Harihareshvar's temple, Holkar's mansion, Jamkhandikar's mansion, Sānglikar's mansion, and Shirke's mansion. In Shukravār ward Bāra Imāms' or the Twelve Saints' mosque, Bhāu Mansārām's mansion built by a rich contractor Bhāu Mansārām in 1869, and Nandrām Nāik's mansion built in 1859 both favourite resorts of Marātha chiefs visiting Poona on business or pleasure, and the Pant Sachiv's mansion; and in Vetāl ward Chaudhari's mansion now in possession of Rāv Sāheb Bhājekar, and the S. P. G. Mission house and church.

Cantonment.

The Cantonment, the eastern section of Poona, has an area of about 4.25 square miles, about 30,225 people, and during the five years ending 1883, an average yearly cantonment revenue of about £6664 (Rs. 66,642).¹ It is a rectangular plot of land about 2.72 miles from north to south and varying from 1.36 to 1.62 miles from east to west. It is bounded on the north by the Peninsula railway, on the east by Bahiroba's stream, on the south by a line drawn from the Vānavdi Hay stacks past the back of the Military Prison (85) to the cemetery on the Sātāra road (59), on the south-west and west by the Bhavāni and Nāna wards of the city, and on the north-west by the line of the Council Hall road which separates it from the suburban municipality.

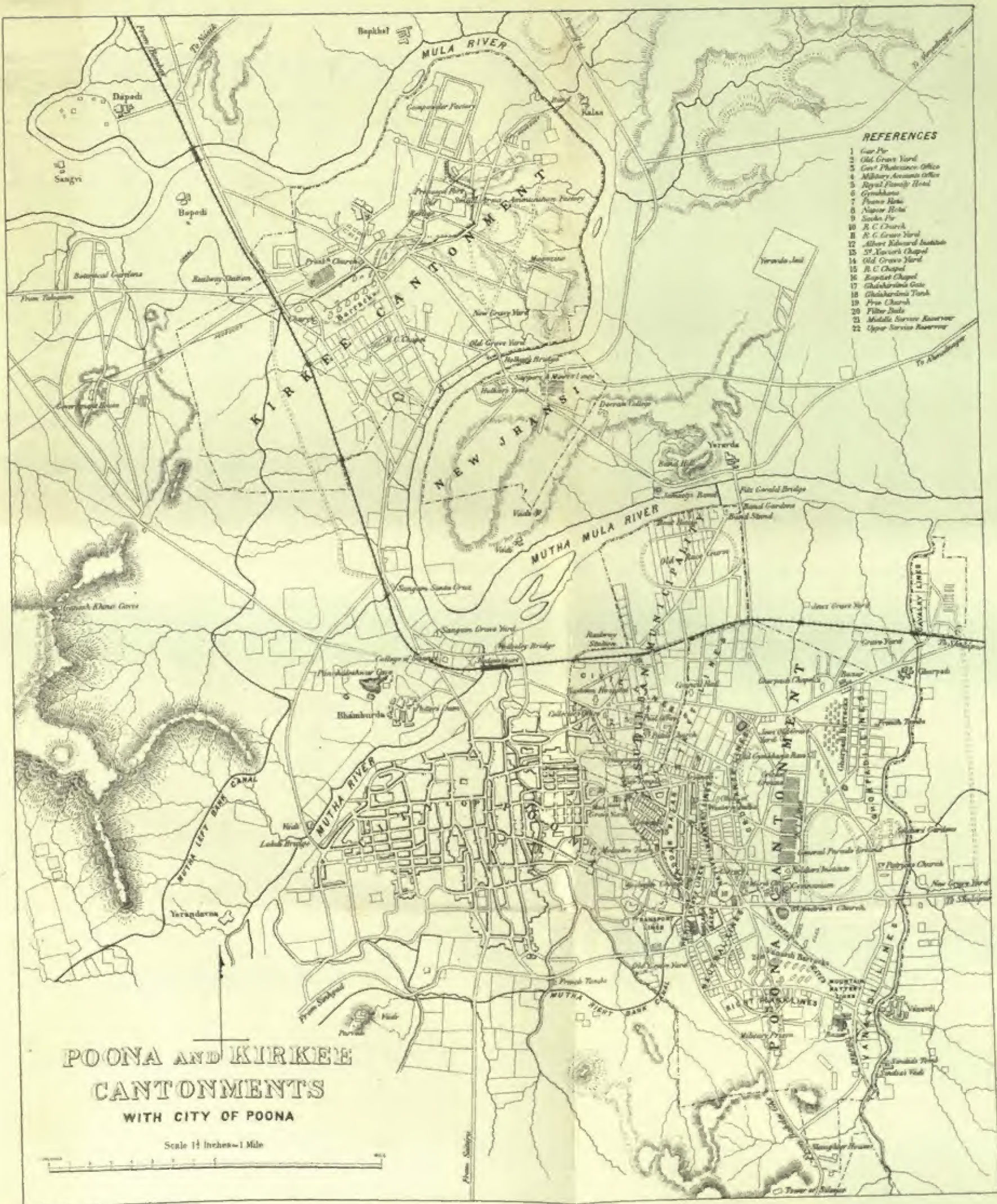
Divisions.

Almost along its whole length to the Right Flank Lines in the extreme south, the central belt of the Military cantonment, with an area of 130 acres, is kept open for parade and other military purposes. Beyond this central open belt to the north-east are the Ghorpadi Lines and Barracks, to the south-east the Vānavdi Lines, to the south the Right Flank Lines so called because they are on the right flank of the cantonment, to the south-west the Neutral Lines and the Petty Staff Lines, to the west the Native Infantry Lines and behind them the Sadar Bazar, to the north-west the Ordnance Lines and behind them the Staff Lines. Beyond the natural limits of the cantonment, but under the control of the Cantonment Magistrate, in the extreme north-east on the right bank of Bahiroba's stream, between the Peninsula railway and the river, are the Native Cavalry Lines.

Aspect.

The land in the cantonment forms two parts, the central belt most of it of poor soil and rock, bare of houses, and with few trees except those that line the roads which cross and encircle it; and the groups and lines of residences chiefly of European civil and military officers in the Ghorpadi lines in the north-east, in the Vānavdi Lines in the south-east, in the Right Flank Lines in the south, and in the Neutral, Native Infantry, and Staff Lines in the west and north-west. All of these quarters or lines are well provided with excellent roads some of which have road-side trees and riding paths. Most of the houses are in enclosures of half an acre to two acres fenced with brick walls or low cactus hedges. Many of the enclosures are bare of

¹ The details are: Rs. 21,635 in 1879-80, Rs. 24,840 in 1880-81, Rs. 35,507 in 1881-82, Rs. 1,08,394 in 1882-83, and Rs. 92,837 in 1883-84.





trees. Others, especially during the rains, are shady gardens well stocked with shrubs, roses, geraniums, and flowering plants and creepers. With a few exceptions the houses are one-storeyed buildings, on plinths two to five feet high with stone and cement walls and tiled roofs. A few are owned and held by wealthy Natives but most are owned by Natives of Poona and let to Europeans, chiefly Civil and Military officers at monthly rents of £5 to £15 (Rs. 50 - 150) or £80 to £120 (Rs. 800 - 1200) for the rainy season. Each house has its line of stables and servants' quarters generally of brick. Besides these lines the cantonment limits include two lines of small houses with small front gardens and paying rents of £2 10s. to £7 10s. (Rs. 25 - 75) a month. These are the Ordnance Lines to the north-east of the Native Infantry Lines and the Petty Staff Lines to the south-west of the Neutral Lines. The residents of these lines are chiefly European and Eurasian pensioners and Government servants. The nine lines within cantonment limits have 4451 people of whom 981 are Europeans and the rest (3470), chiefly their servants, Goanese, Musalmáns, and Hindus.

To the left of the Native Infantry lines is the Sadar Bazár or chief market a town (1883) of 2491 houses, 705 shops, and 17,813 people, which has sprung up since the beginning of British rule. The main thoroughfare is a fine broad street with open paved gutters, broad footpaths lighted with kerosine lamps, and shops shaded by fine trees.

Some of the houses are small and poor with low front walls. Most are two-storeyed many of them built on a plinth, with a receding ground floor and pillars at the edge of the plinth supporting an overhanging upper storey with projecting beams generally without carving. In other houses the ground floor comes to the edge of the plinth and in the upper storey is an overhanging balcony. Besides these single and two-storeyed houses are handsomer buildings three or four-storeys high with fronts of rich strong wood work with fine rounded pillars and deep overhanging balconies and verandas with iron railings.

The owners of the Sadar Bazár houses are Hindu traders chiefly Gujarát and Márwár Vánis, Shimpis, Telis, and Kámáthis, and of the poorer dwellings domestic servants to Europeans. Next in number to the Hindu houseowners come Muhammadans, Mehmans, Bohorás, mutton and beef butchers, dealers in poultry, Government pensioners, and domestic servants to Europeans. Pársis, who come next in number, own the best dwellings and are the chief traders. The Portuguese who are chiefly Government clerks own some well built though small dwellings. They are principally medical practitioners druggists and shopkeepers. Goanese and Native Christians chiefly bakers also own houses and live in them. Monthly house rents in the Sadar Bazár vary from 2s. (Re. 1) for a hut to £1 10s. to £2 (Rs. 15 - 20) for an ordinary dwelling. Shop rents vary for small shops from 10s. to £1 10s. (Rs. 5 - 15) a month and for large shops rise to as much as £5 (Rs. 50). Single lodgings or rooms are usually let at about 2s. (Re. 1) month. During the past few years rents have risen and are now (1885) high.

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POONA.

Cantonment.

Aspect.

Sadar Bazár.

Houses.

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Cantonment.

*Sadar Bazár.**Shops.*

In 1883 the Sadar Bazár had 705 shops of which 114 were grocers, fifty-five Bohora cloth sellers, forty-nine mutton butchers, forty-six retail country liquor sellers, forty-five shroffs or money-lenders, thirty-eight beef butchers, thirty-five vegetable sellers, thirty-five betelnut sellers, thirty-five tailors, thirty cloth sellers, twenty-seven goldsmiths, twenty-four fruit sellers, twenty-two wholesale Europe liquor sellers, eighteen carpenters, fifteen retail bakers, thirteen palm-liquor sellers, thirteen glass bangle-sellers, twelve wholesale bakers, twelve fish sellers, nine sodawater and lemonade sellers, five private dispensaries, five bookbinders, four perfume sellers, four cigar sellers, four ironsmiths, four watchmakers, three salt-meat sellers, three booksellers, two tent-makers, two glaziers, two workers in tin, two photographers, and one ice-seller. Besides the five private dispensaries which were owned by Portuguese and Hindus, a charitable dispensary for medical advice and treatment is maintained at the cost of the cantonment fund. As regards the caste or race of the different classes of shopkeepers the photographers and the ice-maker were Pársis, the tailors and tent-makers Marátha and Kámáthi Shimpis, the boot and shoe makers chiefly Pardeshi and Telangi Mochis, the glaziers and carpenters Pársi Hindu and Musalmán carpenters, the palm-liquor sellers Pársis Maráthás and Kámáthis, the grocers chiefly Gujarát and Márwár Vánis, the cigar-sellers Goanese and Madrás Hindus, the Atárs or perfume sellers Muhammadans, the wholesale Europe liquor sellers chiefly Pársis, the bakers almost all Goanese, the goldsmiths Pardeshi Marátha Gujaráti and Telangi goldsmiths, the sodawater and lemonade sellers mostly Hindus, the cloth-sellers chiefly Mehmans Gujarát Vánis and Shimpis, the beef and mutton butchers Muhammadans, the vegetable sellers Hindus and Muhammadans, and the fish sellers, some of whom import fish from Bombay in ice, Pársis and Hindus. In addition to these 705 ordinary shops are eleven large shops, one a branch of a joint stock company, six owned by Europeans, one by a Hindu, two by Pársis, and one by a Musálmán.¹

During the south-west monsoon that is between June and October several European and native tailors, milliners, and dress makers come from Bombay to Poona. Of liquor shops in the Sadar Bazár twenty-two sell wholesale Europe spirits wine and beer, and forty-six shops retail country liquor and thirteen shops retail palm liquor or toddy. Country liquor is distilled by a contractor at a distillery, which is under Government supervision, about four miles east of the cantonment. Palm liquor is brought from the neighbourhood of Poona by a contractor who pays Government a

¹ The branch of the joint stock company is Treacher and Co.'s general merchants chemists and druggists; the six European-owned shops are Badham Pile and Company clothiers, Mrs. Hunt and Mrs. Taylor milliners, Mr. J. Farbstein hair cutter, Marcks and Company watchmakers, Phillips and Company chemists, and Watson and Company general merchants; the one Hindu-owned shop is Morgan and Balkrishna chemists druggists commission agents and auctioneers; the two Pársi-owned shops are Cooper and Company booksellers and stationers, and Orr and Hirjibháí saddlers boot and shoemakers commission agents and auctioneers; and the one Musalmán-owned is Ludha Ibrahim and Company general merchants and auctioneers.

certain sum for the monopoly of the sale within a certain area. The country spirits are chiefly distilled from *moha* or *Bassia latifolia* flowers and sugar. The tavern keepers are Pársis, Hindus, and some Muhammadans. The business is brisk and lucrative.

Except¹ a few poor European pensioners the Sadar Bazár is peopled by Natives. They are of two classes outsiders and locals. The outsider classes are chiefly Pársis from Bombay, Bohorás from Gujarát, Mehmans from Cutch, and Vánis from Gujarát and Márwár. The chief local classes are Bráhmans, Buruds, Chámbhárs, Kámáthis, Mális, Maráthás, Mochis, Shimpis, and Sonárs. The outsiders are rich and prosperous, the locals are chiefly craftsmen who, though well-to-do, have not risen to wealth.

The first Pársis who settled in the Sadar Bazár came from Sirur in East Poona in 1818 when the bulk of the British troops were moved from Sirur to Poona. They opened four Europe shops in thatched huts. The first to build a permanent shop was one Mr. Motábbhai and the others followed his example. The richest of them was Bejanji Canteenvála the maternal grandfather of the present mail contractor Mr. Frámji Ardeseer who built a large shop in the Sadar Bazár and at Kirkee. The Pársis now form a prosperous community. They live in Main street and deal chiefly in European liquor, oilman's stores, and groceries. Others are watchmakers, carpenters, bookbinders, coach-builders, house-painters, hotel-keepers, and clerks. A few are men of property who live on the rents of lands and houses. The traders order almost all their stores from England and the continent of Europe. Their chief patrons are Europeans and Eurasians. Bohorás, Shia Musalmáns chiefly of Gujarát origin, came to the Sadar Bazár soon after it became a British camp. They are said to have begun by selling raw cotton. They now deal in piece goods, oilman's stores, crockery, hardware, and glass. They never sell liquor or lend money. The Mehmans, who are Sunni Musalmáns of Cutch, settled in the Sadar Bazár in 1835. They had traded with Europeans in Cutch and, finding them profitable patrons, followed them to Bombay and from Bombay to Poona. They began as hawkers selling piece goods muslins and woollens. Later on they dealt in oilman's stores, and they now sell English millinery, harness and saddlery, plated ware, crockery and glass, piece goods, furniture, and horses and carriages. They do not sell liquor or lend money. Some live on incomes drawn from land and house property. They deal direct with England and the continent of Europe. Vánis or Baniás were the first settlers in the Sadar Bazár and are now the largest body of traders. They are of three classes, Gujarát Márwár and Lingáyat Vánis, all hardworking and moneymaking. The Lingáyats have the best name for fair dealing; the Gujarátis and Márwáris are hated for their hard greedy ways. Most of all three classes deal in grain and pulse. Others trade in piece-goods both European and local, and a few mostly Gujarátis do nothing but lend money. Borrowing from these Vánis leads many Eurasian youths to ruin. Grain dealers buy wholesale from city traders and sell retail in the

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¹ Contributed by Mr. S. Kyte, Police Inspector, Poona.

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cantonment. Besides dealing in grain they generally sell tea, coffee, sugar, tobacco, and kerosine oil which they bring from Bombay. The piece-goods dealers bring most of their goods from Bombay. They sell to Europeans and Eurasians, but their chief customers are low class Hindus. Lingáyat and Gujarát Vánis generally begin life by taking service with a dealer or shopkeeper of their own class. They save and lay by and start on their own account. A Márwári generally begins by carrying a sack of parched grain which he barter for old iron and broken bangles. He is a great child-tempter giving children parched grain and sometimes a copper or two for any little article they may pilfer from their parents' houses. After a time the Márwári opens a small shop and saves by the practice of the strictest thrift.

Local Classes.

Of the nine local classes Bráhmans, most of whom are Deshasths, are a small body. Shrinking from risk spoils them as traders. Craft and thrift are their two leading moneymaking traits. Most are clerks in Government and private service. Buruds or bamboo workers, who live chiefly in Main street, make wicker and basket work and matting. The women earn as much as the men, who, though orderly and hardworking, are given to drink. Chámhbárs or Leather workers are a poor Maráthi-speaking class. They make *chaplás* or sandals, and Deccan Bráhman shoes called *jodás*. Their women help by lining the upper part of Bráhman shoes with silk. They are poor, partly because they have a caste rule against making English boots and shoes. Kámáthis are a class of Telugu-speaking craftsmen and labourers who live chiefly near Malcolm's pond. They are of many castes but the largest class are Kámáthi flower gardeners or Phul Mális who do not grow flowers but work chiefly as masons and contractors. The men though active and clever are often careless and dissipated, sometimes kept by their wives who are excellent workers. A few Kámáthis have risen to be clerks. Mális, who belong to the Phul Máli or flower gardener division, do nothing but grow flowers. Though poor they are frugal and live within their means. Maráthás are a large but poor class. Some are petty shopkeepers selling mutton liquor and betelnut and tobacco. Many are husbandmen and market gardeners, and this section has greatly prospered since the opening of the Khadakvásla canal. But many, perhaps one-half, are idle and debauched. Mochis or Shoemakers are of two classes Madrásis and Pardeshis. The Madrásis, whose home tongue is Tamil, are excellent workmen both as boot and shoe and as harness makers. Chiefly through their skill Poona-made European boots are in demand all over the Deccan and in Bombay. They are highly paid and might have constant employment, but they are idle and given to drink. Most of them always spend some drunken days after getting their wages. They eat flesh, including beef, daily, and have lately taken to coffee drinking. Pardeshi Mochis from Bengal speak Hindustáni at home and are generally single. They are clever workmen making boots and shoes for Mehmanis, who send them to Bombay and other parts of the Presidency. They eat flesh except beef, and drink liquor. Shimpis or Tailors are of two main classes Námdevs and Jains, and

among Námdevs are two divisions Maráthás and Telangis. The Námdevs and Jains are bitter rivals according to the Námdev saying 'Spare a serpent, not a Jain Shimpi.' Most of them live in Main street. They are hardworking and careful but given to drink. Their chief business is selling cloth and clothes. Sonárs or gold and silver smiths, some of whom are Páucháls or anti-Bráhmán Sonárs and others ordinary Marátha Sonárs, live chiefly in Main street. They have good employment both from Europeans and Natives and are well-to-do.

The Cantonment has eight principal streets, East, Main, Centre, Grain Market, West, Sachapir, Dádábhái Bhootee, and Sholápur and Bhaváni Peth Roads. East street, 4200 feet long, contains the principal shops for the supply of Europe goods and articles of dress and clothing. Main street, 4680 feet long, contains 347 houses. The larger Bohorás' shops and tailoring establishments and sellers of Europe spirits wines and beers are established in this street. Centre street, 2280 feet long, contains 239 houses with shops of Váni grocers. Grain Market street, 480 feet long, contains twenty-eight houses chiefly occupied by grain dealers. West street, 3420 feet long, is a great thoroughfare to the west of the Sadar Bazár running from north-west to the south of the bazár, beginning at the Jamsetji fountain and terminating south of the Malcolm pond. Sachapir street 1800 feet long and containing eighty-one houses is one of the approaches to Poona city from the cantonment. Dádábhái Bhootee street, called after its chief resident Mr. Dádábhái Bhootee, is 1980 feet long and contains thirty-two houses. The large Gavliváda in the old Modikhána quarter lies to the north of the street. Sholápur road 2040 feet long has the Government Bakery and the large business buildings of Messrs. Morgan and Balkrishna, auctioneers and merchants. To the south of the road near Messrs. Balkrishna's premises is a neat row of buildings used as residences and shops. Bhaváni Peth road, 720 feet long, contains twenty-six houses chiefly occupied by Márwár moneylenders.

The management of the cantonment is in the hands of a cantonment committee of thirteen members, nine official and four non-official, under the presidency of the Officer Commanding the Station and with the Cantonment Magistrate as Secretary.¹ Subject to rules passed by Government this committee at monthly or more frequent meetings fixes the strength and the pay of the cantonment staff. Under the control of the committee, the Cantonment Magistrate as executive head manages the conservancy and sanitation of the cantonment which for conservancy purposes has been divided into eleven wards. The conservancy staff clean private latrines and remove nightsoil from private houses at a monthly charge of 6d. to 1s. (4-8 *as.*) from each house.² In all parts of the

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¹ The official members are: The Collector and District Magistrate, the Divisional Deputy Surgeon General, the Executive Engineer, three officers in monthly rotation commanding Regiments stationed at Poona, the Civil Surgeon, the Executive Engineer for Irrigation, and the Cantonment Magistrate.

² The strength of the conservancy staff is 103 road sweepers and 96 nightsoil-men, supervised by twelve supervisors or *mukdams* and two inspectors.

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cantonment, not in the charge of regimental or other special establishments, the cantonment conservancy staff remove all filth and rubbish from the public roads and streets, from public latrines slaughter-houses and other places, from receptacles provided for filth and rubbish, and from public and private premises to the committee manure yard about half a mile east of the Sholápur bridge and north of the Sholápur road beyond the new cemetery (60). From the cantonment fund the Sadar Bazár and other parts of the cantonment are kept clean. The Sadar Bazár streets are lighted by 456 kerosine lamps, the posts made of iron in Bombay and the lanterns, also of iron, in Poona. The streets are provided with surface drains which are twice flushed daily to carry off house sullage, the water draining into the Mánik watercourse or *nála*. Eight large public cisterns for free drinking water, three stand-pipes two at Ghorpadi and one at Vánavdi, and large sheds of fourteen blocks containing 428 stalls, five containing 144 stalls in Sholápur Bazár and nine containing 284 stalls in Old Modikhána near Dádábhái Bhootee street for milch cattle, have also been provided. There are two slaughter houses, one for bullocks and cows, the other for sheep and goats. The buildings are close to the Government slaughteries south of the Military Prison (86) on the road to Kondva village. The daily average of animals slaughtered is, in the fair season, sixty-five sheep and goats and eighteen cows and calves; and in the monsoon 120 sheep and goats and eighteen to twenty cows and calves. In the west and north-west the roads are daily watered during the dry months, and the most frequented roads are, in dark nights, lighted by 456 kerosine lamps. In 1883-84 the cantonment had, including a balance of £6797 (Rs. 67,970), an income of £16,081 (Rs. 1,60,810), and an expenditure of £15,907 (Rs. 1,59,070). The chief sources of income are octroi duties and property rates, licenses, and fees and passes; the main charges are under conservancy, public works, and lock-hospital.

Garrison.

The normal strength of the Poona garrison is 4620 of whom 1165 are Europeans and 3455 Natives. The accommodation for troops in Poona provides for a garrison of two European Infantry Regiments, one Mountain Battery, one Native Cavalry Regiment, and three Native Infantry Regiments. Of these troops the two European Infantry Regiments are in the Ghorpadi and Vánavdi Barracks, details of which are given below under Objects (70 & 116). The Mountain Battery is in the old Horse Artillery Lines about half a mile south-east of the Vánavdi Barracks. The Native Cavalry Regiment is in the Native Cavalry Lines about three quarters of a mile north-east of the cantonment (109). The three Native Infantry Regiments are in the right flank, centre, and left flank lines between the Vánavdi and Ghorpadi European Barracks. There are also, besides Commissariat buildings, the Transport Lines about three quarters of a mile west of St. Mary's church (109). For the treatment of European troops there is one Station Hospital in the Vánavdi Lines and one small Staff Hospital. Each of the Native Regiments has its own hospital. There is also a first class Lock Hospital with a medical officer in charge and 224 registered prostitutes.

The Lock hospital rules are in force within three miles of the cantonment.¹

The² Poona cantonment dates from the battle of Kirkee and the capture of Poona city on the 5th and the 17th of November 1817. After the capture of the city the troops were encamped in tents on the spot now called the Ordnance Lines. The troops were attended by Váni grain dealers and other traders whose two lines of thatched huts, now in Main and Tábut streets, were the beginning of the Sadar Bazár. As has been noticed under population the next additions were Pársi traders from Sirur and Bohora Musalmán traders from Poona soon after the market was started, and Mehman Musalmáns from Cutch about 1835. The Sholápur Bazár, about 500 yards south-east of the Sadar Bazár, was started at the same time (1818) by the Madras Pioneers whose camp was on the site of the present Transport Lines. The break up of the Queen's Bazár on the site of the Vánavdi Ball Alley further strengthened the Sholápur Bazár. The Vánavdi Bazár was established about 1825 near the site chosen for an encampment of a brigade of Artillery. About this time Bishop Heber mentions the cantonment as lying on raised ground to the east of the city. The streets were wide and the cantonment well arranged and handsome. There was a good station library for soldiers and another for officers, regimental schools, and a spacious and a convenient church but in bad architectural taste.³ The Ghorpadi Bazár was started in 1844 on the spot where the Ghorpadi hospital stands. It was afterwards moved east to its present site. Behind the Council Hall (52), on the site afterwards held by the Sappers and Miners, a native cavalry regiment was stationed and a bazár sprang up. All traces were cleared away in 1882 when the Sappers were moved to New Jhánsi (89) in Kirkee. Barracks were built at Ghorpadi in 1842, 1849, and 1880, and large double storeyed barracks at Vánavdi between 1861 and 1872.⁴ The first houses for regimental officers were built on the site of the present Native Infantry lines. The houses at first were temporary thatched buildings made by Pársis and other traders in the Sadar Bazár. With the increase in the number of troops rows and groups of residences have been built first at Vánavdi, then at the Neutral Lines, and then at Ghorpadi. From the growing importance of Poona as one of the head-quarters of Government, the demand of civil and military officers for houses and offices has steadily increased and has led to the building of the staff lines to the north of the cantonment in the direction of the railway and the river.

The cantonment of Kirkee on the right bank of the Mutha, about four miles north-west of the Poona Cantonment, includes an area of about 2709 acres. It is bounded roughly on the north and east by the Mula, on the south by a line drawn from the old Government gardens to the top of the ridge on the parade ground, and on the west by a line from the parade ground ridge to the Mula river. It is a flat plain except close to the river where it is scored with water

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¹ Benson's Compendium of Information regarding Poona, 15-16, 22-23, 26, 43.

² Contributed by Mr. A. H. Plunkett. ³ Narrative, II. 208-209.

⁴ The details are given below under Objects (70 and 116).

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courses. To the north and west much of the land is barren and rocky growing little but grass and a few stunted trees. To the north-east are patches of rich soil watered by a canal from Lake Fife and growing rich crops of sugarcane. Much of the south is closely covered with young *bábhul* trees. Most of the roads are well shaded. There is only one Europe shop, and the houses are almost all small, with large trees round the enclosures, within which however there are few shrubs or flowers.

Kirkee is the principal Artillery station in the Bombay Presidency and is the head-quarters of the Bombay Sappers and Miners. The garrison of Kirkee includes the Bombay Sappers and Miners, one battery of Royal Horse Artillery, two Field Batteries, one company of European Infantry, and one company of Native Infantry. The presence of the Powder Works (72) and the Small Arms Ammunition Factory (104) give Kirkee a special military importance.

The Kirkee Bazár was established in 1822 by the 4th Light Dragoons who came here from Kaira in Gujarát. Kirkee Cantonment has thirty-three bungalows owned by Pársis and Hindus, and rented by the military officers stationed at Kirkee, and by the subordinates of the Gunpowder and Small Arms Ammunition Factories. In the market place or bazár are 464 houses generally single storeyed, the walls of burnt brick or stone, and the roofs of 432 tiled and of thirty-two thatched. Besides the troops and the European and other mechanics employed in the Small Arms and Gunpowder Factories, the population consists of servants of officers and their families, and grasscutters, butchers, cowkeepers, grainsellers, woodsellers, petty traders, and others usually found in a large regimental bazár. The cantonment has one palm liquor, one country spirit, one opium, and two European liquor shops.

The cantonment has one Muhammadan burying ground, and a Hindu burning and burying ground to the north of the bazár, and two Christian graveyards, one, now closed, at the corner between the main road and the north end of Holkar's Bridge (75), and the other, now in use, to the right of the road from Holkar's Bridge to the Gunpowder Factory.

The income of the Kirkee Cantonment Funds for 1883-84 was, including a balance of £424 (Rs. 4240), £1337 (Rs. 13,370) and the expenditure £1072 (Rs. 10,720). The chief sources of income are a grazing fund, fees, passes, taxes, and licenses, and the chief heads of expenditure are a Lock Hospital and conservancy. The Cantonment is managed by a committee composed of the Commanding Officer at Kirkee as the permanent President, and eight members, the Collector and District Magistrate, the Senior Regimental Officer, the Senior Medical Officer, the Officer Commanding the Sappers and Miners, the Executive Engineer Poona and Kirkee, the Medical Officer in charge Kirkee Lock Hospital, the Cantonment Magistrate Poona and Kirkee, and the Station Staff Officer. The committee meets monthly for the transaction of business. A military officer is secretary to the Kirkee Cantonment committee, and is the executive head of the establishment maintained from Cantonment funds. The Cantonment Magistrate, Poona, has charge of the

magisterial work of the cantonment. All criminal cases arising at Kirkee are either sent to Poona for trial or are tried at Kirkee by the Cantonment Magistrate, Poona.

The New Jhānsi lines in which are the Sappers and Miners, have lately been built to the south-east of Kirkee. The bazar attached to the new lines is small, including about fourteen houses which are chiefly occupied by the followers and petty dealers attached to the corps. For cantonment purposes the New Jhānsi lines are included in the station of Kirkee.

The Civil Lines or Suburban Municipality, started on 12th February 1884, includes an area of about one and three quarters of a square mile lying to the north-west of the Poona cantonment. This area is divided by the railway into two nearly equal sections. The south-railway section has a length from the railway south to the Synagogue (113) of about 1200 yards, and from about the same breadth in the north, from the west end of the railway station (97) to the Council Hall (52), it gradually narrows to about 300 yards in the south. The north-railway section is a rectangular block about 1200 yards from north to south from the railway to the river, and about 1500 yards from east to west from the Koregaon road to a line running from the east end of the railway station to the river. Most of the north section, especially towards the river, is rich black soil cropped and well wooded. It contains the Bund Gardens (47) in the north and four groups of houses, the four houses or Chār Bungalows parallel to and about a hundred yards to the west of the Koregaon road; houses on both sides of the Bund Garden road which crosses the section from its south-west to its north-east corner; and in the west Sir A. Sassoon's bungalows in the extreme north-west of the Civil Lines, that run north from the east end of the railway station. Except in the west, where is rich cropped land, most of the south-railway section is like the cantonment of poor soil and the style of houses and gardens is much the same as in the west parts of the cantonment.

For conservancy purposes the Suburban Municipality is divided into three wards, one, including the parts on the north of the railway line up to the river; the second the part south of the railway line up to the city limits; and the third the parts along Kirkee road from the railway overbridge near the Sangam (99) to the Kirkee Cantonment boundary near the shop of Messrs. Cursetji and Sons.

The suburban municipal limit includes 184 houses, 135 of them bungalows with a total population of 2597 and during the rains of about 3000. The chief residents are European Government officers and some Native gentlemen. Near the railway station are some livery stables, a mixed shopkeeping native population forming the suburban municipal bazar. The lands included within suburban limits are under the management of a committee of sixteen, of whom, besides the Collector and District Magistrate who is President, five are official and ten are non-official. The income, which is drawn from octroi, house-tax, conservancy-rate, and license fees, amounts to about £800 (Rs. 8000). The monthly charges, estimated at about £26 10s. (Rs. 265), are chiefly under staff and conservancy. At present the chief conservancy duties are sweeping roads, taking rubbish from houses and gardens, and carting away nightsoil.

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Suburban Municipality.

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Suburban
Municipality.

Within suburban limits are sixteen objects of interest of which details are given later on. These are the Bund Gardens on the river bank about a mile and a quarter to the north of the post-office; the Collector's Office about a quarter of a mile west of the post office; the Boat-house of the Poona Boat Club on the river bank west of the Bund Gardens; the FitzGerald Bridge across the Mula-Mutha at the east end of the Bund Gardens about a mile and a quarter north of the post office; Gár Pir's tomb about 150 yards south of the post office; a graveyard with old European tombs (1819-1822) about 200 yards south of the post office; the Jamsetji Bund across the Mula-Mutha to the north of the Bund Gardens; the Military Accounts Offices about 100 yards west of the post office; the Photozincographic Office about fifty yards west of the post office; the Poona Hotel about 150 yards east of the post office; the Post Office near the centre of the south-railway section; the Railway Station about 650 yards north-west of the post office; the Royal Family Hotel close to the railway station; the Sassoon Hospital about 500 yards west of the post office; St. Paul's Church about fifty yards south of the post office; and the Synagogue about 500 yards south of the postoffice. The¹ following are the accounts, alphabetically arranged, of the chief objects of interest outside the Poona City municipal limits:

Objects.
*Albert Edward
Institute*
(41).

The ALBERT EDWARD INSTITUTE is in East Street Sadar Bazár. The institute, which consists of a reading room and a library with sixty-one members, was built to commemorate the visit of His Royal Highness the Prince of Wales to Poona in November 1875. The building cost about £1500 (Rs. 15,000) and was opened by His Excellency Sir James Fergusson, Bart. Governor of Bombay, on the 12th of September 1880. The institute is open daily from 6 A.M. to 9 P.M. The library contains 1000 volumes.

Arsenal
(42).

The ARSENAL, with a notable masonry tower about 1000 yards south-east of the post office, covers an area of about 160 yards by 100 on the high ground to the north of the Club of Western India in the north of the Native Infantry lines. The Arsenal was built in 1822 and various additions have since been made. The charge of the Commissary of Ordnance at Poona has been reduced from an Arsenal to an Ordnance Dépôt for which some of the old Arsenal buildings are now used. Others of the buildings are used by a branch of the Gun Carriage Factory. The buildings represent a value of £5634 (Rs. 56,340) on the books of the Executive Engineer Poona and Kirkee.

Band Stands
(43).

There are two BAND STANDS or places where military bands play. One of these is in the Soldiers Gardens, to the east of the Race Course in cantonment limits, the other is at the Bund Gardens in suburban municipal limits.

Baptist Chapel
(44).

The BAPTIST CHAPEL, of brick and mortar, was built in 1858 at a cost of about £2000 (Rs. 20,000) most of which was contributed by General Havelock. The chapel has room for 500 people and morning

¹ From materials chiefly contributed by Colonel W. M. Ducat, R.E. Much help has also been received from Colonel C. D'U. LaTouche and Major Benson's Compendium of Information regarding Poona.

services are held on Monday, Wednesday, Friday, and Sunday and an evening service on Sunday. It has a baptistry, a vestry, a library, and a school in the city. In the beginning the building was chiefly used for Havelock's men, Highlanders, and other British soldiers. Of late the congregation has become almost entirely native.

BHÁMBURDA village, with about 3120 people, lies on the left bank of a the Mutha, 1·83 miles west of the post-office and a quarter of a mile north of Poona city, with which it is joined by the Lakdi bridge and a causeway or *dharan*. A large cattle market is held every Wednesday and Sunday, at which 100 to 150 bullocks, twenty to thirty cows, ten to fifteen buffaloes, fifty to eighty sheep, and as many goats, are usually offered for sale. From *Ashvin* or October-November to *Mārgshirsh* or December-January the number of cattle is larger, being at the highest thrice the number given above. Large stores of grass, millet stalks, and fuel are kept in the village for the use of Poona city. Within the village limits are several European residences and the old rock-cut temple of Pāñchāleshvar of which details are given under Pāñchāleshvar (90). In 1801 Vithoji Holkar was captured in a house in Bhāmburda village, and by order of Bājirāv Peshwa to please Sindia, was dragged to death at the foot of an elephant through the streets of Poona. It was Yashvantrav Holkar's rage at his brother's murder that led to the flight of Bājirāv from Poona and the treaty of Bassein (30th December 1802).¹

The **BOTANICAL GARDENS**, about half a mile north of Government House Ganeshkhind and 5·2 miles north-west of the post office, are under the management of a superintendent who is under the control of the Collector of Poona and the Commissioner Central Division. These gardens have now (July 1884) been transferred to the Soldiers' Gardens in the east of the cantonment. Details of their past working are given in the Agricultural chapter.²

The **BUND GARDENS**, on the right bank of the Mula-Mutha river about a mile and a quarter north-east of the railway station, close above the FitzGerald bridge, take their name from the Jamsetji Bund or Dam which there stretches across the river. The gardens measure about 180 yards from east to west by about eighty yards from north to south. They were opened in 1869 when the FitzGerald bridge was finished to which they form the approach from the Poona side. They were designed and made by the late Colonel Sellon, R. E. whose taste and skill turned an unsightly plot of waste into a pleasing and varied garden. The grounds are laid out in terraces to which flights of handsome cut-stone steps lead, the lowest terrace overlooking the river being faced by a massive wall about thirty feet high. In the centre of the garden is an ornamental marble fountain, and, on the west, near the carriage stand, is a bandstand where a military band plays two or three times a week. These gardens are beautifully planted and kept in careful

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Bhāmburda
(45).Botanical
Gardens
(46).Bund Gardens
(47).¹ Grant Duff's Marāthās, 554.² Part II. pp. 77-80.

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Chatarshingi
Hill
(48).

order and are the favourite resort of the people of Poona of all classes.

CHATARSHINGI HILL, about three miles north-west of Poona, has a temple of Chatarshingi Devi. According to a local legend Dullabhshet, a rich banker, who in 1786 coined the two-barred copper coins known as *dudāndi* or *shivrāi*, used to go every year to the temple of Saptashringi about thirty miles north of Nāsik. When he grew old, the goddess took pity on him, and coming to the Chatarshingi hill, told him in a dream that he might worship her at Chatarshingi hill and need not in future go to Saptashringi. The temple stands on the hill slope on a site made partly by cutting into the rock and partly by banking soil with a high retaining wall. The main temple is a small room with an open porch, a vault, and a conical spire, all of stone. Beyond, on a lower level, is the wood and brick hall or *sabhāmandap* with a tiled roof. A fair is held at the temple during the nine *navrātra* days before *Dasara* in *Ashvin* or September-October to which people come in large numbers from the city and have merry picnics. The ascent is by a rude flight of steep stone steps. The temple enjoys a small allowance from the Parvati temple revenues. Offerings of goats are made to the goddess during the fair days and vows of goats are common throughout the year. A *hom*- or sacrifice of clarified butter, cooked rice, and pieces of holy wood is performed on an altar during the *navrātra* holidays.

Club of Western
India
(49).

THE CLUB OF WESTERN INDIA, at the north end of Elphinstone street about a mile and a quarter south-east of the railway station, stands in an enclosure about 200 yards long and 150 yards broad. The Club-house is a one-storeyed building, entered from a large porch flanked by a lavatory and the Honorary Secretary's office room. Inside is the drawing room (45' by 18' by 18'). To the left, opening out of the drawing room by wide archways and almost forming part of the room, are two recesses one used as a card room the other as a magazine room. To the right are smaller recesses lined with book shelves. Including these recesses the size of the drawing room section of the club is about forty-five feet square. Beyond the drawing room and occupying the centre of the building is an octagon room seventeen feet each way, devoted to the newspapers of the day and to subscription lists. To the left of the octagon is the writing room. To the right, an open porch or veranda (45' by 30') used as a reading and smoking room, projects into the garden. Beyond the octagon, and flanked north and south by verandas, is the coffee room or dining room (60' by 30' by 24'). Beyond the coffee room, and connecting the main building with the billiard room, is a roofed gallery (54' by 36') in which the members of the club dine in the hot weather. The billiard room (50' by 25' by 15') completes the main range of the club buildings.

To the north of this range are the club chambers, built in 1866, a one-storeyed block of five sets of rooms which are let unfurnished and cannot be engaged for a shorter period than one month. North of the club chambers is a two-storeyed block built in 1875 and containing eight sets of apartments known as the new bed rooms.

These are furnished and cannot be engaged for more than fourteen days in the season (1st June-31st October) or a month at other times of the year. Behind the club is the original range of bed rooms built in 1866 and now known as the old bed rooms. This range contains seven sets of rooms which are let on similar terms to the new bed rooms. Behind the chambers, and close to the eastern boundary of the club enclosure, is a covered racket court built of stone in 1868. Behind the line of main buildings, chambers, and new bedrooms, the north and south ends of the club enclosure are occupied by servants' quarters, stables, and other outhouses. The club buildings were formerly in two enclosures and were bought from their former owners when the club was started in 1866. The bungalow, which formed the nucleus of the club-house, was owned by Mr. Padamji Pestanji and was last occupied by Colonel D'Oyly Compton. It was long known as the Sholápur or Sholápur thatch bungalow, tradition says because it used to be thatched in a fashion common at Sholápur but uncommon at Poona. The enclosure in which the chambers and new bedrooms stand was the property of Nandráam Náik a wealthy contractor and house proprietor. At present (July 1884) large additions are being made to the club-house and grounds.

The COLLECTOR'S OFFICE, in suburban municipal limits about 700 yards south of the railway station and about 400 yards west of the post office, includes several detached buildings in one enclosure. These buildings are divided into seven parts, the Collector's office, the treasury, the bookbinders' shed, the Registrar's office, the treasury record room, the stamp paper room, and the treasury guard room. All are old buildings to which additions have been made from time to time. A witness shed and record room were added in 1881 at a cost of £648 (Rs. 6480). Designs have been prepared by Colonel, now General, St. Clair Wilkins, R. E. for a Collector's office agreeing in style with its near neighbour the Sassoon Hospital.

The POONA CONVENT, near the centre of the Sadar Bazar about 550 yards west of the Club of Western India, is set apart for the education of the orphan children of British soldiers. A day school for girls and a free school for the poor complete the establishment which is managed by the Religious Ladies of Jesus and Mary. The convent is a pretty little cutstone building in grave Gothic style with a roof of Mangalore tiles. It was built in 1865 from public subscriptions, Government doubling the amount subscribed. The entire cost, including a home for destitute women added in 1872, was £8000 (Rs. 80,000).

The COUNCIL HALL, a large two-storeyed building with central tower, is on the west border of cantonment limits about half a mile south-east of the railway station and about 700 yards north-east of the post office. It was originally bought by Government for £5087 10s. (Rs. 50,875), and has been almost entirely rebuilt and greatly enlarged. It is a double-storeyed building nearly rectangular in plan, 183' by 53' and 40' to the top of the walls. It is in the Venetian-Gothic style of ornamental coloured brickwork. The porch in the middle of the west face is surmounted by a

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Places.

Poona.

Objects.

*Club of Western
India
(49).*

*Collector's Office
(50).*

*Convent
(51).*

*Council Hall
(52).*

Chapter XIV.**Places.****POONA.****Objects.****Council Hall**
(52).

tower or campanile 76' high with low-pitched tiled roof. The original building, which was bought by Government as a Council Hall, is so small a part of the present hall that the present building may be looked on as new. On the ground floor at the north end and stretching above the first floor to the roof is the Council Hall, 80' by 40' and 40' high. It is surrounded on three sides by a gallery six feet wide supported on light iron cantalevers. The Council Hall is painted white picked out with gold and the planked ceiling is treated in the same way. At the south end are two rooms, each 30' by 20' with an archway between and enclosed on the outside by a cloister 12' wide. These are used as a picture gallery and contain numerous portraits chiefly of Indian Princes and Chiefs. Opposite the centre is an entrance hall 17' by 17' beyond which is the staircase. On the first floor, over the picture rooms, are two similar rooms, one used by the Governor and the other by his Private Secretary. These, like the rooms below them, are surrounded by cloisters with open stone mullioned windows. The hall was designed and built by Major, now Colonel, Melliss then Executive Engineer, Poona, and was completed in 1870 at a cost of £12,294 (Rs. 1,22,940) including some small outhouses, and exclusive of the cost of the old building.

Deccan College
(53).

The DECCAN COLLEGE stands on rising ground about half a mile back from the left bank of the Mutha river, 2.93 miles north of the post office and about five miles north-east of Poona between Poona and Kirkee cantonment. It was completed in 1868 at a cost of £24,596 6s. (Rs. 2,45,963) of which £12,500 (Rs. 1,25,000) were contributed by Sir Jamsetji Jijibhai Bart. It is in the Gothic style of architecture, designed by Captain, now General, St. Clair Wilkins, R. E., and built of gray trap with high-pitched red iron roof. It is a double storeyed building, two wings (each 154' by 26') forming with the main building (242' by 52½') three sides of a quadrangle to which there is a vaulted carriage entrance beneath the tower close to the north-west angle. All three of the inner faces are arcaded on both storeys, the arcades being 10½' wide. At the north-west corner of the main block is a masonry tower 106 feet to the top of its high pitched roof. The whole of both wings are occupied by quarters for the students, including thirty-one rooms below (each 10' by 6') and twenty rooms above (each 21' by 10½'). The main building contains in its lower storey two class rooms 20' by 20', two 24½' by 16½', and a laboratory 24½' by 34'. In the upper storey are the large College Hall (70' by 25' and 24' high) used as a library as well as on public occasions, and four other class rooms two of 20½' by 20½' and two of 21½' by 20½' besides the Principal's room (16½' by 16½') under the tower. The out-buildings include a block of eight rooms with a cook-house for Hindu students; a block of three sets of two rooms each with cook-room for Dakshina Fellows¹; and a Pársi cook-house and wash-house.

**European East
Street
Graveyard**
(54).

East Street has an OLD EUROPEAN CEMETERY, in the form of a trapezoid, with an area of 1.54 acres. It is situated between the Main Street of the Sadar Bazar and East Street, the houses in the former standing close to the compound wall. The cemetery contains

¹ Details of the Dakshina fund are given above under Instruction, pp. 48, 62-64.

231 masonry monuments and headstones, many of which are in good condition, but several are falling to decay. The dates on the inscriptions range from 1823 to 1846. Two tombs bear the date 1855 and one 1856. A Government gardener under the orders of the Chaplain of St. Paul's church looks after this cemetery and the one near St. Paul's church; and the compound enclosure is kept in good condition by the Public Works Department.

About 200 yards to the south of the Collector's office, and close to the north of the Musalmán Gárpír graveyard, in a small enclosure surrounded with a brick wall and containing two old tamarind trees and some young *nims* and *Mellingtonias*, is an old EUROPEAN BURYING GROUND with seventeen tombs. One is a beautifully built cut-stone canopy supported by pillars on a cut-stone plinth. The rest, some of stone and others of cement-covered brick, are plain tombs about eight feet long by three wide and three or four high. The large canopy tomb has no date or inscription. It is said to mark the grave of a French officer in the Peshwa's service. But as the last Peshwa had no French officers this tradition is apparently inaccurate.¹ The inscriptions on the other tombs vary in date from 1819 to 1822.²

THE EUROPEAN GRAVEYARD at Ghorpadi lies about 300 yards beyond the north-east boundary line of the Cantonment, and is intended for the interment of troops dying while quartered in the Ghorpadi Barracks. It is a square piece of ground, with an area of 1·86 acres, surrounded by a masonry enclosure wall; one-half of the cemetery is allotted for the Church of England community, and the other half is allotted between Roman Catholics and Nonconformists. There are 233 graves in the Church of England portion, 189 in the Roman Catholic portion, and twenty in the Nonconformists' portion, or 442 in all. The earliest date on any of the tombs is 1864. The cemetery is well planted with trees and shrubs, and is looked after by the authorised establishment.

On the right bank of the Mula from 300 to 400 yards west of 'The Sangam' is an oblong enclosure twenty-four yards long by twenty-one wide. The enclosure contains twenty-one tombs one of them high and surmounted by a monumental urn. Except one tomb, inscriptions have disappeared from all and cavities remain to mark which of them contained inscription stones. The tomb with the inscription has a cavity for an inscription stone at the other end of the grave, which shows that more than one person is buried in the same grave. The inscription 'Sacred to the memory of Mrs. Caroline Lodwick who departed this life January 29th 1819, leaving a husband and three daughters to deplore their irreparable loss.'³

Near the 'Sangam' is another cemetery known as the "BATTLE

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*European
Gárpír
Graveyard
(55).*

*European
Ghorpadi
Barracks
Graveyard
(56).*

*European
Sangam
Graveyard
(57).*

*European Kirkee
Battle Graveyard
(58).*

¹ According to another account (Chesson and Woodhall's Miscellany, VII. 59) the tomb is of a lady named Mrs. Virges, whose husband, who was Deputy Paymaster of the Poona Division, went to Calcutta to bring her statue but never returned nor sent the statue.

² One to Captain John Lewis of the Poona Auxiliary Horse is dated 10th August 1819, another to Captain Samuel Halifax, Bombay European Regiment and Deputy Adjutant General, is dated 26th January 1820.

³ Mr. T. M. Filgate.

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Places.

POONA.

Objects.

*European
Sátára Road
Graveyard
(59).*

of KIRKEE GRAVEYARD" where the bodies of some of the slain in that battle were buried. It was originally the Residency cemetery, the old Residency standing where the Judge's house now stands.¹

THE EUROPEAN SÁTÁRA ROAD GRAVEYARD lies on the south-west boundary of the cantonment near the Lál-bág, 2·05 miles from the Poona post office. It is an irregularly shaped piece of ground with an area of 5·07 acres, and is surrounded by a masonry compound wall. The cemetery is divided into three portions, one for the Church of England with an area of 3·09 acres, one for the Church of Scotland with an area of 0·74 acre, and one for Roman Catholics with an area of 1·24 acres. A masonry wall divides the Church of England from other portions; and the Roman Catholic and Church of Scotland portions are divided from each other by a range of boundary stones. There are about 2000 graves in the cemetery, of which 1265 are in the Church of England portion, 505 in the Roman Catholic portion, and 250 in the Church of Scotland portion. The dates on the tombs range from 1845 to 1883. There are many well grown trees in the cemetery and numerous plants and shrubs, which are taken care of by the Government gardener under the Chaplain of Poona. The cemetery is very thickly filled with graves in several parts and has been closed.²

*European
Sholápur Road
Graveyard
(60).*

THE NEW POONA CEMETERY lies about a quarter of a mile beyond the Cantonment eastern limits on the Sholápur road and 3·07 miles from the Poona post office. The enclosure wall out-buildings and approach were finished in 1882, and £900 (Rs. 9000) have been spent in the planting of trees, construction of roads and paths, and in improving the water-supply of the cemetery, which is from three draw-wells, each provided with a Persian wheel for raising water. The cemetery has only one entrance gateway, which is surmounted by a neatly moulded Gothic arch, gabled and coped with cut-stone. A cleanly cut and appropriately designed cut-stone cross rests on the apex of the gable, and adds much to the appearance of the entrance. The out-buildings, consisting of two burial sheds, two chaplain's rooms, and watchmen's quarters, are of coursed rubble masonry, with a Mangalore tiled roof constructed in Gothic pitch, gabled at either end in front of the two burial sheds, and finished with ornamental eaves and large boards. The total area of the cemetery is 12·82 acres, which will afford space for 5291 graves. One-half of the cemetery is allotted for the Church of England community and the other half divided between the Roman Catholics and Presbyterians, allowing the former double the space allotted to the latter. The portions for the different denominations are merely separated from each other by paths.³

*European St.
Paul's Church
Graveyard
(61).*

ST. PAUL'S CHURCH GRAVEYARD near St. Paul's church, is an old European graveyard, a rectangular plot of ground with an area of 9890 superficial feet, surrounded by a good masonry wall with a neat iron gate. The cemetery is kept very clean; but only seventeen graves are at present visible, and these are marked by masonry

¹ Mr. T. M. Filgate. ² Benson's Compendium, 43. ³ Benson's Compendium, 44.

tombs, on four of which only inscriptions now remain, and these bear the dates 1819, 1820, 1821 and 1822.¹

Poona has two FIRE TEMPLES. One of these in the north of Nána ward in the west of the city, was finished on the 6th of August 1824 by Mr. Sorábji Ratanji Patel a Sardár of the Deccan and was rebuilt in 1877 by Khán Bahádur Dastur Nasarvánji Jámáspji. The second fire temple is in the Camp close to the office of the Poona Observer paper. It was finished on the 29th of November 1844 by Sir Jamsetji Jijibháí. To the east of the temple, in the centre of a three-cornered plot, is a fountain called the Jamsetji Fountain.

The FITZGERALD BRIDGE, better known as the Bund bridge from its position on the Mula-Mutha river, close below the Jamsetji Bund or Dam, is a handsome as well as a substantial structure carrying the Poona and Ahmadnagar road across the river. It consists of thirteen elliptical arches each of 60' span with a rise of $15\frac{1}{4}'$ and an arching $2' 9''$ thick. The roadway, which is 28' wide including a 6' side walk, is carried at a height of 48' above the deepest part of the river bed, and is enclosed by handsome open work cutstone parapets 4' high. The bridge was designed and built by Captain R. S. Sellon, R. E. Executive Engineer Poona District, and completed in 1867 at a cost of £24,180 (Rs. 2,41,800).

The FREE CHURCH MISSION CHURCH is a plain stone and brick building in early English style built about 1870 at a cost of £1500 (Rs. 15,000). The church has room for a congregation of 180 Europeans Eurasians and Natives. The church has an organ and holds services twice a week. There are sixty communicants and sixty adherents and a Sunday school attached.

To the east of the Ghorpadi Lines, in a grove of *bábhul* trees, on the left bank of Bahiroba's stream, is a small enclosure with one large and several small Christian tombs. Some have inscriptions which the weather and the rain-drip from the trees have made unreadable. The only name that can be read is that of Madame DuFreneque, perhaps the wife of the Dud(f?)renece whom Grant Duff mentions as a general in Tukoji Holkar's army in 1794.² The other tombs are believed to belong to French officers, probably of Sindia's and Holkar's armies, who died in Poona towards the close of the last century. A tablet in the graveyard bears these words, 'Madame DuFreneque. Officers and others buried here up to A.D. 1817. Put in order 1876.'

On the south of the road from Poona Cantonment to Parvati's temple, close to the west of Shankarseth's bridge, 2·53 miles from the Poona post office, stand four tombs supposed to be of French officers in Sindia's or Holkar's service in the latter part of the eighteenth century. On one of the tombs is an upright cross backed by a stone slab. In the niches formed by the arms of the cross with the slab, lamps are placed by the neighbouring cultivators and by the R.C. priests of Panch Haud. At the foot of another tomb, consisting of a mass of stone about eight feet long and two feet high,

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Places.

POONA.

Objects.

Fire Temples
(62).FitzGerald
Bridge
(63).Free Church
Mission Church
(64).French Tombs
(65).French Tombs
(66).¹ Benson's Compendium, 43.² Maráthás, 498, 501.

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Places.

POONA.

Objects.

Ganeshkhind
Caves
(67).

some Hindus make offerings to Mari the cholera goddess, in whose honour the blood of a goat is poured on the ground before the tomb and small red stones are propped up against its sides. Of the two other tombs only one remains, an obelisk about fifteen feet high. On its pedestal is an inscription of which only the word *memor* can be read.

On the Bombay road, from near the south entrance to Government House, Ganeshkhind, where there is a modern temple to Chatarshingi Devi, 4·08 miles from the Poona post office, the Bhámburda hills bend to the west and come back in a horseshoe curve to about the same position as the Chatarshingi Hill. At this point, about forty feet from the foot of the hill, approached by a rough path, is a small rock temple about 20' by 15' and 10' high. It was formerly bare and empty, but an ascetic or *Báva* has lately taken up his quarters in the cave and made a *ling* in the centre and rudely cut images of Vithoba and Lakshmi in the back wall. The *Báva* lives in a small corner of the cave which he has walled off. About forty yards to the west, and twenty feet up the hill side, are two cells and about forty yards further and a little lower is a dry water cistern. A fair is held every Friday at Chatarshingi, and on that day and on the last of the *Naerátra* days in September-October people come to the temple of the Devi and go from it to the cave and breakfast there. The Chief of Jath is said to have consulted this *Báva* as to his chance of regaining the management of his estates, and has been at the expense of digging a large step-well which is still unfinished and of building a wall to strengthen the platform in front of the cave door.

Gárpír
Graveyard
(68).

GÁRPIR, or the Quartz Saint Graveyard, is a Musalmán graveyard about 150 yards south-east of the Collector's office and 250 yards west of St. Paul's church. It is across the road from the small Gárpír European graveyard (55). In the Musalmán Gárpír graveyard, which is a large plot of ground with several old tamarind trees, are a few poor houses belonging to the guardians or *mujávárs* of the tomb and many graves. It is entered by a poor gateway in the west wall. Passing south on the right is a large masonry well with flights of stone steps said to have been built by a Ráni of Sátára. A few paces to the south in the open air, surrounded by an open ruined trellis work, is the grave of the Quartz Saint, who, according to the ministrant, was one of the first Musalmáns to settle in Poona and lived at the time (1290) of the two Shaikh Sallás. The saint's grave is a rough low cairn of the handsome blue white and pink quartz crystals which are found in the Sahyádris. When the saint died he left orders that no masonry tomb should be built over him; he was to lie in the open air under a pile of loose quartz stones. The Hindu worship of quartz, perhaps because it is a fire-holder, suggests that this place of worship is older than the Musalmáns.¹ The head-stone

¹ The object of worship in one of the Pandharpur temples is a quartz *ling* or *Gáricha* Mahádev. Powdered quartz called *rāngolī* is also sprinkled on door-steps and round dining places as lucky or spirit-scaring. Details of the use of this quartz are given in the Dhárwár Statistical Account, 821-822. With the quartz *ling* and the lucky quartz powder compare the conical masses of white quartz found in burial mounds in Inverary and Dundee in Scotland and in Letcombe Castle and Maiden Castle in

which peeps out from the crystals is also curiously like a *ling*. The crowded graves in the ground near show how highly the saint is respected. A few paces to the south is a small poor mosque. About eighty yards to the east of the mosque is a flat stone tomb with a loose headpiece. On the flat stone the following inscription is carved :

In memory of Alla'h Baksh valad Aisan Oomeranu Beeluch, for many years the faithful friend and servant of Sir Bartle Frere, K.C.B. Governor of Bombay. He died 20th July 1865 and was buried here. May God be merciful to him.

Formerly Gárpír was important enough to give his name to the whole tract in the neighbourhood of St. Paul's church. In 1803 General Wellesley chose Gárpír as the cantonment of the British force which was left to guard Poona, and this continued the cantonment till the final breach with Bájiráv Peshwa in 1817. It was then found that the hedges and enclosures that ran close to the lines offered easy concealment either for the Peshwa's emissaries who wished to corrupt the British troops or for such of the troops as were inclined to desert. The bulk of the force was accordingly moved to Kirkee, a few days before the battle of Kirkee (5th November 1817). In the afternoon of the 5th of November, before the Peshwa's troops began to move from Poona, the rest of the troops were withdrawn to the Sangam and from the Sangam to Kirkee.¹

To the west of the reservoir that lies to the west of St. Mary's church is a two-storeyed building of cut-stone with ornamental stone arches and pillars, and, in the west wall, an overhanging stone window with pillars and canopy. It was the gateway of the mansion of Gháshirám Kotvál (1742-1791). All traces of the house have been removed and the yard is used as a commissariat store.

Gháshirám was a Kanoj Bráhmaṇ of Aurangabad who rose to be the head of the Poona police by giving his daughter to be the mistress of Nána Fadnavis. Gháshirám used his power with great cruelty and injustice. On one occasion (30th August 1791) he confined a number of Telang Bráhmaṇs in a cell so small and so unwholesome that during the night twenty-one of the prisoners died of suffocation. Next morning, when news of these murders got abroad, the city rose and threatened to destroy the Peshwa's palace unless Gháshirám was executed. To quiet the mob the Peshwa gave up Gháshirám who was stoned to death by the castefellows of the murdered men.²

The GHORPADI BARRACKS form the front or westmost part of the Ghorpadi lines in the north-east section of cantonment limits. They consist of a number of single storeyed buildings with room for 652 rank and file besides serjeants. Three sets of barracks have been built at different dates. The oldest, completed in 1842, includes

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Objects.

Gárpír
Graveyard
(68).

Gháshirám's
Mansion
(69).

Ghorpadi
Barracks
(70).

England, and the white quartz stones found in graves in the Hebrides and the Isle of Cambra (Miss Gordon Cumming, *In the Hebrides*, 45-46). The object of putting white and fire-yielding, and therefore spirit-scaring, stones in graves seems originally to have been to overawe the ghost of the dreaded dead, and, at a later stage, to scare evil spirits from the bones of the beloved dead.

¹ Details are given below under Kirkee Battle-field, pp. 376-377.

² Moor's *Hindu Pantheon*, 372-373. Details are given below in the History of Poona city.

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POONA.

Objects.

*Ghorpadi
Barracks
(70).*

twelve separate buildings, each containing a barrack room ($97' \times 24' \times 12'$) to hold twenty-two men with a serjeant's quarters at the end consisting of two rooms each $11\frac{1}{2}' \times 11\frac{1}{2}'$. The whole is surrounded by a veranda eight feet wide, open but protected from rain by weather-boards. About the same date (1842) were built the Patcherries or married men's quarters in four blocks of twenty quarters each. In 1849 a second set of twelve blocks was added. Each block contained a barrack room ($113' \times 24' \times 18'$) to hold twenty-six men with a serjeant's quarters ($11\frac{1}{2}' \times 24'$). Surrounding the whole was a veranda, $12' 6''$ broad, enclosed on the west from the monsoon by a dwarf wall surmounted by venetians and glazed windows. The latest set of barracks, which was completed in 1880, consists of six blocks each containing a barrack room ($166' \times 25' \times 20'$) with a serjeant's quarters consisting of two rooms and a bath room, with a separate entrance, at the end. The whole is surrounded by a veranda $12' 6''$ broad enclosed on the west by strong venetians. The last barracks with their outhouses are built after the latest sanitary rules. The plinths are high, the floors are of cut-stone paving, and ventilation is secured by an opening along the ridge covered inside by wire gauze and protected outside by an iron shield. The barracks have clerestory windows and the fanlights over the doors revolve. The space allowed for each man is 2400 cubic feet and 120 square feet of floor space. With their lofty open teak-planked roof and numerous glazed doors these barrack rooms look very spacious and airy. The lavatories and latrines are in detached buildings and have all the latest sanitary fittings. The barracks include all the buildings for work and recreation mentioned in the description of the Vánavdi Barracks and a chapel in addition.¹ The whole barracks have been built by successive Executive Engineers of Poona at a total cost of £68,378 (Rs. 6,83,780).

*Government
House
(71).*

GOVERNMENT HOUSE, GANESHKHIND, from June till October the residence of His Excellency the Governor of Bombay, stands 4·36 miles north-west of Poona post office on rising land in the centre of a bleak rocky plain broken towards the south by low bare hills. The grounds round the house are well clothed with trees and shrubs. The House is in the centre of 512 acres of waving land, which have been laid out in roads and planted with trees to form ornamental grounds, and to give sites for the subsidiary buildings and houses for the staff. It was begun in 1864 during the governorship of Sir Bartle Frere and was finished in 1871. The main building is in the Italian-Gothic style of the local gray trap rock and was built by Mr. Howard C. E. from designs by Mr. Trübshawe. Its length of 300 feet running north and south is broken into two double-storeyed wings connected by a lower central portion. The northern and larger wing carries a tower 100 feet high. The south wing and centre contain on their ground floors the public rooms consisting of a Darbár or drawing room ($80' \text{ by } 30'$), a large dining room ($60' \text{ by } 30'$) with arches on both sides, the back arcade opening into a large conservatory handsomely decorated in white and gold. On the upper storey are bed rooms. The north wing contains the Governor's office and rooms forming his private residence. Besides the outbuildings

¹ See below Vánavdi Barracks (116).

in more immediate connection with the house (which comprise a fine range of stables and coach-houses) the grounds contain four staff bungalows, a guard room with ornamental clock-tower, and very complete European barracks for the Governor's band. About a mile to the west are lines for His Excellency's Native Cavalry Body-guard, consisting of seventy sabres. The cost of the main building was £106,227 (Rs. 10,62,270) and of the whole in round numbers £160,000 (Rs. 16 lakhs).

The¹ GUNPOWDER FACTORY lies 4.88 miles north-west of Poona post office and about 1½ miles north of Kirkee. The factory occupies a space of about 100 acres and, in order to guard against complete destruction from an explosion, the buildings used for the manufacture and storage of gunpowder are isolated. For the same reason about 500 acres of land round the factory are kept private.

The factory buildings include a number of store-rooms to hold the ingredients from which gunpowder is made and stores for working the engines and other machinery; a large repairs workshop worked by an eight horsepower engine; a building with machinery for making gunpowder barrels worked by a twenty-five horsepower engine; a number of houses for the various processes of powder-making, and, attached to them, engine and boiler houses with five engines two of twenty-five horsepower, one of twelve horsepower, one of eight horsepower, and one of six horsepower; a saltpetre refinery; a sulphur refinery; and a charcoal-burning house. Outside the factory near the Mula river is a twenty-five horsepower engine for pumping water into the factory in case of a failure of the regular water-supply and quarters for Europeans and Natives. The regular water-supply is brought by pipes from the Páshán reservoir near Ganeshkhind. The water is stored in large reservoirs for the various engines. Stand-pipes are scattered about whence a strong head of water may be drawn in case of fire.

Five varieties of powder are made for Government. Pebble powder for heavy guns, R. D. G. 3-powder for medium guns, R. L. G. 2-powder for field guns, R. L. G. 2-powder for Martini-Henry rifles, and R. F. G. powder for Snider rifles. Powders for pistols and mealed powder for laboratory purposes are also made. The monthly outturn of the powders, which depend on the length of time they are incorporated, are pebble, R. L. G. 3, and R. L. G. 2 together about 45,000 lbs., R. F. G.-2 15,000 lbs., and R. F. G. 25,000 lbs.² Each variety is made for a special purpose and has certain peculiarities. In regulating the peculiarities, the chief object aimed at is to obtain a powder which shall drive a projectile with the greatest rapidity without straining the cannon or small arm for which the powder is intended.

Gunpowder is made of three ingredients, saltpetre sulphur and charcoal, in the proportion of seventy-five parts of saltpetre, ten parts of sulphur, and fifteen parts of charcoal. Saltpetre called grough in its

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*Gunpowder
Factory
(72).*

Buildings.

Powder Varieties.

Ingredients.

¹ Contributed by Lieut.-Colonel Wake, R.A.

² These powder outturns give, for £1560 (Rs. 15,600) the total monthly cost of the factory, a rate of about 9d. (6 as.) a pound for the first three varieties of pebble, R. L. G. 3 and R. L. G. 2, of 2s. 2½d. (Rs. 1-1-8) a pound for R. F. G. 2, and of 1s. 4d. (10½ as.) a pound for R. F. G.

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Gunpowder
Factory
(72).Gymkhana
(73).

crude state, is brought by contract from Cawnpur in Upper India. Before it is used saltpetre is refined to get rid of impurities which would affect the keeping qualities of the powder, and especially to ensure freedom from particles of stone or grit which would be an element of danger in the process of powder-making. Sulphur in its crude state is bought by contract and comes chiefly from Sicily. To get rid of stone and grit, before use, sulphur is refined by distillation. Charcoal is obtained by burning the stalks of the *Cajanus indicus* or *tur* plant. The wood is brought ready peeled from contractors who get it from the *tur* fields of the Konkan and Gujarāt.¹

The monthly establishment charges of the factory amount to £540 (Rs. 5400). The daily hours of work are 6-30 A.M. to 2-30 P.M. and two hours more for the incorporating mills.

The present Poona GYMKHANA or sport club was formed in 1879 by the union of the Badminton, Lawn Tennis, Croquet, Polo, and Golf clubs with the old Gymkhana which had provided for cricket pigeon-shooting sky-races and sports. The union of these clubs was agreed to at a meeting held in 1879 under the presidency of Sir Richard Temple, then Governor. The managing body of the Gymkhana includes a President and nine members, the secretaries for Cricket, Tennis, Badminton, Pigeon-shooting, Golf, Polo, and Sky Races, a General Secretary and Treasurer, and two other members. The badminton and lawn tennis courts are in the open space to the south of the Council Hall. The tennis courts occupy the site of the old croquet grounds the last of which was turned into a lawn tennis court in 1881. The courts, of which there are seven, are formed of a layer of *murum* or crumbled trap over a layer of road metal the whole carefully levelled and kept in order by constant rolling and watering. The badminton courts are in a thatched building near the southern or Lothian Road end of the same open space. Till 1881 the building was in the form of a cross of four equal limbs lying north, south, east, and west, each limb forming a badminton court and leaving a square space in the centre for on-lookers. In 1881 a new court was formed by lengthening the northern limb, and the western limb was turned into dressing rooms. Cricket is played on the open ground to the east of the Ordnance Lines. The cricket ground is a rectangular space of about 200 yards by 150 enclosed by posts and chains. At the middle of the west side is the pavilion including a central room with dressing rooms at the south end and the buffet, store room, and cook-room at the north end. The Gymkhana race course, of which the winning post was in front of the pavilion, has fallen into disuse and Gymkhana races are now run on the regular Race Course (95). Pigeon-shooting is carried on in the open ground behind the Ordnance Lines about 300 yards north of the cricket pavilion. Polo is played on the ground bounded by the Rest Camp, the old Sappers' Lines, on the Koregaon road, and the Staunton road. The Golf course is partly over the Polo ground and partly on the ground to the east stretching to the Ghorpadi Barracks.

¹ Other woods have been tried at the factory but for small arms powder none produce such good charcoal as *tur* wood. *Seeri* or *Jeinti*, *Bombax malabaricum*, wood, which is much grown about Poona in gardens and sugarcane fields, is likely to be useful in making common powders.

The GYMNASIUM, which is one of the finest in the Bombay Presidency, is between St. Andrew's church and the Soldiers' Institute about 450 yards east of St. Mary's church. It was built by Government in 1872 and was opened early in 1873. The building is eighty feet long by fifty-two wide and has two wings (50' by 30') one for a school of arms and the other a recruits' gymnastic drill room. It has also dressing rooms for officers and men and an office. The institution is solely for the use of soldiers and military officers. The staff includes, besides the Inspector of Gymnasiums in the Bombay Presidency, one serjeant-major as chief instructor, and two assistant instructors. All officers, non-commissioned officers, and men sent for instruction to the Poona Central Gymnasium have to pass a gymnastic course. The ordinary course lasts three months and a special gymnastic instructor's course lasts eight months. The chief appliances in the gymnasium are a horizontal bar, parallel bars, vaulting horse, vaulting bar, bridge ladder, rope ladder, inclined ladder, ladder plank, trapezium, shelf, octagon, prepared wall, mast, jumping stand, row of rings, pairs of rings, slanting poles, vertical poles, climbing ropes, vertical ropes and poles, horizontal beams, turning pole, elastic ladder, and dumb and bar bells. Every year about four officers and 700 non-commissioned officers and men are taught gymnastics, and ten officers and twenty non-commissioned officers and men are taught fencing. The voluntary yearly attendance averages thirty officers and 11,594 non-commissioned officers and men. Men attending the gymnasium are taught to swim in a swimming bath attached to the gymnasium.

HOLKAR'S BRIDGE, 498 feet long by 16' 3" broad, spans the Mutha between Poona and Kirkee east of the Deccan College, 3.54 miles from the Poona post office. The bridge is carried by nineteen arches varying in span from 12' 8" to 22' 5". The height of the roadway above the river bed is thirty-three feet. The side protections of the bridge are modern and consist of teak railings carried on corbets against the face of the spandrils of the arches to leave the full width of the bridge roadway clear for traffic.¹

About sixty yards south-west of the south end of Holkar's Bridge, and 3.45 miles from the Poona post office, in an oblong enclosure (90' by 70'), is a temple raised to Vithoji Holkar and his wife who committed *sati* in his honour. It is now called the temple of Mahadev. It is an oblong courtyard enclosed by a nine feet wall with a shrine (15' by 15' by 10') at the south-west end of the courtyard. The shrine has the usual anteroom with side niches and a recess containing two *lings* surmounted by a cupola about nine feet high. In front of the shrine is a low stone platform with a small stone bull or Nandi and a slab carved with footprints. Other objects in the courtyard are a small basil stand, an *Ægle marmelos* or *bel* tree, and in a corner the pedestals of the two *lings* which are in the shrine and originally stood on the Nandi platform. The temple was built by one of the Holkars, and is maintained by the present Holkar.

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Gymnasium
(74).*Holkar's Bridge*
(75).*Holkar's Temple*
(76).¹ Colonel Ducat, R. E.

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Jamsetji Bund
(77).

The JAMSETJI BUND is a masonry dam across the Mula-Mutha about one and a half miles north of the post-office. Its length is 853 feet and the width of its paved top $16\frac{1}{2}$ feet. The lower side is vertical with a greatest height of 17 feet above the rocky bed of the river. In the centre of the dam are four sluices, consisting of arched openings in the masonry $6\frac{1}{2}'$ by $7\frac{1}{2}'$ with semicircular tops, closed by planked doors sliding vertically in grooves cut in the masonry. On the upstream side, except in front of the sluices, a paved slope, at one in twelve, stretches from the crest of the dam to the river bed. The object of this gentle slope appears to have been to prevent the lodgment of silt above the dam, an object more effectually gained by the use of sluice gates. The dam formed part of a system of works for supplying the cantonment with water, which was drawn from above the dam through a tower inlet and filter beds, whence it was pumped, originally by bullocks, and afterwards by steam, through iron pipes leading to the cantonment. These have now been superseded by the Khadakvasla water works. These water works and the dam were completed in 1850 by Captain Studdert, R. E. at a cost of £25,750 (Rs. 2,57,500) of which £17,305 (Rs. 1,73,050) were contributed by Sir Jamsetji Jijibhai. Bart. after whom the dam was named.

Jews' Graveyard
(78).

Within suburban municipal limits, on the right bank of a small stream that runs north, about five hundred yards east of the Koregaon railway crossing, is a rectangular walled enclosure. A wall divides it inside into two unequal parts, the western half belonging to the Konkan Jews or Bene-Israelis, and the eastern half to other Jews.

Near the Native Infantry Lines are some old tombs of Bene-Israel Jew soldiers and Native officers. The site has been long unused.

Kirkee Barracks
(79).

The KIRKEE BARRACKS, 3·86 miles from the Poona post office, have been built at various times. The present main barracks are seven handsome stone-built two-storeyed buildings, each with room for forty-six men. These barracks, with their cook-rooms wash-rooms and out-houses, were built in 1870-71 at a cost of £114,353 (Rs. 11,43,530). In addition to these seven main barracks, three old single-storeyed barracks are used as a gymnasium, coffee shop, and reading and prayer rooms. A canteen was built in 1827 and a library in 1866-67. A hospital was built in 1830, containing six wards with beds for seventy-six male patients and a hospital for fourteen female patients. The Royal Artillery Riding School ($154' \times 54'$) was built in 1849. These barracks have tile-roofed gun-sheds for three batteries and stabling built between 1864 and 1871. The gun-sheds and stabling consist of two iron-roofed stables, each housing thirty-four horses, built in 1864-65; two iron roofed stables, each housing fifty horses, built in 1866-67; and four iron roofed stables, each housing sixty horses, built in 1870-71.

*Kirkee Battle
Field*
(80).

KIRKEE¹ PLAIN is famous for the defeat of the army of the last Peshwa Bájiráv (1796-1817) by a small body of British troops on the 5th of November 1817.

¹ This account is chiefly compiled from Grant Duff's *Maráthás*, 634-635, 648-654; Peshvári and Maráthá War Papers, 119-128; and Blacker's *Maráthá War Memoir*, 64-69. Since the account was written, Mr. Elphinstone's description of the battle with a map has been published in Sir T. E. Colebrooke's *Life*, I. 352-356.



REFERENCES

- A Camp and Village defended by a Detachment of the 6th Bombay Native Infantry and two Guns
 BRRB Route of Mr Edgewood and the Peshwa to join the Force on Kirkee
 CC First Position of the British Line
 DD Second Formation of the British Line
 EEE Advance of the Edgewood Battalion, under Captain Ford, to join the Line
 FF The Edgewood Battalion moves back to the right wing and regains the Group
 GG Third & Last Position of the British Troops when the Peshwa were beaten & were retreating towards Poona
 HHHH Peshwa's Encampment
 II Peshwa's Horse advancing
 J Detachment of Peshwa's Infantry advancing to charge the 7th Bombay Native Infantry
 K Last Out Flank charged the 7th Bombay Native Infantry
 LL Peshwa's Horse threatening Captain Ford's Edgewood Battalion, Mr Ford's Indian
 MM Peshwa's regular horse forces in Position on Kirkee
 NN Advancing Peshwa's Infantry advanced to meet the English but quickly repulsed & retired

Plan of the Action of GANESH KHIND OR KIRKEE,

Fought on the 5th November 1817,
 By a Detachment Commanded by

Lt Col Burr,
 and the
 Army of the Peshwa, Bajee Rao.

Scale of Miles
 0 1 2 3 4 5



For more than a year the relations between the British Government and the Peshwa had been strained. In July 1816, the murder of Gangádhār Shástri, the Gaikwár's agent, when under British special protection, the favour shown by the Peshwa to Trimbakji Denglia, Gangádhār's murderer, the Peshwa's failure, in spite of ample means, to provide his contingent of troops, and his intrigues with Sindia, Holkar, the Rájá of Nágpur, and the Pendhárís, determined the Marquis of Hastings, then Governor General, to make such an agreement with the Peshwa as would prevent him from defeating the object of the treaty of Bassein (Dec. 31, 1802). In April 1817, before concluding any agreement, the Governor General insisted that the Peshwa should promise to give up Trimbakji Denglia. For weeks the Peshwa evaded the Resident's demand, till, on the 8th of May, Poona was surrounded by British troops. Then, under the influence of Moro Dikshit, one of his Bráhmaṇ advisers, who strongly opposed a breach with the English, the Peshwa issued a proclamation offering a reward for the capture of Trimbakji Denglia, and, as a security for his good faith, handed to the British the hill-forts of Purandhar, Sinhgad, and Ráygad. The new treaty was then considered, and, in June, after long discussion, the Peshwa agreed to the terms which had been drawn up by Mr. Elphinstone according to the Governor General's instructions. Under this treaty the Peshwa admitted that Trimbakji was Gangádhār's murderer, and promised to show him no favour and to do his best to have him seized and handed to the British. He engaged to have no dealings with any court except through the British Resident, and, instead of the contingent of troops which he had always failed to furnish, he undertook to make over to the British, lands yielding revenue enough to support a force of 5000 cavalry 3000 infantry and a due proportion of ordnance. This treaty, which is known as the treaty of Poona, was concluded on the 13th of June 1817. In accordance with the treaty, after a slight delay, the Peshwa's share of Gujarát, the North Konkan, the fort of Ahmadnagar, and the territories of Dhárwár and Kushgal, were made over to the British, the strength of the Peshwa's cavalry was reduced, and, except a battalion about 500 strong kept in the Peshwa's pay, the brigade which had been raised by the Peshwa in 1813 and drilled and officered by Englishmen was placed under British control and called the Poona Auxiliary Force.¹ In July the Peshwa went on a pilgrimage to Pandharpur and from Pandharpur to Máhuli the sacred meeting of the Yenna and the Krishna near Sátára. At Máhuli he was visited by Sir John Malcolm, the Governor General's Agent for the Deccan. The Peshwa complained of the harshness of the recent treaty. At the same time he professed so warm a regard for the British, and so fully admitted his dependence on British support, that Sir John Malcolm was satisfied that whatever his feeling might be, interest would force him to remain friendly. He advised the Peshwa to show his goodwill to the English by joining with them in putting down the Pendhárís. Nothing, Bájiráv declared,

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*Kirkee Battle
Field
(80).*

¹ This brigade was chiefly composed of men from the Company's districts in Hindustán. On entering the battalion the men took an oath of faithfulness to the Peshwa, but, of their own accord, they added the proviso, so long as the Peshwa continues in alliance with the British Government.

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Kirkce Battle
Field
(80).

would give him more pleasure than to take part in this work, and, with this object, Sir John Malcolm allowed him to enlist fresh troops. Mr. Elphinstone had no faith in Bájiráv's promises, and, by the help of two friends, Yashvantráv Ghorpade a Marátha, and Bálájipant Nátu a Bráhmaṇ, was kept informed of Bájiráv's plans. Bápu Gokhle was made chief minister and nearly a million sterling was given him to ensure the support of the Marátha chiefs and nobles. Bhils and Rámeshis were enlisted and special missions were sent to Nágpur and to the camps of Holkar and Sindia. On the 5th of September the Governor General, informed by Mr. Elphinstone of the Peshwa's designs, wrote to the Directors: 'We cannot rely on the fidelity of the Peshwa except when it is ensured by the immediate sense of our power. The persevering perfidy of his attempts, after the most solemn assurances of contrition for the past, and of scrupulous good faith for the future, forbid any reliance on him.'¹

On his return to Poona, at the end of September, the Peshwa continued to push on his preparations for war. His army was strengthened, his forts were repaired stored and garrisoned, and orders were issued to make ready his fleet. Of two parts of the scheme the Peshwa took personal charge, the Resident's murder and the bribery of the British troops. Gokhle opposed Mr. Elphinstone's murder and the attempt was put off till the arrival of Trimbakji Denglia and his Bhils. Great efforts were made to shake the loyalty of the British troops. The families of some whose homes were in Ratnágiri were seized and their destruction was threatened unless the men came over to the Peshwa. Large sums were spent in bribery. One native officer was offered £1000 (Rs. 10,000) and £5000 (Rs. 50,000) were advanced to an agent in the hope that he might corrupt some of the British officers. At their last meeting, on the 14th October, the Peshwa complained to Mr. Elphinstone of his loss of power. He still professed friendship for the British and promised to send his troops against the Pendhárís as soon as the *Dasara* was over. On *Dasara* Day, 19th October, Bájiráv held a great review. He treated the Resident with marked discourtesy, and during the review allowed a body of horse to dash down on the British force as if to attack it. After the *Dasara*, instead of sending his troops against the Pendhárís, he kept increasing their strength by summoning fresh parties from all sides.

Mr. Elphinstone was satisfied that the Peshwa would attack him before many days were over. Messages were sent to hurry on the European regiment on its march from Bombay, and to General Smith, who was at Ahmadnagar, to keep a force ready at Sirur. Besides Mr. Elphinstone's escort of two companies of Bengal Native Infantry at the Residency and the Peshwa's battalion² of the Poona Auxiliary Force under Major Ford at Dápuri, the British force consisted of about 1200 men of the Sixth and Seventh Regiments of Native Infantry³ and two guns under the command of Colonel Burr,

¹ Pendhári and Marátha War Papers, 114, 115.

² The details were: about 500 infantry, a few cavalry, and three six-pounder guns.

³ The details were: second battalion I. Regt. N. I., second battalion VI. Regt. N. I., and first battalion VII. Regt. N. I.

who were camped at Gárpír on the right bank of the Mutha river. This position, which is near the Collector's office close to the northern outskirts of Poona, had been chosen in 1803 by the Duke of Wellington to guard the town. It was well suited for guarding the town, but, with an unfriendly force in the city, the position was far from safe. High-hedged gardens coming close to the lines gave assailants an easy approach and the disaffected a safe escape. On the 25th and two following days bodies of horse camped round the British lines, a strong corps of Gosávis took a position on the Vánavdi uplands to the east, and the Vinchurkar's horse with some infantry and guns posted themselves to the west between the Residency and Bhámburda village. The Marátha commanders were eager for an immediate attack. On the night of the 28th their guns were yoked, their horses saddled, and their infantry ready to advance. But the Peshwa wavered and the night passed in consultation. Next day (29th) Mr. Elphinstone sent to the Peshwa complaining that his troops were pressing on the British lines and asking him to order them to withdraw. The message caused great excitement. Gokhle was for instant attack. But again the Peshwa was undecided. The work of winning over the British troops was not yet completed and every day was adding to the Marátha strength. Another night passed in consultation and next afternoon. A forced march of about thirty miles brought the European regiment into the Gárpír cantonment. On the first of November, leaving a company to guard Gárpír and 250 men to strengthen the Resident's escort, Colonel Burr's force, about 800 European Infantry and 1200 Native Infantry with six guns,¹ crossed the Mutha and marched three miles north to Kirkee. North of Poona, across the Mutha river, with the Bhámburda hills on the west and the Mula winding along the north and east, stretches a slightly rolling plain. Except a belt of arable land on the left bank of the Mutha and a fringe of watered and fenced gardens along the right bank of the Mula, the plain is bare and open. Beyond the end of the Bhámburda hills a low ridge stretching north-east rises slightly to the village of Kirkee, driving the Mula north in a deep bend that half surrounds the village. The camp was pitched in the low land to the east of the village, the left resting on Holkar's Bridge (75) and the right on the rise of Kirkee village, the site of the Powder Magazine. This rising ground commands the plain, which, with one or two slight dips and rises, falls south to the line of the Poona-Bombay road. Behind the road to the right stretch the Bámburda or Ganeshkhind hills, and, to the left, beyond the Mutha valley, rise the sharp temple-crowned peak of Parvati and the distant Sinhgad hills. About a mile and a half west of the Kirkee camp, on the left bank of the Mula, lay Dápuri, the head-quarters of Major Ford's battalion; about a mile to the east was Holkar's Bridge; and nearly three miles to the south, along the right bank of the Mula, lay the Residency with a garrison

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Field
(80).*

¹ The details were: The Bombay European Regiment, two battalions I. Regiment N. I., two battalions VI. Regiment N. I., and one battalion VII. Regiment N. I. Of the six guns two were iron twelve-pounders, the four were apparently six-pounders. See Blacker's Marátha War Memoir, 64.

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of about 400 men. The straight road from Kirkee to the Residency passed along the right bank of the river, but there was a second path over Holkar's Bridge along the left bank of the Mula and across a ford just behind the Residency. On the first and second of November Colonel Burr prepared a post at Kirkee for his stores and munition and Mr. Elphinstone examined the ground near Kirkee, fixed a ford for the passage of the Dápurí guns, and impressed on the commanding officers that if matters came to a crisis, the two British detachments should march out, join, and attack the Maráthás. The withdrawal of the British from Gárpír to Kirkee greatly encouraged the Maráthás. Gárpír was plundered; Lieutenant Shaw, an officer of the Bombay army, on his way to Bombay was attacked, wounded, and robbed in open day by one of Bájiráv's personal followers; the ministers spoke of the British with contempt, British officers were insulted, and Marátha troops pushed forward close to the Residency. Mr. Elphinstone warned the Peshwa that if they advanced further the Marátha troops would be treated as enemies, and ordered the light battalion and the auxiliary horse at Sirur to march into Poona. On hearing that the Sirur troops had been sent for, the Peshwa determined to wait no longer. He ordered the Residency to be destroyed and all the British killed, except Dr. Coats, whose medical skill had once saved his life, and Major Ford, the commandant of the subsidiary force, if he agreed to stand neutral. Moro Dikshit, who was attached to Major Ford, visited him and tried to persuade him to remain neutral. But Major Ford refused to desert his countrymen and withdrew from Poona to his camp at Dápurí.

On the morning of the fifth, the din of preparation rose from the city, the Marátha troops drew closer to the Residency, and a battalion took ground between it and the company which had been left at Gárpír. Mr. Elphinstone sent a message to the Peshwa calling on him to keep to his promise and lead his troops against the Pendháris. About two in the afternoon one Vithoji Náik Gáikwár came from the Peshwa. He told Mr. Elphinstone that his master had heard that the Resident had sent for reinforcements, that he feared that, as had happened in June, Poona would again be surrounded by British troops, and that if Mr. Elphinstone did not send away the European regiment, reduce the strength of the native brigade, and move the cantonment to a place to be named by him, the Peshwa would leave the city. Mr. Elphinstone replied that the Peshwa had no right to demand and that he had no power to order the British troops to be moved. Vithoji Náik complained and threatened and left warning Mr. Elphinstone that if he did not do as the Peshwa wished evil would come. As soon as Vithoji left Mr. Elphinstone called in the guard from Gárpír, and sent Mr. Grant, afterwards Captain Grant Duff, along the ridge that stretches west to Bhámburda to watch what went on in Poona. Infantry were gathering on the slopes of the Bhámburda hills, and filling the space between the Residency and Ganeshkhind, and south towards the city, where it was not covered with corn, the lowland was full of horsemen. On Vithoji's return Bájiráv was seen to withdraw to Parvati. For an hour the city was still. Then, about three o'clock, in spite of the

ill-omened breaking of the staff of the Golden Streamer, Bájiráv, satisfied of Parvati's favour, gave the order to attack. The masses of troops in front of the town began to move, and with the trampling and neighing of horses, the rush of riders, and the rumble of gun-wheels, endless streams of horsemen poured from every outlet of the town. From the fields between the city and the Residency, scared by the uproar, antelopes bounded away, husbandmen fled, and bullocks broke from their yokes and galloped off. The moving wall of horsemen, with a roar like that of the Cambay tide, sweeping all before it, crushed the hedges and the standing corn, and, laying every barrier low, filled the valley from the river to the hills. To defend the Residency against such a host was hopeless. Messengers were sent to Colonel Burr at Kirkee and to Captain Ford at Dápuri directing them to move out, join their troops, and advance to meet the Maráthás. Mr. Elphinstone and his escort of about 500 men forded the Mula behind the Residency, and, passing along the left bank of the river, crossed again by Holkar's bridge. They had hardly left the Residency when the Maráthás dashed into the enclosure, tore up the trees, and setting fire to the buildings, burnt them to ashes, destroying Mr. Elphinstone's books and papers and everything he had except the clothes on his back.

At Kirkee, Colonel Burr, leaving his camp standing, and sending part of the second battalion of the Sixth Regiment and two twelve-pounder iron guns to guard the post at Kirkee, marched about a mile towards Poona. Here he was joined by the Resident with his guard. The Bombay European Regiment, the Resident's escort, and a detachment of the second battalion of the Sixth Regiment were placed in the centre, the first battalion of the Seventh Regiment with two guns on the left, and the second battalion of the First Regiment with two guns on the right. It was now about four o'clock, and after a short pause, as Major Ford's force was seen drawing near, Colonel Burr advanced to the attack.

The Maráthás held a strong position about a mile and a half in front of the British. On the Maráthá left the Vinchurkar's and Moropant's horse with the Golden Streamer held the base of the hill in front of Ganeshkhind, a line of infantry and fourteen guns filled the centre, and on their right towards the Residency lay a large body of infantry and cavalry, their front strengthened by a rivulet and walled gardens. Behind, back to the bank of the Mutha, the plain was full of horsemen line after line as far as the eye could see. As the British advanced, the fire of their right infantry caused much loss among the Maráthá skirmishers and damped the Maráthás' spirit as they had believed that the British sepoys would not fight. At Parvati the fainthearted Peshwa, seeing the ready advance of the British, lost courage, and sent word to Gokhle that he was not to fire the first gun. Gokhle, as he was riding up and down the ranks chiding and cheering his men, caught sight of the Peshwa's messenger, and, knowing what message he was likely to bring, opened a battery of nine guns, moved a strong corps of rocket camels to his right, and pushed forward heavy masses of cavalry, which,

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*Kirkee Battle
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(80).*

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Field
(80).*

advancing at speed, swept over the plain nearly surrounding the small body of British troops. Major Ford was still about 1000 yards to the west of the British line, when Moro Dikshit and one of the Rástiás, at the head of a large body of horse, eager to show that the Peshwa's suspicions of their loyalty were unfounded, charged Ford's battalion. Ford threw back his right wing, and, waiting till the enemy were close at hand, met them with so deadly a fire that, with the loss of their leader Moropant, they wheeled to the left and passing on were finally scattered by the heavy iron guns posted at Kirkee. When Ford joined the main line two guns were moved from the right to the centre and the light company of the Seventh Regiment was sent to the rear to keep off the Marátha horse. Meanwhile, on the left, 3000 trained Arabs and Gosávis, under a Portuguese named De Pinto,¹ passing from the centre of the Marátha line along the enclosures and watered land near the Mula, reached the open plain, apparently near the ruined water-channel behind Rose Hill house, and formed in front of the first battalion of the Seventh and the second battalion of the Sixth Regiments. At sight of their red coats and colours the English sepoy's pushed forward, and, in their eagerness to close, broke from the line. Gokhle saw the disorder, and, raising the Golden Streamer, followed by several of his highest officers and a picked body of 6000 horse, charged from the right along the British line. Seeing the danger Colonel Burr took his post with the colours of the Seventh, a regiment he had formed and led for years, stopped the pursuit of De Pinto's battalion, and called on his men to keep their fire and show themselves worthy of his training. As he passed along the line Gokhle's horse was wounded and he was forced to retire. Other officers took his place and they were dashing into the broken British line, when, close in front, the foremost horses floundered in a deep morass, and rolling over disordered the ranks behind and offered an easy aim to the British fire. About 300 horsemen struggled through the morass and attacked the British flank, but were forced to retire before some companies of Europeans who pushed on to support the Seventh Regiment.² As the British line advanced, the Marátha centre and left withdrew, driving off their guns. The strong body of infantry on their right, sheltered by the stream bed and garden enclosures, for a time galled the British left. But skirmishers were thrown forward and they were forced to give way. The English now held the Marátha position, and as night was falling and the enemy were broken and scattered, pursuit was stayed and the British troops returned, Colonel Burr's brigade to Kirkee and Major Ford's to Dápurí, reaching their camps about eight at night.

¹ According to some accounts the Portuguese tomb to the north of Garden Reach marks De Pinto's grave. This seems to be a mistake as De Pinto is mentioned (Pendhári and Marátha Wars, 129) after the battle of Kirkee as taking charge of Hunter and Morrison, two English cornets, who were captured by the Maráthas on the Bombay road. See below, Uruli.

² The account in the text, perhaps, explains the apparent discrepancy between Grant Duff's 6000 Marátha horse (653) and Blacker's (Marátha War Memoir, 65) 300 resolute Maráthas. Neither side knew of this morass. It was probably due to the very heavy late rains. Grant Duff's Maráthas, 653.

The British loss was eighty-six killed and wounded, fifty of whom were sepoys and one, Lieutenant Falconer, a European officer.¹ Of the Maráthás 500, including the minister Moro Dikshit, were killed and wounded.

Two thousand eight hundred infantry, several of them disaffected and only 800 of them Europeans, broken into two bodies, almost without cavalry, and with only seven six-pounder and two twelve-pounder guns, in an open plain covered by the enemy's horse, had marched against and scattered an army of 20,000 cavalry and 8000 infantry armed with fourteen guns.²

Of the British troops the Maráthás of Major Ford's subsidiary force deserted, and part of his newly raised horse were allowed to withdraw. But, of the regular sepoys, in spite of the Peshwa's bribes and threats, not one left the British colours. Colonel Burr, the commanding officer, though crippled by paralysis, laid his plans with wise care and in the thickest of the fight remained firm and cool.³ The victory was mainly due to Mr. Elphinstone who had secured the presence of the European regiment, freed the troops from the dangers of their former camp, planned the meeting of the two divisions of the force, insisted on an advance in spite of the openness of the plain and the cloud of Marátha horse, and throughout the day inspirited the troops by his brilliant gallantry.

VINCENT DE PAUL'S ROMAN CATHOLIC CHURCH building, 107' 6" long by 42' 3" broad, is 120 yards north-east of the Kirkee Artillery Mess and 3·62 miles from the Poona post office. It was originally a Protestant church.

CHRIST CHURCH in the Artillery Lines at Kirkee and 3·75 miles from the Poona post office is 150 feet from east to west and seventy-five feet broad at the chancel. It was consecrated by Bishop Carr in 1841 and has seats for 600 persons. A brass is let into the floor in front of the west entrance and over it are two regimental colours. The brass bears the inscription :

In commemoration of the past history of the 23rd Regiment, Bombay Native Light Infantry, the above colours, are, by permission, placed in this church, 1870.

In front of the reading desk is another handsome brass to the memory of Captain Arthur Carey, of the Royal Horse Artillery. The church has several handsome tablets erected by regiments to officers and men of their corps who died during service in India. There is a tablet to three officers of the Fourth Queen's Own Light

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Places.

POONA.

Objects.

*Kirkee Battle
Field
(80).*

*Kirkee Catholic
Church
(81).*

*Kirkee
Christ Church
(82).*

¹ The details are : Artillery, two lascars wounded ; Bombay European Regiment, one private killed, one wounded ; second battalion First European Regiment, one private killed, one Lieutenant (Falconer) died of his wounds, one *havildár*, one *ndik*, one waterman, five privates wounded ; second battalion VI. Native Infantry, killed four privates, wounded ten privates ; first battalion VII. Native Infantry, killed one *havildár*, one *ndik*, one drummer, nine privates ; wounded one *havildár*, three *ndiks*, thirty-four privates. Major Ford's Battalion, killed one private ; wounded one *jamáddár*, one *havildár*, five privates. Colonel Burr, Pandhari and Marátha War Papers, 125.

² Besides this force, the Peshwa had 5000 horse and 2000 foot at Parvati. Grant Duff's Maráthás, 654 note 1.

³ Two of Colonel Burr's attendants were shot by his side, a ball grazed his horse's head and another went through his hat. Grant Duff's Maráthás, 653 note 2.

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POONA.

Objects.

Dragoons, who died in Sind in the Afghán campaign of 1838, and one to thirty officers of the 14th King's Light Dragoons, who died between 1841 and 1859, twenty-five of them killed in action. A third tablet is to ninety non-commissioned officers of the same regiments, who died or were killed during the same campaigns, three of them in action at Rámnagar in the North-West Provinces. There are two other tablets to officers of the same regiments.

Lakdi Bridge.

LAKDI BRIDGE. See above Bridges (pp. 284-285).

Lake Fife
(83).

LAKE FIFE¹ can be most easily reached by the Poona and Sinhgad road. The dam, which is at the end of the lake nearest Poona, is about ten miles south-west of St. Mary's church (109). Between Parvati hill (90) and Khadakvásla village the road thrice crosses the Right Bank Canal. On nearing Khadakvásla the great masonry dam 3687 feet long and ninety-nine feet high, rises above the village and over a fine grove of young *bábhul* trees in the old river bed. The lake itself does not show till the dam is almost reached, when the lowest stretch, about two miles long and three quarters of a mile broad, comes into view. From the first stretch the lake winds about eleven miles up the valley, nowhere broader than three quarters of a mile, like a broad river rather than a lake. In sailing up the lake, on the south, beyond a level belt of cropped land, stands the mass of Sinhgad, its lower teak-clad spurs and ravines rising into bare slopes with patches of hill tillage, crowned by the lofty wall-like scarp of the fort; to the west Torna tops the nearer ridges; and to the north bare slopes with a few stunted teak trees lead to the groups of rounded hills of which Bhánbáya is the centre. The banks of the lake are bare. No weeds or reeds fringe the margin, and, except a patch of mangoes and *bábhuls* on the south bank near the dam, the upper slopes are treeless. Following the windings of the lake, about eight miles from the dam, the village of Sángrun and a large banian tree mark the spot where the Mutha from the north joins the lake almost at right angles. When the lake is full an arm stretches about three quarters of a mile up the Mutha, and the main body passes up the Musa valley narrowing and winding between steep lofty banks. Four miles beyond Sángrun, at the village of Kuran, on the north bank of the lake, is the meeting of two streams both of which bear the name of Musa. When full the lake passes a little more than a mile up the northern Musa and a mile up the southern Musa. Both of these branches are very narrow as, at its greatest height, the lake does little more than fill the river beds. About the end of May, when the lake is at its lowest, its water does not pass up the Mutha and not more than a mile and a half up the Musa beyond Sángrun. From Sinhgad even when it is full Lake Fife makes little show. The broad lower reach near the dam is seen, but many of the upper windings are hidden by spurs of the hill and by the high banks of the lake. Except a few watercourses and spits of soft soil, the hard bare banks of

¹ Contributed by Mr. J. McL. Campbell, C. S.

Lake Fife offer neither food nor cover for birds. There are no weeds, rushes or other water plants, no islands, and no part-sunk trees and bushes, only a broad unbroken expanse of deep blue water washing a clean, bare, and hard shore.

Such¹ a lake can have no large number either of resident or of migrant birds. During the hot season, until the end of September, hours may be spent on the lake without seeing a dozen different kinds of birds, and even during the cold weather, when the number of kinds greatly increases, considering the vast sheet of water and the wide range of bank, the number of birds on or by the lake is very small. The few moderately large flights of coots, duck, and teal that, at suitable seasons, appear on the lake seem to resort to it only as a safe midday resting place when they cannot remain undisturbed in the neighbouring watercourses and other feeding grounds. Fifty-five kinds of birds have been noted: The Bald Coot *Fulica atra*, the Blackbacked Goose *Sarkidiornis melanotos*, the Whistling Teal *Dendrocygna javanica*, the Ruddy Shieldrake *Casarea rutila*, the Shoveller *Spatula clypeata*, the Spottedbilled Duck *Anas paeilorhyncha*, the Gadwall *Chauelasmus streperus*, the Pintail Duck *Dafila acuta*, the Wigeon *Mareca penelope*, the common Teal *Querquedula crecca*, the Bluewinged Teal *Querquedula circia*, the Redheaded Pochard *Fuligula ferina*, and the Tufted Duck *Fuligula cristata*. Occasionally on a muddy spit or bank may be seen a small group of Flamingos *Phoenicopterus roseus*, some Spoonbills *Platalea leucorodia* making a short halt in their migration, some Pelican Ibis *Tantalus leucocephalus*, and Shell Ibis *Anastomus oscitans*. The mournful whistle or the sight of the Curlew *Numenius lineatus* is rare, and, though so numerous by other Deccan lakes, the Demoiselle Crane *kalam* or *Anthropoides virgo* is only occasionally seen. The Black and the White Storks *Ciconia nigra* and *C. alba* are rare visitants. The Night Heron *Nycticorax griseus* is not common. The Whiteneked Stork *Melanopelargus episcopus*, the Blue Heron *Ardea cinerea*, the Large the Smaller and the Little Egrets *Herodias torra*, *H. intermedia* and *H. garzetta*, the Cattle Egret *Bubulcus coromandus*, the Pond Heron *Ardeola grayii*, the Small Swallow Plover *Glareola lactea*, the Indian Ringed Plover *Ægialitis curonius*, the Redwattled Lapwing *Lobivanellus indicus*, the Yellowwattled Lapwing *Lobipluvia malabarica*, the Little Stint *Tringa minuta*, the Spotted Sandpiper the Green Sandpiper and the Common Sandpiper, *Actitis glareola*, *A. ochrophus* and *A. hypoleucus*, the Greenshanks and the Little Greenshanks *Totanus glottis* and *T. stagnatilis*, and the Stilt *Himantopus candidus* are all fairly common. Here and there may be seen clusters of the Little Cormorant *Phalacrocorax pygmaeus*, and more rarely the Little Grebe *Podiceps minor* and the Indian snake-bird *Plotus melanogaster*. Three species of Kingfishers *Halcyon smyrnensis*, *Alcedo bengalensis*, and *Ceryle rudis*, are fairly common, as are the Small Marsh Tern *Hydrochelidon hybrida*, and the Blackbellied Tern *Sterna melanogastra*. The Gullbilled Tern *Gelochelidon anglica* is less common. Of Snipe, the shores of the lake have practically none but a very few of four species, the Pintailed the Common and the Jack *Gallinago sthenura*, *G. gallinaria*, and

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Places.

POONA.

Objects.

Lake Fife
(53).

¹ Contributed by Mr. H. Wenden, C.E.

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Objects.

Lake Fife
(83).

G. gallinula, and the Painted Snipe *Rhynchœa bengalensis*, together with a few specimens of the Pheasant-tailed Jacana *Hydrophasianus chirurgus*, the Water Hen *Gallinula chloropus*, and the White-breasted Water Hen *Erythra phœnicura*, frequent the reedy patch of marsh and pool which lies close below the great dam. Close below the dam, in the early morning and evening when they are in flight to and from their feeding grounds a few duck and teal, and, by beating, a few snipe may be shot. At several points along the canal between the Lake and Parvati are marshy patches which occasionally hold snipe and teal. Still on the whole, even with the aid of a boat on the lake, little sport can be had at Lake Fife.

Of the eighty-six kinds of shore and water birds which are known to frequent the Deccan these fifty-five have been noted at Lake Fife. The list is not exhaustive as the locality has not been closely studied. The knowledge of the lake is also incomplete.

Twenty-one species of fish have been taken and noted. These are *Ambassis nama gânde-chiri*, *Gobius giuris kharpa*, *Mastacembelus armatus râmbat* or *bâm*, *Ophiocephalus striatus dâkhu*, *Ophiocephalus leucopunctatus maral*, *Macrones seenghala* and *M. cavasius singhâla* or *shengal* and *shingti* or *shingata*, *Rita pavimentata ghogra*, *Pseudeutropius taakree vâidi* or *vâyâdi*, *Callichrous bimaculatus gugli*, *Wallago attu shivâda* or *pari*, *Discognathus lamta malavya*, *Cirrhitina fulungee loli*, *Rasbora daniconius dânalâ*, *Barbus sarana kudali* or *pitule*, *Barbus nexastichus khadchi*, *Barbus malabaricus karla*, *Barbus kolus kulis* or *kholashi*, *Barbus ambassis bhondgi*, *Rohtee vigorsii phék*, *Lepidocephalichthy thermalis chikani*, *Nemacheilus savona mura*, *Notopterus kapirot châlât* or *chambaree*.¹

Of these twenty-one species the writer has taken only two with rod and line, the *pari* *Wallago attu* up to nineteen pounds in weight and the fish he supposes to be *Barbus malabaricus* up to twelve pounds. The best way of fishing is trolling from a boat with spoon or natural bait on what is known as the Thames snaptackle, with at least forty yards of line out and with a sinker between the trace and running line. The great secret is to fish deep. The boat on the lake can usually be secured through the courtesy of the Executive Engineer for irrigation and men to row it can be hired from the village of Khadakvâsla.

The MILITARY ACCOUNTS OFFICES, a large two-storeyed stone building, is in suburban municipal limits about 650 yards south-east of the railway station. The original main block of this building was built by a Mr. Mervânji Jamsetji for a hotel, but in 1835, before it was finished, on the recommendation of a committee, it was bought for Government for £35,000 (Rs. 3,50,000). It stands on the Government books at a value of £43,129 18s. (Rs. 4,31,299). In this building are the offices of the Controller of Military Accounts, the Military Accountant and Compiler, the Examiner Pay Department, the Examiner Ordnance Department, the Examiner Medical Department, the Examiner Commissariat Accounts, the Judge Advocate General, the Commissary General, and the Military Fund Office.

Military Accounts
Offices
(84).

¹ Some of these identifications are doubtful. Mr. H. Wenden, C. E.

The MILITARY PRISON is the Central Military Prison of the Bombay Presidency for offenders among the European troops. It is a group of substantial masonry buildings along a rocky ridge to the south of the cantonment and near the Vánavdi Barracks. Except the warders' quarters all the buildings are within an enclosure 700' by 1125' surrounded by a fourteen feet masonry wall. The prison has room for fifty prisoners in two blocks, each of twenty-five solitary cells. Two more blocks, each with twenty-five cells, were built in 1881. The ventilation and sanitary arrangements are on the most approved modern principles. Besides the four blocks, with twenty-five cells in each, the prison buildings include a cookhouse, a work-shed, a chapel library and school, a hospital with out-houses, apothecary's quarters, a guard-house, and a lavatory with a detached block of eight quarters for warders. The prison was built by Colonel A. U. H. Finch, R.E. Executive Engineer Poona, and designed by him chiefly from standard plans. It was completed in 1876, and with the additions has cost £17,682 (Rs. 1,76,820).

Details of the MUSALMÁN GRAVEYARD to the south of the Collector's office are given above under Gárpír the Quartz Saint (68).

The NAPIER HOTEL on Arsenal Road built in 1868 is now the property of a Joint Stock Limited Liability Company. It is an upper-storeyed building in four blocks with large porches and a garden over 300 yards long with four fountains. The roof is flat and the tops of the walls are cut in the form of battlements. The hotel has room for fifty-five to sixty visitors with a drawing room (42' x 30'), dining room (20' x 50'), billiard room (36' x 16'), and forty-five bed rooms some of them double rooms for families, including a sitting room, a bed room (18' x 16'), two bath rooms, and a dressing room. It is also provided with large stables.

The NEW JHÁNSI BARRACKS in Kirkee, 3.27 miles from the Poona post office, consist of sixteen blocks each with room for twenty-four men. Besides the barracks the buildings contain quarters for a sergeant-major, conductor, schoolmaster, and quartermaster sergeant, married men's quarters for twelve, a school-room, a quarter-guard store-room and lock-up, work-shop, pontoon shed, armourer's shop, solitary cells, and latrines. Attached to the barracks is a hospital with eight out-houses.

Beyond the College of Science, about 400 yards south-east, where the Ganeshkhind road crosses the railway, 1.95 miles from the Poona post-office, is a knoll topped with trees and white Musalmán buildings. At the north foot of this rising ground a path to the right leads down a cutting between side walls of rock, six to eight feet high, into a rectangular enclosure which has been cut out of the rock. In the centre of the enclosure, part of the rock about twelve feet high has been left, and hewn into a circular porch or pavilion with a bull in the centre. Four massive square central pillars support the roof. But several of an outer circle of pillars with parts of the roof have fallen. From the porch a short passage leads to a rock-hewn temple of Mahádev. It is a large hall with little ornament and several rows of large square pillars. In a shrine opposite the door is a *ling* which is known as PÁÑCHÁLESHVAR. The walls and the pillars are covered with modern paintings of the Pándavs and of some of the wonders worked by

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Places.

POONA.

Objects.

Military Prison
(85).Musalmán
Graveyard
(86).Napier Hotel
(87).New Jhānsi
Barracks
(88).Pāñchāleshvar
Temple
(89).

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Places.

POONA.

Objects.

Parvati Hill
(90).

Mahádev. When visited in 1882 the temple was inhabited by a band of Gosávis or Bairágis who had made several small modern shrines and prevented the details of the cave being examined.

PARVATI HILL, 3·23 miles from the Poona post office, is the bold temple-topped rock which, with bare stony sides rises 2111 feet above mean sea level or 261 feet above the city between it and the lofty line of the Sinhgad hills. It is about 500 yards south of the city limits and by the Sinhgad road 3·23 miles south-west of the post office. Up the east face of the hill runs a broad paved stairway with steps about a foot high and two or three feet wide and on the left a wooden rail. At the foot are two small stone monuments, one a pillar about a foot high and two feet round called Nágoba or Father Cobra. At the top of the pillar a circle of hooded snake-heads surrounds a central cobra whose head has been broken off. The other monument, a square stone pillar about four feet high, raised to mark a Sádhu or holy-man's grave, has its eastern face ornamented with the image of a man on horseback. About halfway up the hill a little altar on the left with several foot-prints carved near it, marks the spot of the last widow-burning in Poona. According to the Bráhmans of the hill this sacrifice took place in 1832. The woman's name was Párvati and her husband was Mádhavráv one of the temple Bráhmans. At the top of the paved stairway the north-east crest of the hill is crowned by a high building, the underpart of cut-stone, and the two upper storeys of plain brick. The southern crest of the hill is crowned by a long line of roofless square-windowed buildings three storeys high, the ruins of a palace which was begun by the last Peshwa Bájiráv (1796-1817). It was never finished and the completed parts were destroyed by lightning, it is said, in 1816 the year before the battle of Kirkee (5th November 1817).

On entering the main temple, on the north-east corner of the hill, to the right is a two-storeyed brick building, the ground floor with plain square teak pillars used as a rest-house and the upper floor as a drum-room or *nagárkhána*. The gate on the left opens on an eight-sided courtyard surrounded by a brick and cement wall about sixteen feet high. In this wall are a row of rest rooms, large niches or open chambers about four feet deep and eight long with pointed arched ceilings. On the top of the wall, with a broad parapet on the east and west sides, runs a passage with an outer battlemented wall about four feet high provided with loopholes. In the centre of the enclosure is the chief temple of Shiv, a rather handsome building in the ordinary modern Hindu style with a spire and gilt top, on a plinth about a foot above the general level. At each corner of the plinth is a small domed shrine, to the Sun in the south-east, to Ganesh in the south-west, to Párvati or Devi in the north-west, and to Vishnu in the north-east. Under a stone canopy between the temple and the east entrance gate sits a large black bull. In a separate enclosure to the west of the main temple is a smaller temple to Kártik Svámi. To the south is a third temple to Vishnu. All three are in much the same style, in no way different from ordinary modern Hindu temple architecture. Round the southern and south-west crest of the hill are the remains of Peshwa Bájiráv's palace which seems to have been planned to surround the crest of the southern half of the hill with a

circle of buildings, three storeys high and one room deep. The palace was never completed and what was finished was destroyed by lightning. The north face of the chief temple wall, from which it is said Bájiráv watched the battle of Kirkee (5th November 1817), commands a complete view of Poona and its neighbourhood.¹ To the north, beyond the bare rocky slopes of Parvati hill, dark-green clusters of mango trees and golden-green patches of sugarcane are broken by house roofs and the gray stone towers of Garden Reach. To the north-west are the trees and houses of Bhámburda and further off the bare Ganeshkhind upland. To the north wind the tree-fringed banks of the Mutha and the Mula, and, from the woody Kirkee plain beyond, stand out the English and the Catholic churches, the Artillery Barracks, and the Powder Works. Beyond Kirkee stretches a bare plain with broken irregular hills the chief peaks being Khandeshvar in Khed and the flat-topped range of Cháskamán. Towards the north-east, behind Parvati lake with its rich mangoes and cocoa-palms, rows of roofs stretch, thick and brown, shaded by trees, and here and there broken by high house-tops and white Hindu spires. The railway and Wellesley bridges span the Mutha, and across the Mula stands the Deccan College, and still further, on the border of the bare plain, the Yeravda jail. To the east, beyond thick house roofs, from among the trees of the Civil Lines and Cantonment, rise the towers of the Sassoon Hospital and the Council Hall, the red tower and spire of the Synagogue, the gray belfry of St. Paul's and the Arsenal water tower, and the white spires of St. Mary's and St. Patrick's churches. To the east, along the line of the Mutha canal, beyond rich orchards and sugarcane fields, a bare stony belt leads to the high ground on which stand the Vánavdi European Infantry Barracks and the Military Prison. To the south-east and south the woods in the foreground are thinner and more stunted and the land rises in a bare low ridge on which, among a few trees, stand the Pársi Towers of Silence. To the south, the ground, without houses and thinly wooded, rises to bare uplands, and behind the uplands stretches the long range of the Sinhgad-Bhuleshvar hills ending westwards in the bold scarp of Sinhgad fort. To the south-west, green with tillage and timber, lies the valley of the Mutha with the waters of Lake Fife brightening the distance. Behind the lake stands the lofty crest of Torna and to the west the bare Bhámburda hills rise to the central peak of Bhánbáva.

Close to the north of Parvati hill, between the foot of the hill and the bank of the Khadakvála canal, on the northern outskirts of Parvati village is one of the circles of rude stones which, over most of the Bombay Deccan, are set up in honour of Vetál, the Ghost King or Demon Lord. A rectangular space, about thirteen yards broad by sixteen long, is marked by a ring of undressed stones most of them roughly conical. They vary in height from about six inches to a foot and are three to four feet apart. All are coated with whitewash and tipped with redlead. In the middle is a rough plinth about twelve feet square and two feet high, and in the middle of the plinth are two undressed stones about two feet high and between two and

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POONA.

Objects.

Parvati Hill
(90).

¹ To follow the battle Bájiráv must have used a telescope. Perhaps he used the very telescope presented to him from the East India Company by Lord Valentia in 1803. See Valentia's Travels, II. 128.

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Objects.

Parvati Hill
(90).

three feet round. The central stones are Vetāl and Mhasoba who is properly the brother of Vetāl, though the Parvati people seem to consider them the same. The outside ring of stones are Vetāl's guards or sepoy. Twice a month, on the full-moon day and on the no-moon day, the village Mhār paints the stones with whitewash and tips them with redlead. On Friday evening a Teli or oilman comes and offers flowers betel-leaves and a cocoanut. No animal is sacrificed except an occasional goat in fulfilment of a vow. The stone dwellings for Vetāl and this circle of guards are said to have been put up by the Mhārs when Parvati village was founded.¹

¹ This circle of Vetāl stones does not differ from the Vetāl circles found near many Deccan villages. The circles are generally outside of the village and near the houses of one of the early or depressed classes, the Mhārs or the Rāmōshis. This Poona circle has the interest that it has been figured in Colonel Forbes Leslie's Early Races of Scotland, who suggests a connection between these circles and the stone circles found in England, Western Europe, and other parts of the world. Though they seem to have no direct connection it may be suggested that the original object both of Indian and of English stone circles, as well as of the Buddhist rail round burial mounds, is the same, namely to keep off evil, that is evil spirits, from the central stone or mound. A guardian circle is equally wanted whether the object to be guarded is a stone in which a spirit or god lives, a tomb in which the relics (and the spirit) of the dead remain, or a stone of judgment or an altar stone both of which probably in most cases were also Beth-el's or guardian's houses. That during his crowning, when he is especially open to the attacks of the evil eye and other evil influences, the king sits on the holy or guardian-possessed Scene stone suggests that the origin of the old British judgment stones may have been guardian-possessed seats for the elders of the tribe. In this connection the value of the Vetāl circle is that it keeps fresh the early guardian idea. The centre stone is the god's house; the stones in the circle are the houses of the god's watchmen. Apparently Vetāl's guards have no names. The only one of Vetāl's guards who is known by name in the Deccan is Bhāngya Bāva. Whenever offerings are made to Vetāl in fulfilment of a vow a *chilim* or hubble-bubble filled with hemp is offered to Bhāngya Bāva who takes his name from *bhāng* or hemp-water of which he is said to be very fond. The other guards seem to be chosen by chance out of the hosts of *bhūts* and *pishāchs*, that is ghosts and spirits of whom Vetāl is the lord and leader. The fact that Vetāl is shown holding a cane, *ret* or *bet*, as a sceptre, and that sometimes a cane, which is the exorcist's great spirit-scarer or *bhut*-lord, stands for Vetāl, suggest a connection between the words *ret* and Vetāl. Twice a month at midnight on the full-moon and on the no-moon, like the Furious Host of early Europe (compare Stallybrass in Grimm's Teutonic Mythology, 918-950), Vetāl, followed by crowds of spirits each with a torch in one hand and a weapon in the other, passes in ghostly state, clad in silver and gold, with richly trapped elephants horses and litters. Lucky is the man who sees the host, though he generally falls in a swoon, and still luckier the man who, trusting to some spell, walks to the god's litter and asks his favour. Vetāl is human in shape, a man of a fierce and cruel countenance. He wears a green dress and holds a cane in his right hand and a conch shell in his left. He also holds in his hands a rosary of twenty-one beads of the *rudrāksh* *Eleocarpus lanceolatus*, a piece of burnt cowdung, and some flowers of the *rui* *Calotropis gigantea*, a bush which he usually fastens to his right wrist and of which like the monkey god Hanumān he is very fond. Vetāl dislikes women and never possesses them. A man whom Vetāl possesses is held lucky and his advice is sought in all troubles. Though, as has been noticed above (p. 348) in the account of Vetāl's temple in Vetāl ward, some Vetāls rise to a good social position and are worshipped by Hindus of all classes, high class Hindus, as a rule, hold the ordinary Vetāl worship discreditable, and, except stealthily, seldom perform it. The lower orders believe in Vetāl, worship him, and pay him vows. His devotees are mainly of two classes sorcerers and athletes. Vetāl is the sorcerers' god, because sorcerers wish him to give them some of his power over spirits; he is the athlete's god apparently because of the strength and activity shown by a man into whom Vetāl has entered.

That both in the Deccan and in the Konkan special offerings are made to Vetāl by his votaries on the *Mahāshivrātra* Day, that is the big day of the god Shiv; that Vetāl like Māruti, whom Hindus admit to be an incarnation of Shiv or Mahādev, is specially fond of *rui* *Calotropis gigantea* flowers; that like Mahādev he is fond of *bhāsm* or ashes and of the *rudrāksh* or beads of the *Eleocarpus lanceolatus*; that like Mahādev he is the king of spirits; and the belief of some Konkan votaries of Vetāl

In the Konkan, where his worship is more general among the middle-classes than in the Deccan, Vetál's great day is *Mahashivrâtra* in February; in the Deccan special offerings are made on that day also, but his chief times appear to be *Holi* in March-April and *Dasara* in September-October. At these times Vetál's stone is whitewashed and tipped with redlead, and flowers, sandal paste, milk, butter, cakes, and occasionally flesh are laid before him. The offerings generally go to a Mhâr or Máng who sits in the circle.

A few paces to the south-east of Vetál and his guard is a round stone and cement block of rough masonry about three feet high and six feet across with a stone in the centre like a *ling*. To this central stone, during the time of the Peshwás (1714-1817), tigers used to be tied and be baited by elephants. The pillar is now worshipped as Vághoba or Father Tiger.

Parvati Lake, nearly rectangular in form about 550 yards long by 225 yards broad and covering an area of about twenty-five acres, lies about half a mile north-east of Parvati Hill and to the south of the city. The lake is a beautiful piece of water fringed with rich gardens and stately trees and with a woody island in the centre. The cost of making the lake and building the dam is said to have been £1357 (Rs. 13,570). The idea of making Parvati lake seems to have occurred after the building of the Kátraj aqueduct which passes through and along the east of the lake. The stormwater overflow from the aqueduct used to drain into the Ámbil Odha stream, which passed through the present lake and the waste of so much good water perhaps originated the Parvati lake project. The bed of the stream was dammed with masonry above and below the lake, and the intercepting channel below the lower dam was again dammed in three places to form smaller pools below. These smaller pools remain but are out of repair. The lake is still filled during the rains from the overflow of the Kátraj aqueduct. Sluices, which are still worked, have also been made in the head dam to take the water of the Ámbil Odha stream. The lake was a pleasing addition to the Hirábâg or Diamond Garden where Báláji the third Peshwa (1740-1761) built a pleasure house. A neat flight of steps with intercepting paved landings lead from the pleasure house to the margin of the lake. The lake was begun in 1753 by Báláji (1740-1761) the third Peshwa. One day, according to the local story, when on his way to Parvati temple, Báláji, who was the most energetic of the Peshwás, looked at the works, and, enraged at their slow progress, got down from his elephant and began to pile the stones with his own hands. His retinue and officers followed his example and the dam was soon made. A piece of raised ground left in the centre to form an island was afterwards turned into a garden called the Sarasbâg. A small temple of Ganpati was built

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Parvati Hill
(90).Parvati Lake
(91).

that he is an incarnation of Mahádev suggest that Vetál is an early form of Mahádev or the great god.

Intermediate between Vetál and Mahádev, higher in phase than Vetál and lower than Mahádev, comes Ganpati or Ganesh, who, as his name shows, like Vetál and like Mahádev, is the lord of spirits. Though the ideas that surround Vetál and Ganpati are ruder and earlier than those of which Mahádev is the centre, it is worthy of note that, like all the gods of modern Bráhmanism, all three phases have risen from the early destructive to the more modern guardian stage. In his character of guardian, to each phase of the Ghost Lord, one of the chief healers or spirit-scarers has been added, the cane to Vetál, the elephant to Ganesh, and the *ling* to Mahádev.

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*Photozincographic
Office
(92).*

some time after. Ganpati's minstrant has a monthly allowance of £1 10s. (Rs. 15) from the Parvati temple revenues.

The Photozincographic Office or Government Map office is within suburban municipal limits about fifty yards to the west of the post office. It fills a number of detached buildings some of them as old as 1831 and some built in 1868 and changed and improved in 1882. The buildings include an office (93' x 43'), a furniture store (33' x 17') a printing press house (45' x 23'), a draftsman's office (55' x 17'), two dwelling-houses, a room (75' x 16'), a store room (32' x 16'), and a new main press house (89' x 30').

*Poona Hotel
(93).*

The Poona Hotel, within suburban municipal limits, at the corner of the Lothian and Bund Gardens roads, is about a hundred yards east of the post office and St. Paul's church. The hotel, which belongs to Messrs. Sorabji Jahangir and Sons, was opened on the 24th of May 1873 with eight bed rooms. It has now (1884) a large dining room (40' by 22'), a large drawing room (35' by 22'), twenty servants' rooms, and stabling for fifteen horses and eight carriages. The hotel has thirty bed rooms, twelve for families in a detached upper-storeyed building open to the westerly breeze and eighteen for single visitors. The hotel terms are £10 (Rs. 100) a month and 10s. (Rs. 5) a day.

*Post Office
(94).*

The Post Office in suburban municipal limits, nearly half a mile south-east of the railway station, is an unpretending substantial structure designed and built in 1873-74 by Colonel Finch, R. E. at a cost of £1971 (Rs. 19,710). The post office includes three rooms (50' by 20'), (57' by 20'), and (16' by 20'), and quarters for the post-master.

*Race Course
(95).*

The Poona RACE COURSE, an oval $1\frac{1}{4}$ miles and 31 yards in circuit, encircles the General Parade-ground, near the centre of the belt of open land that runs down the cantonment from north to south. The course lies between the Native Infantry lines in the west and the Soldiers' Gardens in the east, and its southern end passes close to the Sholapur road. It is a right-handed course with a straight run in of about a quarter of a mile from south to north, the finish with the Grand Stand and small Stewards Stand opposite being near the north-west corner. The open ground in the centre is used for general parades when all the troops of the garrison are called out on field days. The whole ground slopes from west to east. The Grand Stand in the high ground to the west is admirably placed commanding every yard of the course from start to finish. As the present building is of no use except as a place from which to view the racing it is under consideration to build a new stand with coffee, refreshment, dressing, and other rooms. The course has been in use for nearly thirty years. It has lately been widened and much improved by Colonel Burnett and is in excellent order. Since last year (1883) water has been laid on all round by pipes from the Khadakvasla canal. About one-third of the width at the outer side of the course is regularly used for training all the year round. The rest is closed by ropes, and watered when necessary so as to raise a good turf by the time of the Race meeting (which always takes place in the month of September) to which horses come from all parts of India. The races are run on alternate days and

the meeting lasts ten days to a fortnight. As till lately there were no professional book-makers in India, it was the custom to hold lotteries in the evening before each day's racing. For the last two years professional bookmakers from England have attended the Poona and other large meetings in India, and as a good business is done it is probable that the number of professional bookmakers will increase. The Poona meeting is very popular and the entries for the Arab races are always large. The two principal races are the Derby, for which in the last two years (1882-1883) the entries have been thirty-five and fifty-one and the Governor's Cup for which the entries have been fifty-two and sixty-six. The races are run under the Western India Turf Club rules.

About 250 yards above its meeting with the Mula the Mutha is crossed by the Peninsula railway. The railway bridge, which is about 150 yards above the Wellesley bridge and is parallel to it, is 752 feet long and is of twenty-one thirty-feet span masonry arches. It is built of rubble masonry with coursed face work in the abutments piers and wings, and with brick work in the arches with stone ashlar arch quoins at the faces.¹

The RAILWAY STATION, half a mile north-west of the cantonment and 950 yards north of the post-office is one of the most important on the Great Indian Peninsula Railway line. The masonry buildings of the station comprise a station master's office, two waiting rooms, a telegraph office with fourteen signallers, a booking office, and a large third class waiting room. There are thirteen traffic and locomotive lines, ten of them sidings measuring $2\frac{1}{2}$ miles and three lines on the main line, another the platform line, and the third an alongside line. There are three platforms, the passenger platform 595' long 20' broad and $2\frac{1}{2}$ ' high, the horse-loading platform 307' long 20' broad and 3' high, and the goods platform 605' long and $3\frac{1}{4}$ ' high with a varying breadth of 20' for 102 feet and of 47' for the remaining 503. The station yard with a greatest length of 845 yards and a greatest breadth of 155 yards covers an area of 93,651 square yards and is closed by a masonry wall. The yard has four gates to the east, two main entrances each $13\frac{1}{4}$ ' wide and on either side of these two small gates each 5' 2" wide, and on the south one main entrance 21 feet wide with two small gates each 5' 2" wide on either side of it. The station has four sheds, an engine shed, a goods shed, a carriage shed, and a store shed. The engine shed, 100 feet long 39 feet broad and 18 feet high, opens on the west and east. It is built of wrought-iron sides with corrugated iron covering and roof of wrought iron trusses and corrugated iron covering. The gables are of brick-work. The goods shed, 300 feet long 25 feet broad and $12\frac{1}{2}$ feet high, opens on the north side to the railways. It is built of teak posts and has a teak roof with double tile covering. The south side and two ends are enclosed with palisade fencing and teak boarding with gateways at every alternate bay. The carriage shed, 200 feet long $39\frac{1}{2}$ feet broad and $15\frac{1}{2}$ feet high, with its east and west ends open, is connected with the main line by rails. It is built of rubble masonry, teak roof, and corrugated iron covering. The

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Race Course
(95).*Railway Bridge*
(96).*Railway Station*
(97).¹ Captain Benson's Compendium, 3.

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Objects.

*Royal Family
Hotel*
(98).

store shed, 200 feet long 25 feet broad and $16\frac{1}{2}$ feet high, opening at both ends, is connected with the main line by rails and with the outside by road. It is built of rubble masonry with double-tiled teak roof.¹

The ROYAL FAMILY HOTEL is in the Civil Lines near the railway station. The hotel was started in 1861 by the present Pársi proprietor. It is an upper-storeyed building with room for five families and fourteen single visitors, and has stabling for sixteen horses and four carriages, and out-houses. The hotel has a drawing room (26' by 22'), a dining room (38' by 22'), a smoking room (22' by 13'), a billiard room (30' by 20'), and a hall (40' by 22'). The charges are 10s. (Rs. 5) a day and £12 (Rs. 120) a month.

Sangam
(99).

The SANGAM or Junction at the meeting of the Mutha and Mula rivers, about a mile west of the post office, a pleasant house on the high river bank in a garden with fine old *pipal* trees, is the residence of the Judge of Poona who is also Agent for the Deccan Sardárs. The Sessions Court-house is across the Ganeshkhind road about seventy yards to the south.

Santa Cruz
(100).

On the right hand side going from Poona to Kirkee, on the bank of the small stream that runs into the Mula river at the north end of Garden Reach, in a small space surrounded by an open bamboo trellis fence about three feet high, are two plain whitewashed stone tombs. The larger tomb rises in pyramid form with five steps each about nine inches high from a square about six feet at the base to eighteen inches at the top, the whole surmounted by a plain stone cross about two feet high. There is another small cross at the foot and in the middle of the face of each step a small niche for an oil lamp. The smaller tomb is plain, altar-shaped, and about five feet long. It has a cross at the head and on the ground is a small stone slab with a cross cut in it. The crosses on the tombs are often hung with garlands of marigolds and chrysanthemums. The tombs are believed to mark the graves of Portuguese officers in the Peshwa's army who were slain in the battle of Kirkee (5th November 1817), but no certain information has been obtained.

Sassoon Hospital
(101).

The SASSOON HOSPITAL within suburban municipal limits, about 450 yards south of the railway station, is one of the largest and handsomest buildings in or near Poona. It was begun on the 8th of October 1863 and opened on the 7th of October 1867. It was built at a cost of £31,006 (Rs. 3,10,060) of which £18,800 (Rs. 1,88,000) were contributed by the late Mr. David Sassoon, a wealthy merchant of Bombay. The building was designed by Colonel Wilkins, R. E. and the foundation stone was laid by the late Sir Bartle Frere, then Governor of Bombay. It is in the English-Gothic style, built of the local gray trap, rectangular in plan, 227 feet long by 50 feet wide, its longer sides facing east and west. It is double-storeyed, the rooms having windows on both sides opening into arcades, so as to afford through ventilation and shade. On the ground floor, in the northern half of the building, are two male wards, one $47\frac{1}{2}$ feet by $23\frac{1}{2}$ the other $71\frac{1}{2} \times 23\frac{1}{2}$, and in the southern half is a dispensary $22' \times 23\frac{1}{2}'$ and two male wards $47\frac{1}{2}'$ by $23\frac{1}{2}'$. On the first floor are

¹ Benson's Compendium, 5-7.

rooms of the same size as those on the ground floor, those to the north being the Native female ward and the European female ward, and to the south one European male and one Native male ward. Over the porch is the operating room. At the south-west angle a masonry tower with a clock and water-cistern rises ninety-six feet, above which it carries a steep-pitched roof twenty-four feet high. The outbuildings include, besides those for cooking and servants separate quarters for three apothecaries, a dead house, and an infectious ward. A building to be used for a lying-in ward has been lately completed (October 1883) from a sum of £1000 (Rs. 10,000) left under the will of Mr. E. David Sassoon.

The SCIENCE COLLEGE, on the main road between Poona and Kirkee, on the left or west side of the Mutha river, was built in 1869 at a cost of £18,164 14s. (Rs. 1,81,647), of which £5000 (Rs. 50,000) were contributed by Sir Cowasji Jehangir Readymoney. It is in the Saracenic-Gothic style built of the local gray trap and covered with a low-pitched tiled roof. In plan the building is nearly a square (111' x 109') and it may be best described as a large central hall (62½' by 30' and 42' to the top of the walls) covered by an open roof carried on iron arched girders, and surrounded on three sides by double-storeyed arcaded corridors 8½' wide, round which central hall and opening into whose corridors are the other rooms of the college. The north-west corner of the building rises to a third storey and above that carries a square tower 67' from the ground to the eaves covered by a low-pitched tiled roof with overhanging eaves. Beneath the tower flights of stairs lead to the upper storeys. The porch is in the centre of the north face, and the entrance leads into a vestibule 13' by 20' having arched openings into the centre hall. On each side of the vestibule is a small office or room, and a passage leading on one side into the laboratory, a room 30' by 20', and on the other to the stairs leading to the first floor. To the east of the hall is a lecture room, 51' by 19', protected to the east on the outside by an open arcade, and another lecture room 29' by 20' having a similar arcade on its southern face. To the west of the central hall are three class rooms each 19' by 19'. On the first floor, over the vestibule, is a museum 49' by 20', and on the same face a lecture room 20' by 30'. To the east of the central hall are two lecture rooms one 50' by 19', the other 39½' by 20' both shaded by outside arcades. To the west are three rooms one 30' by 20', and two 19' by 14'. On the second floor are the quarters of the Principal. The building was designed and built by Mr. W. S. Howard, C. E. Executive Engineer Poona and Kirkee, and completed in 1869. Attached are workshops and a foundry built at a cost of £282 (Rs. 2820) where the students do practical work under carpenters smiths and fitters.

SINDIA'S TOMB or *chhatri* is on the left bank of the Bahiroba stream in the south-east corner of Vánavdi village three miles south-east of Poona. The *chhatri*, literally umbrella or pavilion, consists of a small hamlet of about forty houses surrounded by a fifteen feet wall which runs about eighty yards north to south and fifty yards east to west. The chief entrance to the hamlet is on the south-west. Besides the houses there are three shrines inside the wall, small

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*Sassoon Hospital.**Science College*
(102).*Sindia's Tomb*
(103).

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Sindia's Tomb
(103).

shrines of Māruti and Mahādev, and Sindia's *chhatra* which is an earth-filled temple thirty feet high, much like a grass-grown mound pierced by stone pillars. Mahadev's temple is a low building (40' by 25') with a wooden hall and a small shrine. Behind Māruti's temple is a wrestling pit. Close by is a stable containing a horse sacred to Mahādev which marches before the temple litter on procession days. The staff of the two temples, numbering about twenty-five people, are maintained by the present Sindia.¹ The tomb belongs to Mahādji Sindia who died at Vānavdi in 1794 and was burnt on this spot.² About 1830 Jankoji Sindia, the great-grandson of Mahādji, began to build a large monument in memory of his great-grandfather, but died in 1842 leaving the work unfinished. Since Jankoji's death the tomb has enjoyed a yearly allowance of £350 (Rs. 3500) most of which is distributed among religious beggars on the anniversary of Mahādji Sindia's death which falls in February.³

Small Arms
Factory
(104).

⁴The SMALL ARMS AMMUNITION FACTORY stands on the site of Kirkee village which was bought by Government for building a fort, the tracings of which were marked about 1868 though work has not yet been begun.⁵ The factory lies within the limits of the proposed fort, and consists of a main factory (200' by 100') with fifteen other buildings, the entire premises occupying eight acres of land enclosed by a rubble stone wall. The main factory has a boarded floor and a double roof in five spans, resting on iron columns twenty feet high and twenty feet apart braced together by longitudinal and cross girders. The roof is of corrugated iron without and lined with wood within. Between the corrugated iron roof and the wooden roof is an air space 1' 4" broad, and a Louvre board runs along the apex of each span from the inside of the factory to the outside air. This contrivance gives a through current of air between the two roofs and ensures perfect ventilation in the workshops. Of the fifteen other buildings, nine enclosing 7950 square feet are for the different processes of loading and filling cartridges; three outhouses and two small magazines are for laboratory work for making fuzes, friction tubes, rockets, long lights, and other war stores; and one is a store room (300' x 25'). All the buildings are connected with the main factory by a tramway 1' 6" wide with turn-tables in front of each room admitting lorries, thus leaving the tram line clear for wagons going to other departments.

The factory makes two kinds of cartridges Martini-Henry and Snider, both built varieties being formed of a number of parts put together. A Martini-Henry cartridge case is composed of twelve parts, an anvil, a base disc, a cap, a cap chamber, a case body, an inside and an outside cup, three jute wads, a paper wad, and a wax wad, a strengthening coil, and a bullet 480 grains \pm 2 grains. After the case has been put together and the base disc rivetted to the cartridge by piercing and bending over the crown of the cap chamber on to the

¹ Mr. R. A. L. Moore, C.S.² Grant Duff's Maráthás, 502.³ Colonel C. D'U. LaTouche.⁴ Contributed by Lieut. Colonel Wake, R.A.⁵ A committee is (July 1884) sitting to decide on the site and nature of a place of refuge which will probably be near the fort site and may perhaps supersede it. Colonel Ducat, R. E.

paper wad to form the rivet, the case is charged with eighty-five grains of R. F. G. 2 powder. The charges are thrown charges from a Caffin's filling machine and the limit of error allowed is 85 grains \pm 2 grains. After the charge has been put into the case it is wadded with a solid wax wad $\cdot 190''$ thick and on the top of this wax wad two jute wads are placed. The cartridge is then shaken to let the powder down into the case and bulleted with a bullet weighing 480 grains \pm 2 grains. The bullet has a diameter of $\cdot 449''$ to $\cdot 451''$ and a length varying from $1\cdot 28$ high to $1\cdot 26$ low. The bullet is secured in its place by two grooves made outside on the neck of the cartridge which press the brass of the case into corresponding grooves in the bullet. The R. F. G. 2 powder with which the cartridge is charged should vary in density from 1.72 to 1.75. It should contain not more than 1.2 or less than 0.9 per cent of moisture; and 85 grains of it fired from a Martini-Henry rifle with the service cartridge should give the bullet a muzzle velocity of 1290 to 1340 feet the second.¹

The Snider cartridge is also a built cartridge composed of an anvil, base disc, cap, cap chamber, inner base cup and outer base cup, case body, cotton-wool, and bullet. After the parts are put together the case is charged with seventy grains of R. F. G. powder with a density of 1.58 to 1.62. Half a grain of cotton-wool is placed over the powder and it is then ready to receive the bullet, weighing 480 ± 2 grains, with a diameter of $\cdot 573''$ to $\cdot 575''$ and $1\cdot 03$ to $1\cdot 05$ long. The bullet is smeared with a beeswax lubrication $\cdot 001''$ thick and fitted with a clay plug to expand the bullet and drive the lead into the grooves of the rifle when the cartridge is fired.

The factory is capable of turning out 45,000 Snider or 20,000 Martini-Henry cartridges a day. From want of room and supervision only one kind of ammunition can be made at a time. The making of breech-loading ammunition is intricate and difficult. To make one cartridge requires over 150 operations and the limit of error allowed in the different parts averages only about $\frac{1}{10000}$ ths of an inch.

The machinery used is chiefly for punching and stamping. It is worked by three Lancashire double-flued boilers twenty feet long and six feet in diameter, two of which are generally used. The average daily consumption of coal is about $1\frac{1}{2}$ ton. A $2\frac{1}{2}''$ shafting, on supports 6' 8" apart, is carried on the columns and brackets from the girders. The shafting which makes 150 revolutions in a minute is driven by a high pressure engine of twenty horsepower direct from a belt from the flywheel on to the shafting. The shafting is lubricated with needle lubrications and the whole is driven by bands joining one line of shafting with another.

The factory establishment consists of about 400 workmen with a superior staff of twenty. The superior staff includes a Superintendent, a chief and an assistant engineer, two chief and five assistant foremen, and ten other overseers and clerks. The number of workmen taken and paid by the day averages 400 and sometimes

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*Small Arms
Factory
(104).*

¹ The velocity of the powder is taken with an electric instrument. In calm weather the Martini-Henry cartridge should make a figure of merit at 500 yards the mean of twenty shots not over fifteen inches.

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risers to 800. Their monthly wages vary from 8s. to £6 (Rs. 4 - 60). The skilled workmen are Europeans born in India, Eurasians, Portuguese, Hindus, Musalmáns, Pársis, and Chinamen, and the unskilled labourers are Maráthás from the villages round Kirkee. Where possible the labourers are paid by piece work a system for which they have a great liking. They are hardworking and eager to make money.

Soldiers' Gardens
(105).

The SOLDIERS' GARDENS cover forty-one acres on the left bank of the Mutha canal and of the Bahiroba stream in Ghorpadi about 250 yards north of St. Patrick's church on the east border of Poona cantonment. It was originally intended as a garden to be worked by the garrison troops. This idea was given up and for a time the gardens were kept by the cantonment authorities and then closed and given for tillage. In 1878 the gardens were revived and improved by Sir Richard Temple, then Governor, and placed in charge of the Executive Engineer Poona and Kirkee. A military band plays twice a week. During the present year (1884), because of their distance from Poona, the transfer of the Botanical Gardens from Ganeshkhind to the Soldiers' Gardens has been sanctioned and is (September) being carried out.

Soldiers' Institute
(106).

The SOLDIERS' INSTITUTE and Assembly Rooms, near the centre of the cantonment about 140 yards north of the Gymnasium, consist of a permanent building tiled and in good repair. The building contains one main hall (89' by 63'), one exhibition room (70' by 25'), three lamp rooms (each 20' by 7' 6"), one store room (7' 6" by 10' 3"), one office room (20' by 7' 6"), two drawing rooms (each 17' 6" by 12'), and two bath rooms (each 5' 6" by 5' 6"). During the rains the building is used for the Soldiers' Annual Industrial Exhibition. At other times it is available for theatricals, pennyreadings, and other entertainments.

St. Andrew's Church
(107).

ST. ANDREW'S Church in the Vánavdi Lines, set apart for the use of members of the Established Church of Scotland, was built by Government about 1861 and has room for about 500 people.

St. Anne's Chapel
(108).

ST. ANNE'S CHAPEL in the Sholápur Bazár is of brick built in 1871 at a cost of £700 (Rs. 7000). The chapel, which is subordinate to the city Roman Catholic church of Nossa Senhora da Conceicao, has an altar, fourteen stations of the way of the cross, and two pictures of the Sacred Hearts of Jesus and Mary. The chapel has room for 350 and the congregation, consisting mostly of Goanese cooks and butlers, numbers about 225. A mass is held every Sunday and on obligation days.

St. Mary's Church
(109).

ST. MARY'S CHURCH, within cantonment limits, on the high ground in the south-east corner of the Native Infantry Lines, is a large building with a belfry. It is 118 feet long and eighty-five feet broad at the chancel with room for about 900 people. It was consecrated in 1825 by Bishop Heber who describes it as spacious and convenient but in bad architectural taste. In the interior are six lofty round pillars, two shorter round pillars, and two square pillars with tablets. The baptismal font is in the south-west corner of the church and is surrounded by handsome stained-glass windows. The church has numerous tablets, some of them belonging to officers of distinction. Here is buried Colonel Morris, C.B., famous in the battle of Balaklava (1854)

who died in 1858; and Lieutenant C. A. Stuart of the Madras Army who fell mortally wounded on the 28th of January 1858 while leading the men of the 4th Nizám's Infantry against a body of insurgent Bhils strongly posted at Mandvar in the Málegaon sub-division of Násik.¹ There are also tablets to five officers of the 27th Bombay Native Infantry and five officers of the 8th Royal Regiment of Foot. One tablet is in memory of Captain Thomas Ramon who died on the 5th of November 1815 at Mándvi in Cutch. The 'Christian Temple' to which this tablet refers, as designed by his genius and built by his hand, is not St. Mary's but the large church in Kaira in Gujarát in which the tablet was originally meant to have been placed. Two other tablets are to Lieutenant J. W. McCormack of H. M.'s 28th Regiment who, on the 6th of October 1859, was killed at the storming of Bet in west Káthiáwár with four non-commissioned officers and eight men; and to Major Henry C. Teesdale who fell in front of the colours of the 25th Regiment of Native Infantry when commanding it at the battle of Meeanee in Sind on the 17th of February 1843. With Major Teesdale are associated the names of Lieutenant C. Lodge who was killed in action at Kotru in Kachh Gandáva in Beluchistán on the 1st of December 1840, of Captain C. Rebenac, of Ensign Browne who was killed by accident at Karáchi, and of eighteen other officers of the same regiment, one of whom, Colonel Robertson, was a C.B. and A.D.C. to the Queen. The church also contains tablets to Lieutenant Malcolm G. Shaw of the 3rd Light Cavalry who died of sunstroke at the battle of Beawra, and to Lieutenant Augustus Charles Frankland, with the motto 'Franke Lande, Franke Mynde', who was killed in a charge at the battle of Khusháb in Persia on the 8th of February 1857. Another tablet is to Captains Seton and Peile and eighty-one non-commissioned officers and privates of the 1st Bombay Fusiliers who died of cholera at Karáchi; also, on the same tablet, an inscription to Captain Rawlinson, Lieutenant A. P. Hunt, and 140 non-commissioned officers and privates who died before the return of the regiment to the Presidency; also, on the same tablet, an inscription to Lieutenant W. A. Anderson who was murdered at Multán, and to twenty-two non-commissioned officers and privates who were killed during the siege of Multán.

ST. PATRICK'S CHURCH is a plastered stone building built by English soldiers at a cost of £1800 (Rs. 18,000) and blessed by the Right Reverend Bishop Hartmann in 1855. The cost was almost entirely borne by Catholic soldiers especially of Her Majesty's 64th 83rd and 86th Regiments, of the Bombay Fusiliers, and of the Royal Artillery. The church has room for 700 people. The congregation consists chiefly of European soldiers serving in the Poona garrison and their families, and the Native Christians of the native regiments. The church has a font enclosed in a wooden case and a harmonium.

ST. PAUL'S CHURCH, within suburban municipal limits about fifty yards south of the post-office, is a plain stone building with belfry

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*St. Mary's
Church
(109).*

*St. Patrick's
Church
(110).*

*St. Paul's Church
(111).*

¹ Details are given in the Násik Statistical Account p. 200.

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*St. Paul's
Church
(111).*

and small windows. The inside is plain but it has four handsome stained-glass windows over the Communion Table. The church was built by Government after the style of the Sainte Chapelle in Paris, from drawings by the Rev. Mr. Gell, B.A., and consecrated by Bishop Harding in 1867. It is intended for the use of the civil and military officers living in the Staff and Civil Lines and has 225 seats all of which are free. The north seats are kept for local residents and the south seats are open to all. The whole expenses of the church and worship are borne by the offerings of the congregation. The communion is celebrated every Sunday and at all other festivals. Morning prayer is said daily throughout the year, and during Advent and Lent special evening services are held.

*St. Xavier's
Church
(112).*

ST. XAVIER'S CHURCH in Convent Street, Sadar Bazar, is a substantial stone building in the Gothic style built about 1865 at a cost of £1900 (Rs. 19,000). The entrances are sheltered by small Gothic arches. The nave measures 70' 6" by 30' 6" and the chancel 30' by 18' 6". The church has a steeple seventy-one feet high with two bells, a gallery at the west end 30' 6" by 15' for boys and singers with a harmonium, a small vestry 15' 13" off the chancel, a baptistry with font at the side entrance, three Gothic altars with statues from Munich, and a large stained glass window in the back wall of the sanctuary representing in panels scenes from the life of St. Francis Xavier. The church has room for about 500 people, the congregation consisting of about 400 European Eurasian and Portuguese clerks, tradesmen, and pensioners. The church has a regular morning and evening service and a double morning service on Sundays. Attached to the church is the Poona Convent orphanage and day school for girls under the Religious Nuns of Jesus and Mary. The building consists of three wings in two storeys joined by an angular tower and a separate day school. There are thirteen inmates, eighty boarders, fifty day scholars, and thirty native scholars. Opposite the convent is St. Vincent's school and parish house. The buildings of St. Vincent's include two dwellings and a large two-storeyed school-house built about 1867 at a cost of £4000 (Rs. 40,000), which included a Government contribution but was mostly provided by the Roman Catholic Bishop of Bombay. The school is managed by the Fathers of the Society of Jesus with lay teachers and has 260 pupils, Europeans, Eurasians, Portuguese, Pársis, and a few Hindus and Musalmáns.

Under St. Francis Xavier's church is a small chapel in the Camel Lines for a Madras Christian community of over 400. The chapel is a simple iron roofed brick building with room for about 200 people. A service is held on Sundays. Attached to the chapel is a small school with thirty boys and girls.

*Synagogue
(113).*

The SYNAGOGUE, a handsome red-brick building with a lofty tower and spire, is in the south-east corner of suburban municipal limits, about 450 yards south of the post-office. It was built in 1867 by the late Mr. David Sassoon. It is a lofty church-like structure in the English-Gothic style, built of red brick with trap stone archwork and window mullions. The body of the interior is 62' by 44½' and 30' high to the planked ceiling with galleries on three sides supported on pillars which are carried through to the roof. At the west

end is an apse at the end of which a curtain or veil hides the recess where the holy books are kept. The floor, which is of polished stone, is free from anything but a few chairs and movable seats. At about one-third of the length from the apse, and in front of it is a raised wooden platform surrounded by railings on which the officiating priests stand. The windows are in small panes of coloured glass. At the east end over the porch a red brick-tower 90' high carries a clock and bells and is surmounted by a spire.

Among a few trees, on a low bare ridge called the Gul Tekdi, about half a mile south-east of Parvati hill, are two Pársi Towers of SILENCE, about half a mile apart. Of the two towers one, enclosed by a wall, was built by Mr. Sorábji Ratanji Patel on the 29th of April 1825. Two fire-places or *sagris* are near this tower and a third is (July 1884) being built. The second tower was built by public subscription on the 28th of April 1835 at a cost of about £507 (Rs. 5070) and was enclosed by a wall in 1854. A road has lately been made between the public road leading to the slaughter house and the first Tower. There is no made road up the hill to the second Tower.

The UNITED SERVICE LIBRARY is in the Native Infantry Lines to the north of St. Mary's church. It is a plain building with five rooms and a veranda all round. Of the five rooms two (75' by 25 and 25' by 14') are large and the other three are side rooms. The Library contains about 10,000 works and is especially rich in works on India. It takes twenty magazines and twenty-two newspapers seventeen English and five Anglo-Indian. It is open to officers of the Civil Military and Naval Services and in July 1884 had 145 subscribers and an income in 1883 of £491 (Rs. 4910) realised by subscriptions at the rate of £3 (Rs. 30) a year, £1 16s. (Rs. 18) a half year, £1 2s. (Rs. 11) a quarter, and 8s. (Rs. 4) a month.¹ In 1860 Poona had a library called the Poona Station Library owned by thirty-two shareholders. In July 1860 Sir W. Mansfield then commander-in-chief proposed to establish in Poona an institution similar to the Royal United Service Institution, London. The object of the new institution was 'the formation of a library containing historical scientific and professional works, maps, charts, and plans, the delivery of lectures, the collection of inventions and natural curiosities, and, if possible, the publication of a journal; the collection of native arms and a museum to serve as a central depository for objects of professional and general information and for trophies and relics connected with Indian history.' The proposal found favour and the institution was called the United Service Institution of Western India. The shareholders of the Poona Station Library handed over their building and library of about 2000 volumes as a nucleus, and the institution, whose funds were vested in trustees, became the property of the station. In 1867, after seven years' experience, the institution was not found to work well, and at a

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Towers of Silence
(114).United Service
Library
(115).

¹ The income of the library from January to June 1884 was Rs. 2424. The income for 1877 was Rs. 4394, for 1878 Rs. 4033, for 1879 Rs. 3900, for 1880 Rs. 3634, for 1881 Rs. 4531, and for 1882 Rs. 4730.

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Vánavdi Barracks
(116).

general meeting of subscribers, it was resolved to use the library only as a Reading Room and to change the name to the United Service Library Poona. The museum was sold by auction and a committee of seven was appointed to manage the library restricting it to the purposes of a Reading Room, the footing on which it now works.¹

The VÁNAVDI BARRACKS, also known as the Right Flank Barracks from their situation to the right or south of the military cantonment, stand on high ground. Besides the sergeants and staff of a European regiment the barracks can accommodate 1006 rank and file. The barracks consist of double storeyed blocks arranged in open order, so that each block gets a share of the breeze. From time to time older buildings have been pulled down to make room for the present barracks. The buildings include eight older blocks completed in 1861 of brick and lime plastered, each to hold sixty men and two sergeants. On each floor the blocks have a barrack room (109' by 25' and 18' high) and sergeants' quarters of two rooms each 12' by 13'. Both floors are surrounded by enclosed verandas eleven feet wide with windows glazed and venetianed. To these verandas the barrack rooms open on their longer sides by arched openings between pillars which carry the floor or roof above. Six other blocks were completed in 1872. They are two-storeyed of stone masonry surrounded on both floors by open verandas; the lower with masonry arches, the upper with posts. Each block contains on the ground floor and on the first floor two barrack rooms (87' by 24' and 18' high) with a sergeant's quarters between. The blocks were built according to the sanitary regulations and standard plans in force at the time. Except the older blocks, which have washrooms under the same roof as the barrack rooms, all have cook-rooms, washrooms, and latrines as outbuildings. There are eight staff sergeants' quarters and the patcherries or married men's quarters have room for eighty married men. The barracks include separate buildings for Guard-rooms, Cells, Hospital, Female Hospital, Medical Staff Quarters, Armourer's Shop, Workshop, Store, Canteen, Sergeants' Mess, and a Ball Court and a Skittle Alley. These quarters have from time to time been built or adapted from old ones according to standard plans and regulations in force at the time by successive Executive Engineers of Poona. The total cost of the barracks as they stand is £151,031 (Rs.15,10,310).

Wellesley Bridge
(117).

The WELLESLEY BRIDGE, 1.14 miles west of the post office, crosses the Mutha river close above its meeting with the Mula. It replaces a wooden bridge which was built in 1830 and called the Wellesley bridge in honour of General Wellesley's conquest of the Deccan in 1803. In 1870, as it had become unsafe and was too narrow for the traffic, the old bridge was pulled down and the present masonry bridge begun. It is a substantial stone structure of strong coursed masonry and consists of eight segmental arches of 52½' span, with a rise of 13' and 2½' thickness of arch-ring, carrying a

¹ Professor G. W. Forrest.

roadway, 28' wide at a height of 47' above the deepest part of the river bed, protected on both sides by a neat dressed-stone parapet. It was designed by Lieutenant Colonel A. U. H. Finch, R.E. Executive Engineer Poona, and built under his superintendence by Messrs. White and Company contractors. It was opened for traffic in 1873 at a cost of £11,092 (Rs. 1,10,920). A tablet on the bridge has the following inscription :

The original wooden structure, named in honour of the victories obtained in the Deccan by Major-Genl. Arthur Wellesley (afterwards F. M. the Duke of Wellington, K.G.), constructed by Captain Robert Foster, Bombay Engineers, at a cost of Rs. 91,892, and opened in 1830 by the Honourable Major-General Sir John Malcolm, G.C.B., Governor of Bombay, having become decayed and unsafe for traffic, was removed, and the present bridge, designed and constructed by Colonel A. U. H. Finch, R.E., at a cost of Rs. 110,932, was opened to the public in May 1873 ; His Excellency the Honourable Sir Philip Wodehouse, K.C.B., Governor and President in Council.

The YERAYDA CENTRAL JAIL, Poona, intended for the confinement of long-term and dangerous prisoners, as well as for relieving the overcrowding of the several district jails throughout the Presidency, is situated three and a quarter miles north of the post office. The present structure, built altogether by convict labour under the supervision of the Public Works Department, was begun in 1866 and finished in 1880, previous to which, and whilst under construction, the prisoners were located in temporary barracks and tents. The outer wall, sixteen feet high and $1\frac{1}{4}$ miles all round, covers an area of fifty-nine acres. Within this enclosure are three circles or in fact jails on the radiating system, hospital, barracks, cook-house, dye-house, European jail, separate, solitary, and dark cells, store rooms and offices. The jail has accommodation for 1600 prisoners, and during the 1876-77 famine held over 1800, the workshops being then temporarily turned into dormitories.

At the end of 1883, 911 prisoners were confined in the jail, the average daily number during the year being 1016 and the average yearly cost of each prisoner being £6 6s. (Rs. 63). The prisoners are employed extramurally on the several gardens in connection with the jail, and hired out to contractors for unskilled labour, and intramurally on the various industries carried on in the factory, chiefly carpet-making, coir-work, cane-work, carpentry, french polishing, and printing. The factory work is well known for its superior quality throughout India and also in Europe and America.

The officer in charge is styled the Superintendent, but performs also the duties of a medical officer, the appointment being now invariably held by a medical man who enjoys a monthly salary of £70 (Rs. 700) rising to £95 (Rs. 950). The jail establishment consists of a jailor, a deputy jailor, three European warders, one steward, two clerks, two hospital assistants, and sixty-four warders or peons, the yearly cost of all, exclusive of Superintendent, being £2040 (Rs. 20,400). In addition to the above establishment a military guard, consisting of one jamádár and thirty-four rank and file, is always present at the jail to assist in quelling émeutes.

A school, inspected yearly by the educational department, is kept at the jail, one or two educated men amongst the convicts being appointed teachers. Urdu, Maráthi, and Kánarese and elementary

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Wellesley Bridge
(117).

Yerayda Central Jail
(118).

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exercises in arithmetic are taught. The Poona Meteorological Observatory is situated at Yeravda in charge of the Superintendent of the jail. The jail establishment, inclusive of the Superintendent, reside in quarters near the jail, the Europeans on the south or front side, and the natives on the north or rear of the jail.

The name Poona, as its Sanskrit form Punyapur or Cleanser shows, probably refers to the holy meeting of the Mutha and the Mula close to which it is built. Its religious position, and its trade position on one of the main approaches to the Bor pass, mark Poona as likely to be an early settlement. The earliest known remains in the neighbourhood are the Shaiv cave at Bhámburda about one mile and the cells in the Ganeshkhind hills about two miles to the north-west of the city. The Ganeshkhind cells are plain and small and of uncertain age; the Bhámburda cave is believed to belong to the seventh or eighth century.¹ According to local tradition in A. D. 613 (*Shak* 535) Poona was a hamlet of about fifteen huts two of Bráhmans and the rest of fishermen and musicians. At each corner to ward off evil were the temples of Bahiroba, Máruti, Náráyaneshvar and Puneshvar, and a Mhasoba, of which the Mhasoba and the Máruti and an old temple of Puneshvar, now the shrine of the younger Shaikh Sala, remain. To the east of Poona were (A.D. 613) two small villages Kásarli and Kumbhárlí which have been absorbed in the city.² In A.D. 1290 (*Shak* 1212) Poona seems to have been taken by the troops of Alá-ud-din the Khilji emperor of Delhi (1295-1315). The memory of the Musalmán conquest survives in a local story that Hisa Mohidin and four other Musalmán ascetics came to the hamlet and turned the two temples of Puneshvar and Náráyaneshvar into the two Musalmán shrines or *dargáhs* (31) of the elder and the younger Shaikh Sallas.³ Under the Musalmáns, according to local tradition, an Arab officer and a small force were stationed at Poona. Barya the Arab commandant fortified the town or *kasba* by a bastioned mud wall with three large gates, the Kumbhárvés on the north, the Kedárvés on the east, and the Mávalves on the west. The ruins of this wall, now called Pándhricha Kót, remain and the part of the city within its limits goes by the name of Juna Kot (24). It is said that only the garrison and the Musalmán inhabitants lived within the wall. The hereditary or *stháik* and the casual or *upri* Hindu land-holders traders and Bráhmans lived outside of the walls.

¹ Lord Valentia's (1803) collection of Poona agates (*Travels*, II. 113) and the number of agates and chalcedonies which may still be found near Ganeshkhind suggest that Poona may be Ptolemy's (A.D. 150) Pannata in which are beryls so known perhaps to distinguish it from the other Pannata or Pannátu which Mr. Rice has discovered in the Mairaur State (*Ind. Ant.* XII. 13; Sewell's *Southern India Dynasties*, 86). It is worthy of note that Poona appears as Panatu, almost the same as in Ptolemy, in the map of the accurate English traveller Fryer (1673-1675). The *t* in both cases seems to represent the nasal *e* which survives in a weaker form in the spelling Poone.

² An ass stone or *gádhav dagad* which still remains is said to mark the borders of the three hamlets. A proof that Poona includes three separate villages remains in the fact that there are three families of grant-enjoying Mhárs. Of the three *chárdís* or village offices and three Bahiróbás or village guardians two *chárdís* and two Bahiróbás remain.

³ These shrines are described above pp. 343-344. They have still many traces of their Hindu origin.

Poona prospered and grew. Four new wards or *peths* were added, two to the south Mohiyabad now called Budhvár and Malkápur now called Áditvár, one to the east Astapura now called Mangalvár and one to the west Murchudabad now called Shanvár. In 1595 king Bahádur Nizám II. (1596-1599) ennobled a Marátha named Máloji Bhonsla the grandfather of Shiváji the Great and gave him the estates of Poona and Supa with the forts and districts of Shivner and Chákan. In 1620 the town suffered much from the exactions of Siddhi Yákrátray the Poona commandant of the Ahmadnagar minister Malik Ambar (1607-1626). Many people left and a few years later (1629-1630)¹ the town was for three years wasted by famine. In 1630 Murár Jagdevráv, the minister of Máhmud the seventh Bijápur king (1626-1656), while engaged in the pursuit of Sháháji, burnt Poona, threw down the walls, passed an ass-drawn plough along the foundations, and fixed in the ground an iron rod as a sign that the place was accursed and desolate. The effect of the curse did not last long. In 1635 the same Máhmud of Bijápur, on the occasion of his entering the Bijápur service, confirmed Sháháji Bhonsla the son of Máloji Bhonsla and the father of Shiváji in his father's estates of Poona and Supa. Sháháji made Poona the headquarters of his territory and appointed a Deccan Bráhmaṇ named Dádáji Kondadev to manage it from Poona. Under Dádáji the place flourished. The land rents were lowered and the unsettled hill people were employed as guards and messengers and to destroy the wolves by which the country round Poona was then overrun.² Dádáji appointed one Malthankar to be commandant of Poona. To remove Murár Jagdevráv's curse (1630) Malthankar pulled out the iron rod, passed a golden plough along the line of the fortifications, held a *shánti* or peace-making to drive away the evil spirits, and rebuilt the wall.³ Settlers were granted land free of rent for five years and with only a *tankha* rent in the sixth year. At the same time on the southern limit of the town Dádáji built a large mansion called the Lál Mahál (1)⁴ or Red Palace for Sháháji's wife Jijibái and her son Shiváji. Jijibái also built the temple of Ganpati which is now called the Kasba Ganpati (12). In 1647 Dádáji Kondadev died and Shiváji took charge of his father's Poona estates, including the city. In 1662, to punish raids on Moghal territory close to Aurangabad, Sháiste Khán the Moghal governor advanced from Aurangabad with a great force towards Poona and Chákan, and Shiváji, who was in Supa, retired to Sinhgad; Supa fell, and in spite of much annoyance from Shiváji's horse, the Musalmáns pressed on and took Poona.⁵ Sháiste Khán took Chákan fort, eighteen miles north of Poona, and several other Poona strongholds, and in 1663 came to live in Poona in the Lál Mahál, Shiváji's home.⁶ In spite of the precautions which had been taken

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¹ This was the 1629-30 famine. Compare Elphinstone's History, 507; Elliot and Dowson, VII. 24-25.

² East India Papers, IV. 420.

³ N. V. Joshi's Maráthi Account of Poona, 8.

⁴ The Lál Mahál now called Ambarkhána (1) as the Peshwa's elephant canopies or *ambatris* were kept there, is still in repair. See above p. 331.

⁵ Elliot and Dowson, VII. 261-262.

⁶ Sháiste Khán settled the Sháistepura Peth now called Mangalvár Peth. See above p. 274.

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to prevent armed Maráthás entering Poona Shiváji determined to surprise the Moghals. He sent two Bráhmans in advance to make preparations. One evening in April a little before sunset Shiváji set out from Sinhgad with a considerable body of foot soldiers. These he posted in small parties along the road and took with him to Poona two of his most trusted men Tánáji Málusre and Yesáji Kank and fifteen Mávlis. The Bráhmans had won over some Maráthás in Sháiste Khán's employ who arranged that two parties of Maráthás should enter the town, one as if a wedding party the other as if bringing prisoners, and that Shiváji and his twenty-five should pass in with them. Shiváji's party passed safely, put on their armour, and, at the dead of night, by secret ways reached Sháiste Khán's house which Shiváji well knew. They entered through the cook-house, killed the cooks, and as they were cutting through a built-up window, the alarm was raised. Three of the Mávlis forced themselves into Sháiste Khán's room, but two fell into a cistern of water and the third, though he cut off Sháiste Khán's thumb, was killed by his spear. Two slave girls dragged Sháiste Khán to a place of safety.¹ The Maráthás killed many of his followers, cut to pieces some of the women, and cut off the head of an old man whom they took for Sháiste Khán. The kettledrums beat an alarm and the Maráthás retired, lighting torches and burning bonfires as they went up Sinhgad in derision of the Moghals.² Later in the same year Shiváji came to Poona to hear a *katha* or song sermon by the Váni saint Tukárám and narrowly escaped being taken prisoner by the garrison of Chákan.³ In 1662, Sháháji came to Poona to visit Shiváji, who was then thirty-five years old and in great power. Shiváji omitted no means of showing his father respect. He walked several miles before his palanquin, attended him as a servant, and refused to be seated in his presence.⁴ In 1665 the new Moghal viceroy Jaysing came to Poona, arranged its affairs, and spread his forces over the country.⁵ In 1667, after his famous escape from Delhi, Shiváji obtained from Aurangzeb the title of Rája, and Poona Chákan and Supa were restored to him.⁶ In 1674 the transfer of Shiváji's head-quarters to Ráygad hill in Kolába reduced the importance of Poona. About 1675 Poona appears as Panatu in Fryer's map.⁷ In 1679 Poona was in charge of Náro Shankar Sachiv one of Shiváji's eight ministers.⁸ Shiváji died in 1680. In 1685 Aurangzeb sent a noble named Kákad Khán to Poona who is remembered as having introduced the unpopular order of obliging the people to recognize Golak or bastard Bráhmans as family priests or *upádhyás*. The town people in despair are said to have appealed to the gods but the gods upheld Kákad Khán and the bastards.⁹ In 1688, according to local tradition, Aurangzeb, finding that the Musalmán wards were deserted and overgrown with trees, sent one Mohanlál to

¹ This is Kháfi Khán's account in Elliot and Dowson, VII. 270-271. According to Grant Duff (Maráthás, 88) Sháiste Khán's fingers were cut off as he was letting himself out of a window.

² Elliot and Dowson, VII. 270-271.

³ Grant Duff's Maráthás, 89. According to the Maráthás, Shiváji escaped by the help of Vithoba of Pandharpur.

⁴ Grant Duff's Maráthás, 85.

⁵ Grant Duff's Maráthás, 92.

⁶ Grant Duff's Maráthás, 98, 99. ⁷ New Account, 50.

⁸ Maráthi Account, 14.

⁹ Maráthi Account, 14.

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resettle the town. Mohanlál died while attempting to restore the town and Aurangzeb in his honour called the town Mohiyabad. About 1703 Aurangzeb encamped with his army for a month in a jujube or *bor* grove¹ south of Poona and settled a new ward called Mohiyabad near the grave of Mohanlál.² In 1707 Lodikhán, commandant of Poona, was defeated by Dhanáji Jádhav the general of Tárábái the aunt of Sháhu.³ In 1708 Sháhu was established at Sátára, while Poona remained under the Moghals, Sháhu claiming the *chauth* and *sardeshmukhi* rights over it. Sháhu's representative at Poona was Báláji Vishvanáth, afterwards the first Peshwa, and the Moghal officer was a Marátha named Rambháji Nimbálkar. Under this double government, which lasted till 1720, Poona suffered severely and the city was once plundered by the Nimbálkar's orders.⁴ In 1720 the double government ceased as, under the Delhi home-rule grant, Poona became one of Sháhu's sixteen *svarájya* districts. In 1721 Báláji died and was succeeded as Peshwa by his son Bájiráv, who appointed one Bápuji Shripat to be manager or *subhedár* of Poona. Bápuji persuaded many merchants to settle in Poona.⁵ In 1728 the old city wall on the river bank was pulled down and sites for mansions allowed to the Purandhare and Chitnis families, and, between 1729 and 1736, the Shanvár palace (32) was built near the Mávalves. In 1731 Bájiráv remained at Poona and employed himself in improving the internal management of Marátha affairs. He continued at Poona Dábháde Senápati's practice of feeding some thousands of Bráhmans for several days. He also gave sums of money to the assembled religious doctors styled Shástris and Vaidiks. The festival was continued by his successors and was known by the name of *dakshina* or money gifts.⁶ Of minor city works belonging to the time of Bájiráv Peshwa (1720-1740) the chief are the temple of Omkáreshvar (23) begun at his private expense by Bájiráv's brother Chinnáji Appa, the temple of Amriteshvar (2) built by his sister Bhiubái, and a pigeon house.

In 1739 Captain Gordon, a British envoy to Sátára, perhaps the first European who visited Poona, found the districts round Poona flourishing. The rent of land was low and husbandmen were drawn from other parts of the country. In and near Poona were many signs of prosperity. The crowded streets were lined with handsome houses. In a large foundry was the form of a thirteen-inch mortar and considerable progress had been made in the art of running iron for shot and casting shell small cohorns and great guns. Weavers were encouraged and the produce of the Poona looms was sent to various parts of India and in large quantities to Bombay. Poona was emphatically the city of the Peshwás, rising with them and growing with their growth.⁷ In 1740 Bájiráv was succeeded by

1739.

¹ The jujube grove was on the site of the present Bhaváni ward.

² Maráthi Account, 15. According to Khán Khán (Elliot and Dowson, VII. 373) the Peth was called after Muhiu-l-Mulk the grandson of Aurangzeb who died at Poona.

³ Grant Duff's Maráthás, 185. ⁴ Maráthi Account, 16, See Part II. p. 241.

⁵ Maráthi Account, 18.

⁶ Grant Duff's Maráthás, 225. Details are given above pp. 48, 62-64.

⁷ Bombay Quarterly Review, IV. 95.

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his son Báláji (1740-1761). In 1741, on the death of his uncle Chinnáji, Báláji spent nearly a year in improving the civil administration of Poona. From this till 1745, a period of unusual quiet, Báláji caused marked improvement in the country.¹ In 1749 Sháhu the Rája of Sátára died. Before his death Báláji had obtained a deed empowering him to manage the Marátha empire. In 1750 he came to Poona which was now the capital of the Marátha empire.² About this time the French missionary Tieffenthaler describes Poona as the capital of a Marátha prince of the Bráhma caste. The town was well peopled and the houses were built partly of brick and partly of mud. The head of the government lived in a fortress surrounded by walls.³ In 1751 as Damáji Gáikwár refused to comply with Báláji's demands he was surrounded and made prisoner and kept in confinement in Poona city till 1754.⁴ In 1756 Mr. John Spencer and Mr. Thomas Byfield, members of the Bombay Council, came to Poona and had a long interview with Báláji Peshwa.⁵ In 1757 Anquetil Du Perron, the French scholar and traveller, mentions Poona as the union of four or five villages in a plain with a common market and some one-storeyed houses. It was strictly a great camp of huts and was the actual capital of the Maráthás and fairly prosperous. The market a broad street crossed the town from end to end. In it were all the merchandise of Asia and part of the goods of Europe which the English sent from Bombay four or five days distant. The riches were used by the Musalmáns rather than by the Maráthás. The Maráthás had few wants. A piece of red cloth for the head, another white cloth for the waist, a third as a scarf, and some yards of cloth for winter. This was the dress of the richest. Their usual food was rice and pulse mixed with butter. If the Maráthás were all-powerful European trade with India would perish. But the softness and luxury of the Moors more than makes up for the bare frugality of the Maráthás. In the market were many runaway Europeans. In many of the streets there was not one house worthy of notice and much stabling and forage.⁶ In 1761 Báláji Peshwa died at Parvati in Poona crushed by the ruin of Pánapat.⁷ In Báláji's reign the Parvati lake was made, the city walls were begun, and the temples of Nágeshtar and Tulsibág were finished.⁸ In 1763 Nizám Ali of Haidarabad plundered Poona taking much property and destroying and burning all houses which were not ransomed.⁹ In 1764 Peshwa Mádhavrát (1761-1772) assembled a large army at Poona to act against Haidar Ali of Maisur (1763-1782).¹⁰ In 1768 Mr. Mostyn came to Poona as envoy from the Bombay Government to try and secure an assurance that the Peshwa should not join in alliance with Haidar and the Nizám, but Mádhavrát refused to give the assurance and told Mr. Mostyn that he would be guided by circumstances.¹¹

In 1768 Mádhavrát surprised Raghunáthráv's army near Dhodap

¹ Grant Duff's Maráthás, 264.² Grant Duff's Maráthás, 270.³ Description Historique et Géographique, I. 484. ⁴ Grant Duff's Maráthás, 274.⁵ Grant Duff's Maráthás, 294-295.⁶ Zend Avesta, I. ccxxvii.-ccxxix.⁷ Grant Duff's Maráthás, 320.⁸ Maráthi Description, 34-42.⁹ Grant Duff's Maráthás, 328; Eastwick's Kaisar-náma, 70; Wilks' South of India, 461.¹⁰ Grant Duff's Maráthás, 330.¹¹ See Part II. p. 253.

in Násik and confined him in Poona in the Peshwa's palace.¹ In 1769 Jánóji Bhonsla of Berár who supported Raghunáthráv began to plunder the country on the way to Poona. After Poona was destroyed by Nizám Ali in 1763 Mádhavráv proposed to surround it with a wall. This design was abandoned on the ground that no fortified plain city could ever be as safe as Sinhgad and Purandhar. On Jánóji's approach the people of Poona sent off their property, and as no steps were taken to stop the plundering Mádhavráv was forced to make a treaty with Jánóji.² In 1772 the Court of Directors ordered that a resident envoy should be appointed at Poona and Mr. Mostyn came to live in Poona as British envoy.³ Mádhavráv Peshwa died on the 18th of Nov. 1772 and was succeeded early in December by his younger brother Náráyanráv who was murdered on the 30th of Aug. 1773. That morning a commotion broke out among the Peshwa's regular infantry at Poona. Towards noon the disturbance so greatly increased that, before going to dine, Náráyanráv told Haripant Phadke to restore order. Haripant neglected his instructions, and in the afternoon Náráyanráv, who had retired to rest, was awakened by a tumult in the palace where a large body of infantry, led by two men named Sumersing and Muhammad Yusuf, were demanding arrears of pay. Kharaksing, who commanded the palace guard, joined the rioters. Instead of entering by the open main gate, they made their way through an unfinished door on the east, which, together with the wall round the palace, had shortly before been pulled down to make an entrance distinct from the entrance to Raghunáthráv's quarters. On starting from sleep Náráyanráv, closely pursued by Sumersing, ran to his uncle's room. He threw himself into his uncle's arms, and called on him to save him. Raghunáthráv begged Sumersing to spare his life. 'I have not gone thus far to ensure my own destruction' replied Sumersing; 'let him go, or you shall die with him.' Raghunáthráv disengaged himself and got out on the terrace. Náráyanráv attempted to follow him, but Tralia Povár, an armed Marátha servant of Raghunáthráv's, seized him by the leg and pulled him down. As Náráyanráv fell, Chápáji Tilekar, one of his own servants came in, and though unarmed rushed to his master. Náráyanráv clasped his arms round Chápáji's neck, and Sumersing and Tralia slew them both with their swords. Meanwhile the conspirators secured the whole of the outer wall of the palace. The tumult passed to the city, armed men thronged the streets, the shops were shut, and the townsmen ran to and fro in consternation. Sakhárám Bápu went to the police superintendent's office and there heard that Raghunáthráv had sent assurances to the people that all was quiet. Sakhárám Bápu directed Haripant Phadke to write a note to Raghunáthráv. Raghunáthráv answered telling him that some soldiers had murdered his nephew. Haripant declared that Raghunáthráv was the murderer and fled to Baramati. Sakhárám Bápu told the people to go to their homes and that no one would harm them. On that night Bajaba Purandhare and Máloji Ghorpade had an interview with

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¹ Grant Duff's Maráthás, 340.² Grant Duff's Maráthás, 341-342.³ Grant Duff's Maráthás, 371.

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Raghunáthráv, and Trimbakráv Máma bore off Náráyanráv's body and burnt it. Visitors were received at the palace. Mr. Mostyn the English envoy, and the different agents, paid their respects, but Raghunáthráv remained in confinement, detained, as was said, by the conspirators, as a security for the payment of their arrears. Raghunáthráv was suspected, but there was no proof. He was known to have loved his nephew, and the ministers decided that, until the contrary was proved, Raghunáthráv should be held innocent and be accepted as the new Peshwa. Rám Shástri approved of this decision. At the same time he made close inquiries. After about six weeks he found a paper from Raghunáthráv to Sumersing, giving him authority to slay Náráyanráv. Rám Shástri showed this paper to Raghunáthráv, who admitted that he had given an order, but persisted that his order was to seize Náráyanráv, not to slay him. Examination of the paper confirmed Raghunáthráv's statement showing that the word *dharáve* seize had been changed to *máráve* kill. This change, it was generally believed, was the work of Ánandibái Raghunáthráv's wife. It was also believed that it was under her orders that the servant Tralía Povár had taken part in Náráyanráv's murder. When Raghunáthráv confessed his share in Náráyanráv's murder, he asked Rám Shástri what atonement he could make. 'The sacrifice of your life,' boldly replied the Shástri, 'is the only atonement.' The Shástri refused to stay in Poona if Raghunáthráv was at the head of affairs, left the city, and spent the rest of his life in retirement near Wái. Meanwhile the arrears of pay were discharged, Raghunáthráv was released, and his adopted son Amritráv, attended by Bajába Purandhare, was sent to Sátára to bring the robes of office. Raghunáthráv was proclaimed Peshwa. Haidar Ali of Maisur and Nizám Ali of Haidarabad lost little time in taking advantage of the disturbances at Poona.¹ Raghunáthráv left Poona resolved to oppose Nizám Ali and cripple his power. Meanwhile the Poona ministers sent Gangábái the pregnant wife of Náráyanráv to Purandhar and began to govern in her name. Negotiations were opened with Nizám Ali and Sábáji Bhonsla both of whom agreed to support Gangábái, and a widespread intrigue in Raghunáthráv's camp was organised. When Raghunáthráv heard of the revolt in Poona, he began to march towards the city. Haripant Phadke came from Poona to meet him the head of a division. On the 4th of March 1774 Raghunáthráv met and defeated the ministers' troops near Pandharpur under Trimbakráv Máma. The news of this defeat filled Poona with alarm. The people packed their property and fled for safety to the villages and hill forts.² In 1776 the impostor Sadoba, who gave himself out as Sadáshiv Chimnájí who had died at Pá nipat, was carried by Ángria a prisoner to Poona, where he was bound to the foot of an elephant and trampled to death.³ In 1777 an agent of France was received at Poona with distinction, and the British envoy Mr. Mostyn was treated with studied coldness. In March 1777 several Frenchmen went by

¹ Grant Duff's Maráthás, 363.² Grant Duff's Maráthás, 367-368.³ Grant Duff's Maráthás, 397-398

Cheul to Poona and early in May 1777 one of them St. Lubin was received in Poona as an ambassador from France.¹ In 1781 on the approach of General Goddard Poona houses were filled with straw and preparations made for taking the people to Sátára.² In 1785 at Nána Fadnavis' desire Mr. Charles Malet was chosen to be British resident at Poona.³ About this time Major Rennell describes Poona as meanly built, not large and defenceless. In case of invasion the officers retired to Purandhar eighteen miles to the south-east where the Government records were kept and where many of the chief officers usually lived. This arrangement in Rennell's opinion greatly added to the strength of the Peshwa as he was free from the encumbrance of a great capital.⁴ On the 1st of June 1790 a treaty was concluded at Poona for the suppression of Tipu between Mr. Malet on the part of the Company and Nána Fadnavis on the part of the Peshwa and Nizám Ali.⁵ In August 1791 there was a curious outbreak of lawlessness at Poona. A party of merry Bráhmans had separated rather late at night. Thirty-four of them remaining in the streets after the firing of the Bhámburda gun,⁶ were taken up by the police and placed in confinement. In the morning twenty-one of them were found dead and the rest scarcely alive. The popular clamour grew great against the police superintendent or *kotwál* one Gháshirám, a Kanoja Bráhman of Aurangabad whom Nána Fadnavis had raised at the cost of his daughter's honour. Though Gháshirám did not even know of their imprisonment until the morning when the catastrophe occurred, popular indignation rose to such a pitch that Gháshirám sought refuge in the Peshwa's palace. The Peshwa, yielding to his fears, gave up the unhappy man to the mob, headed by a number of Telang Bráhmans the caste to which the sufferers belonged. Gháshirám was dragged with every species of indignity to his own mansion and reservoir, he was bound with a cord held by a Mhár, and he was stoned to death by the Telang Bráhmans.⁷

In 1792 Captain Moor describes the neighbourhood of Poona as well watered by frequent streamlets (June 3-8) and adorned by groves and gardens of which the cypress was the chief ornament. The city was not very large, not covering more than two miles. It was fairly but neither elegantly nor handsomely built. The Peshwa's palace was handsome but hardly grand enough for a royal residence. Other houses were more elegant. There were large markets and a long street of English looking-glasses, globe-lamps, and other finery. In the Peshwa's foundries thirty-six to

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¹ Grant Duff's Maráthás, 404. Grant Duff quotes an interesting letter regarding St. Lubin written from Poona by Mr. Farmer of the Bombay Civil Service, 405 note 2.

² Pennant's Views of Hindustán, I, 95. ⁴ Memoir, 134.

³ Grant Duff's Maráthás, 468.

⁵ Grant Duff's Maráthás, 484.

⁶ The Bhámburda gun was always fired at nine. It was a gun of large calibre and gave sufficient warning to all people to retire to their homes. After a reasonable time, the patrols took up and imprisoned every individual in the streets and took him before the city police superintendent or *kotwál*. A story is told of a Peshwa having been thus taken up by the patrol. Sometimes the firing of the gun was delayed half an hour and sometimes an hour or more. Moor's Hindu Pantheon, 373.

⁷ Moor's Hindu Pantheon, 373; Grant Duff's Maráthás, 550. Other accounts seem to show that Gháshirám had grossly misused his power and deserved his fate.

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forty-two pounder guns were made. The police was said to be particularly efficient. On the north-west a bridge had been begun across the Mutha. But as two Peshwás who were interested in the work died it was stopped as unlucky. There was a wooden bridge further up in bad repair.¹ Sir Charles Malet's residence at the Sangam was one of the pleasantest in India. He had formerly lived in the city but was allowed to move to the point above the meeting of the Mutha and the Mula. When he came this spot was bare except a ruined temple. He and his staff at great expense built neat houses and had a beautiful garden watered from both rivers by aqueducts. It yielded all the country fruits, and excellent vines, and had thirty apple and peach trees which promised to be a great addition to the fruits of the Deccan. He had a stud of forty or fifty noble Persian and Arab horses and several elephants.²

In this year (1792) Poona witnessed the grand display of the Peshwa being robed as agent of the Emperor of Delhi. Mahádji Sindia, who was supreme at the Delhi court, came to Poona on the 11th of June with the deeds and robes of the hereditary office of *Vakil-i-Mutlak* or chief minister, whose hereditary deputy in North India was to be Sindia. Sindia pitched his camp near the Sangam, the place assigned by the Peshwa for the residence of the British envoy and his suite. Nána Fadnavis, who was jealous of Sindia, did all he could to prevent the Peshwa from accepting the titles and insignia brought from the Emperor. But Sindia persisted and the Rája of Sátára gave the Peshwa formal leave to accept the honours. On the 21st Sindia paid his respects to the Peshwa, carrying with him numberless rarities from North India. The following morning was fixed for the ceremony of investing the young prince with the title and dignity of *Vakil-i-Mutlak*, and Sindia spared no pains to make the investiture imposing. Poona had never seen so grand a display. A large suite of tents was pitched at a distance from Sindia's camp and the Peshwa proceeded towards them with the grandest display. At the further end of the tents a throne, meant to represent the Delhi throne, was raised and on it were displayed the imperial decree or *farmán*, the *khilat* or the dress of investiture, and all the chief insignia. On approaching the throne the Peshwa made his obeisance thrice, placed 101 gold *mohars* as an offering or *nazar*, and took his seat on the left of the throne. Sindia's Persian secretary then read the imperial *farmáns*, and among others, an edict forbidding the slaughter of bullocks and cows. The Peshwa then received the *khilat*, consisting of nine articles of dress, five superb ornaments of jewels and feathers, a sword and shield, a pen case, a seal and inkstand, and two royal fans of peacock's tails or *morchals* with a *nálki*,³ a *pálkhi*,⁴ a horse and an elephant with six other elephants bearing the imperial standard, two crescents, two stars, and the orders of the fish and of the sun. The Peshwa retired to an adjoining tent and returned clothed in the imperial robes

¹ Narrative, 78, 363-365.

² Narrative, 363-364.

³ A *nálki* is a sedan chair without a top and having four poles two behind and two before, never used but by emperors or persons of the highest rank.

⁴ A *pálkhi* is an open bedstead with a curved pole over it.

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when he resumed his seat; and Sindia and Nána Fadnavis and other officers of the Peshwa offered *nazars* of congratulation. When the Peshwa rose to return to the palace, Sindia and Phadke followed carrying the peacock fans and fanning him. He entered Poona seated in the *nálki*; the throng of people assembled to see the procession was very great; the pomp and grandeur displayed was beyond anything the people of Poona had seen, while the clang of thousands of musical instruments, the shouts of the populace, the volleys of musketry and salvos of cannon gave to the ceremony all the effect that Sindia desired.¹ Two years later (February 12th, 1794) Mahádji Sindia, after a sudden illness of three days, died at Vánavdi. His body was burned and over the ashes was built a tomb still known as Sindia's Chhatra (103). In 1795 Mádhavrát the young Peshwa was upbraided by Nána Fadnavis for keeping a private correspondence with his cousin Bájrát, afterwards the last Peshwa who was then confined in Junnar. Overwhelmed with anger and grief he for days refused to leave his room. At the *Dasara* on the 22nd of October he appeared among his troops and in the evening received chiefs and ambassadors. But his spirit was wounded to despair, a fixed melancholy seized his mind, and on the morning of the 25th of October, he threw himself from a terrace in his palace, fractured two of his limbs, and was much wounded by the jet of a fountain on which he fell. He lived two days and died having particularly desired that Bájrát should succeed him.² On the 26th of May 1796, much against his will, Chinnáji the second son of Raghunáthráv and brother of Bájrát was adopted by the widow of the late Peshwa and formally installed as Peshwa.³ On the 4th of December of the same year Bájrát was installed as Peshwa, Chinnáji's adoption being declared illegal.⁴

In the beginning of 1797 a desperate affray took place in the streets of Poona between a body of Arabs and a party of Marátha soldiers in which upwards of 100 persons were killed and many shops and houses were plundered.⁵ On the 31st of December Nána Fadnavis, while returning a formal visit to Sindia, was seized by Michel Filoze a Neapolitan officer of Sindia's. On his word of honour Filoze had guaranteed Nána's return and his perfidy excited great indignation. Several persons of distinction who went with Nána were also seized and the rest of his retinue of about 1000 men were stripped, maimed, some of them killed, and the whole dispersed. Parties of soldiers were sent to plunder not only Nána's house but the houses of all his adherents, many of whom barricaded their doors and defended themselves from the roofs and windows. The city was as if taken by storm and firing continued the whole night and next day. The roads were stopped on every side; all was uproar, plunder, and bloodshed; the alarm was universal; friends marched together in groups with their shields on their arms and their swords in their hands.⁶ In 1798, with the consent of Bájrát and Sindia,

¹ Grant Duff's Maráthás, 499-500.² Grant Duff's Maráthás, 524.³ Grant Duff's Maráthás, 530.⁴ Grant Duff's Maráthás, 521.⁵ Grant Duff's Maráthás, 529.⁶ Grant Duff's Maráthás, 532.

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Sindia's Diván and father-in-law Sarjeráv Ghátge so ferociously plundered Poona, that his name is still remembered with horror. Ghátge's first step was to raise money from the members of Nána's party who were confined in Bájráv's palace. These men of position and high reputation were dragged out and scourged till they gave up their property. One of them, a relation of Nána's, died tied to a heated gun. These cruelties were not confined to Nána's friends. Merchants, bankers, and all in the city who were supposed to have wealth were seized and tortured with such cruelty that several of them died. Though the plan of levying money from the people of Poona was Bájráv's, he never supposed that the money would be collected with such cruelty. Bájráv remonstrated with Sindia but to no purpose.¹ In the same year the Peshwa's troops, which were greatly in arrears, raised a tumult and kicked about the street the turban of one of Bájráv's favourites who tried to interfere. The tumult was quelled by Náropant the former commandant a friend of Nána's. This was followed in 1798 by a war between the widows of Mahádji Sindia who were living in Poona camp. Though Daulatráv Sindia, the nephew of Mahádji, had promised to make ample provision for them they found no provision made and even their comforts scrimped. The youngest widow was a beautiful woman and the others discovered or invented a criminal intimacy between her and Sindia. The ladies openly accused Sindia of incest and Ghátge, who was sent to quiet their complaints, being refused an entrance, forced his way into their tents and seized and flogged them. The Shenvi Bráhmans, who, before Ghátge's rise to power, were the strongest party in Sindia's army, took the side of the widows and it was arranged that they should be sent to Burhánpur.² On their way to Burhánpur their friends learned that the widows were being taken not to Burhánpur but to Ahmadnagar fort. Under the influence of Shenvi officers a Pathán named Muzaffar Khán, who was in command of a choice body of cavalry, assailed the escort near Koregaon, afterwards the scene of Staunton's celebrated battle, rescued the widows, and carried them back close to Sindia's camp. Ghátge persuaded Sindia to let him attack Muzaffar. Muzaffar had warning and retired with the widows pursued by Ghátge. He left the ladies in the camp of Amritráv, Bájráv's brother who was near the Bhima, turned on Ghátge, defeated him, and put him to flight. Bájráv, who is said to have instigated the whole, approved of his brother's kindness to the widows and asked Colonel Palmer the British resident to mediate between them and Sindia. Sindia refused and on the night of the 7th of June sent Ghátge with five battalions of regular infantry under Du Prat a Frenchman, to surprise Amritráv's camp and seize the ladies. Ghátge's attempt failed and he had to retire with loss. Sindia then promised to arrange for a suitable establishment for the ladies, and Amritráv came into Poona and camped close to Sindia. It was the Muharram time, and Ghátge under pretence of keeping order brought two brigades of infantry and twenty-five guns close to Amritráv's

¹ Grant Duff's, Maráthás, 533.² Grant Duff's Maráthás, 538.

camp, suddenly opened fire on it, charged and dispersed Amritráv's troops, and pillaged his camp. This outrage was nothing less than an attack on the Peshwa himself. Holkar came and sided with the Peshwa, the other Marátha nobles joined his standard, and the Peshwa negotiated an alliance with Nizám Ali. Sindia was alarmed by the treaty and brought Nána Fadnavis from Ahmadnagar and proposed to put him at the head of affairs. Meanwhile Ghátge had been acting with such cruelty that Sindia felt that Ghátge's disgraceful acts were alienating the minds of all his supporters. He accordingly gave orders for Ghátge's arrest which was successfully effected. Ghátge's arrest reconciled Sindia and Bájráv. In 1799 Sindia's widows fled to Kolhápúr with the Shenvi Bráhmans from Sindia's camp. Large bodies of horse flocked with them and when sufficiently strong they returned to the northward and not only insulted Sindia in his lines but stopped the roads near Poona. The country was wasted by swarms of horsemen.¹ Early in 1800 Nána Fadnavis died at Poona. This event sealed the fate of the Peshwa's government. Before the close of the year Yashvantráv Holkar obliged Sindia to leave Poona, but before he left Poona Sindia forced Bájráv to give him bills worth £470,000 (47 *lákhs*). After Sindia left Poona Bájráv began to distress and pillage all who had opposed himself or his father. One of the first who suffered was Mádhavráv Rástia, whom he invited to visit him, and whom he seized and hurried to prison. This act followed by others like it caused great discontent in the city. Lawlessness spread and the country was filled by bands of plundering horsemen. Among the prisoners taken in one affray was Vithoji the brother of Yashvantráv Holkar, whom Bájráv ordered to be tied to an elephant's foot and dragged in the streets of Poona (April 1801).

About this time Colonel Welsh describes Poona as about three miles long and two broad with 140,000 houses and 600,000 people. The streets were extremely narrow and full of markets with innumerable articles of merchandise, the produce of India China and Europe. The houses some three or four storeys high were built without much regard to taste or symmetry though being diversified in size shape and colour they had a pretty appearance from a distance. The view from the opposite side of the river was most imposing, as that part of the town which was washed by the stream, being faced with stone descending in many parts by regular steps to the water's edge and having trees intermingled with the houses, presented an appearance very far from despicable, though a stranger set down in the streets could hardly credit the assertion. The fruit markets were well supplied with musk and water melons, plantains, figs, dates, raisins, mangoes, pomegranates, woodapples, almonds, and a great variety of country vegetables. In short it appeared a place of great wealth in which centred the entire trade of the empire.² Of Poona at this time and during the reign of Bájráv, Captain Robertson the first Collector wrote in 1825. Poona was then a gay rich and busy city. The wealthy governors and revenue

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Colonel Welsh,
1801.

¹ Grant Duff's *Maráthás*, 545.

² Welsh quoted in Maxwell's *Life of Wellington* (1839), I. 122.

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officers of Gujarát and Karnátak, wherever they made their money, spent it in Poona on marriages, feasts, and a numerous retinue of Marátha servants and dependants. Vast wealth flowed into Poona from other causes, the intrigues of foreign powers, and the deference shown to the Peshwa by the Marátha leaders. The city was bright with bands of armed men, handsome horses, rich palanquins, and gorgeous elephants, messengers ran from place to place, all was gay with sports, dances, and merrymaking.¹ In 1802 Ghátge came to Poona and made demands for money from the Peshwa. Bájrív called him to his palace, but Ghátge, suspecting treachery, forced his way out, leapt on a horse, escaped, and returned to Poona with a force threatening to attack the city. The British Resident was called in to settle Ghátge's claim and Poona was saved further loss by an urgent message from Sindia requiring Ghátge in Málwa. Meantime Yashvantráv Holkar, who was burning to avenge his brother Vithoji's disgraceful death, was marching towards Poona. Sindia's army joined the Peshwa's and took a position close to Poona near the present cantonment. Bájrív ordered Yashvantráv to retire but he refused to obey. On the morning of the 25th of October the two armies met, and, after a well contested fight, the battle ended in a complete victory for Holkar. Bájrív making sure of victory came to see the battle, but the firing frightened him, and on learning the fate of the battle he fled to Sinhgad. For some days after his victory Yashvantráv showed great moderation at Poona. He placed guards to protect the city, treated Bájrív's dependants with kindness, and made several attempts to persuade Bájrív to come back. But Bájrív fled to the Konkan. When Holkar heard of Bájrív's flight he levied a contribution from the people of Poona. The contribution was arranged by two of Bájrív's officers and it was carried out in an orderly manner. But it was followed by a plunder of the city as complete and as wickedly cruel as Sindia's plunder in 1798. The loss of property was unusually severe as guards had been set to prevent people leaving Poona. Meantime Bájrív had signed the treaty of Bassein and General Wellesley was on his way to re-establish Bájrív in Poona. Near Baramati, on the 19th of April 1803, General Wellesley learnt that Bajiráv's brother Amritráv was likely to burn the city to prevent this misfortune. General Wellesley pressed on and used such speed that, though kept six hours in the Little Bor pass, he reached Poona on the 20th of April a march of sixty miles in thirty-two hours.² Of the state of money matters in Poona General Wellesley wrote: 'I have drawn in favour of a *sávkár* at Poona who promises to pay one *lák*h of rupees a month. However, from the Peshwa down to the lowest cooly in the bazár, there is not a Marátha on whom it is possible to rely that he will perform any engagement into which he enters, unless urged to the performance by his fears. I doubt therefore this *sávkár*.'³ In October 1803 the English traveller Lord Valentia describes Poona as an indifferent

Lord Valentia,
1803.

¹ Capt. Robertson, 1st Feb. 1825. Bom. Rev. Rec. 117 of 1825, 533-534.

² Wellington's Despatches, II. 97, 98; Maxwell's Life, I. 101.

³ Wellington's Despatches, II. 102.

town, with several large houses built with square blocks of granite to about fourteen feet from the ground. The upper part was a framework of timber with slight walls merely to keep out the wet and air. The lime bricks and tiles were so bad that the rain washed away any building that did not depend on timber for its support. Timber was brought in abundance from the hills to the west and was not much dearer than at Madras. Holkar's stay did not improve the town. He pulled down several large houses in search of treasure and it was said that he found much. Lord Valentia forded the river both going and returning; the foundations of a granite bridge rose above the water, but they were laid in misfortune and superstition would not allow their completion. A bridge of boats had been laid across by General Wellesley but was not kept up.¹

Lord Valentia described Colonel Close's residence at the Sangam as a charming spot, adorned with cypress and fruit trees and with a handsome bungalow.² When (1792) Sir Charles Malet first came as Resident he was obliged to live in a wretched house in the town, and during the summer had to pitch his tents on the banks of the river. Remonstrances at length gained him leave to build a temporary house in the Sangam garden. It was burnt down and Sir Charles was allowed to build the existing bungalow. Still no fence was allowed and Colonel Close had great difficulty in getting leave to make a gateway and some additional buildings. The natives burnt their dead on the opposite bank. At four in the afternoon of the 14th of October a deputation from the Court, the highest compliment the Peshwa could pay, came to the opposite side of the river from the Sangam and Lord Valentia, accompanied by Colonel Close and their suites, set off. At starting a salute was fired. The Peshwa's minister for British affairs and the under minister, attended by a large body of horse and some foot soldiers, led the procession, and were joined by an escort of British infantry. In the place before the palace were drawn out the Peshwa's cavalry and infantry guard and his elephants, by no means a splendid body. Kettledrums were beating, the servants were all at their posts, and the crowd was considerable. Lord Valentia waited a few seconds at the door till Sadāshiv Mānkeshvar the minister had come near. He then left his slippers, and with Colonel Close supporting his left arm, stepped on the white cloth with which the floor was covered. He embraced the minister and presented the officers of his suite. The Peshwa entered the room and stepped on his cushion or *gādi*. Lord Valentia hastened towards him supported by the Colonel on his left and the minister on his right. His Highness continued standing and slightly embraced Lord Valentia with his right hand. Lord Valentia was next presented to the Peshwa's brother who was on the right and who also embraced him. Lord Valentia then returned and presented to the Peshwa the gentlemen of his suite who were also embraced. They then sat down. The minister was next His Highness on the left, but rather behind. Lord

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Lord Valentia,
1803.¹ Travels, II. 123.² Valentia's Travels, II. 115.

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*Lord Valentia,
1803.*

Valentia was near to him. Next to Lord Valentia was Colonel Close and then the other European gentlemen. They had no chairs or cushions and were not allowed to put out their feet, as to show the sole was disrespectful. His Highness wore no slippers. The etiquette of the Court was silence and when anything was said it was in a low whisper. Lord Valentia spoke to Colonel Close, who translated it to the minister, the minister stretched himself out towards His Highness on his knees with his hands closed and raised, and, in a low voice, reported what Lord Valentia had said. By the same conveyance the answer was returned. Lord Valentia first asked after His Highness's health and was told that he was well, and that he hoped Lord Valentia had arrived in good health. Lord Valentia then asked after the health of the Peshwa's brother. The message was carried across the room, in front of the cushion by Ānandrāv. The answer was complimentary. Then through the minister His Highness expressed a wish that the party might retire into a more private place that conversation might be freer. Lord Valentia immediately arose and followed the Peshwa into a very small room attended by Colonel Close, the minister of the state, the under minister, and the minister of British affairs. His Highness seated himself on a small Turkey carpet in the corner of the room. He placed Lord Valentia next him on his left and the rest formed a part of a circle in front of him. The Peshwa then began a very interesting conversation in which he considerably relaxed from his etiquette, smiled, and frequently spoke immediately from himself to Lord Valentia and Colonel Close. With all the disadvantages of interpretation, Lord Valentia could perceive that the Peshwa gave a very elegant turn to the expressions he used. Among many other compliments the Peshwa expressed a wish to give Lord Valentia a fête at his country house. To this Lord Valentia with pleasure agreed. This fête had been previously arranged and was to take place after the Peshwa had honoured Lord Valentia with a visit. On political subjects the Peshwa spoke fully and clearly and seemed much better informed than Lord Valentia had reason to expect. After about an hour the party returned to the Darbār. Lord Valentia was so extremely tired with his position that it was with some difficulty he could rise and for a few minutes was obliged to rest against the wall. No conversation passed after the Peshwa was seated on the cushion. Betel leaves were placed before him in a large gold plate; on the top was a gold box containing a parcel of the same; *attar*, rosewater, and spices were in the same line. Ānandrāv, the minister for British affairs, gave rosewater, *attar*, and spices to Colonel Close; to Lord Valentia he gave *attar* and rosewater. The party then rose, and His Highness with his own hand presented Lord Valentia with the gold box filled with the betel leaves. The guests then made their salutations and retired, the ministers attending them to the door. The Peshwa and his brother were in plain white muslin dresses without a single jewel. The minister had some handsome flat diamonds in his turban, a necklace of emeralds and large pearls, and earrings of gold from which hung the finest pearls Lord Valentia had ever seen. They were perfectly round and clear and were as large as the pupil of the eye. The palace was a fairly handsome building and was very clean. The

Darbár-room was large, and was supported by handsomely carved wooden pillars. The state cushion was of white muslin richly embroidered in gold and coloured silk. With the exception of a few who carried silver sticks the Peshwa's attendants stood round outside of the pillars. Holkar had not done much harm to the palace but he had carried away everything movable, including a small armoury and the elephant cars. Lord Valentia thought Poona well placed and that when it had enjoyed a little rest, it would be a handsome capital. On the 16th, to receive the Peshwa, Colonel Close pitched a large tent in front of his house and two tents joined to it without sides so that they formed one very large room. The state cushion was sent forward and placed in the centre as at the Peshwa's own Darbár. When the Peshwa came in sight Colonel Close mounted an elephant and advanced to meet him. Lord Valentia waited his approach at the door of the tent. The Peshwa came close up, but did not dismount till the minister, the under minister, and the minister for British affairs had paid their compliments and had presented to Lord Valentia the different nobles and honourables who attended him. They made their salutations and passed into the tent. His Highness then descended from his elephant along with his brother, who rode behind him. Lord Valentia made his compliments and leaving a space on his right hand for the Peshwa to walk in moved into the tent. All seated themselves as at the Darbár. After a few compliments and while the dancing girls were singing and dancing, betel leaf and *attar* were placed on the ground before His Highness and he ordered them to be given to the *sardárs* and other attendants. Lord Valentia then asked His Highness to allow him to robe the Peshwa and his brother. The Peshwa granted leave and the trays were brought forward and laid before them. Lord Valentia rose and passing in front of the state cushion began with the Peshwa's brother. A jewelled crest and other ornaments were set in his headdress and a necklace of pearls with a pendant of coloured jewels was fastened round his neck. The Peshwa's headdress and his neck were then adorned with jewels and in addition his wrists were encircled with diamond bracelets. He had a telescope, and a sweetmeat box, ornamented with a beautiful picture of the goddess Ganga. His brother had a sweetmeat box with Indra painted on it. The figures were appropriate to their character. His Highness was much attached to the ladies. His brother was grave and ceremonious. Lord Valentia then gave betel leaves and *attar*; the *attar* was poured into Lord Valentia's hands, who gently rubbed it down both the shoulders of the Peshwa; this was done at the Peshwa's request, and was the highest compliment. His Highness was in such excellent humour, that, though it was a public visit of ceremony, he frequently smiled and addressed himself to Lord Valentia and to Colonel Close. The ministers did not receive the *attar* as it was Lord Valentia's wish that they should stay after the rest were gone. There was great jealousy between the ministers and the *Mánkaris* so that to have made the ministers presents in the company of the *Mánkaris* would have been an insult to their dignity. Lord Valentia mentioned to the ministers that a horse and elephant were at the gate as presents to His Highness. These were always

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given on state occasions but without being habited as was the practice in other courts. It was nearly dark before the Peshwa left. The ministers stayed a short time and received presents according to their rank, the jewels being tied by Colonel Close's Native Assistant. They then received betel leaf and *attar* from Lord Valentia's hands and departed. The presents were provided by the East India Company. His Highness' were worth about £1200 (Rs. 12,000), the others altogether nearly £800 (Rs. 8000). The *nâch* girls had sung some very interesting Maráthi or as they call them Deccani songs, which Lord Valentia's party now made them repeat as a relaxation from the fatigue of a state visit. Lord Valentia afterwards learnt that on this day there was a great religious festival at which His Highness ought to have assisted and that he was fined several hundred rupees for his absence. This provided a handsome feast for the Bráhmans. At night Parvati's temple was covered with lights. On the 20th a little after four, Lord Valentia set off with the usual retinue to pay a visit to the Peshwa at his country house the Hira Bág. The road was for a considerable distance covered by his Highness' followers, chiefly horsemen, so that it was rather difficult to get to the gates. Fortunately Lord Valentia had a party of sepoys from the lines who joined on the opposite bank of the river, and made way for him. The Hira Bág was prettily placed on the bank of a large lake perfectly irregular in its shape. In the centre of the lake was a small island with a temple. The opposite bank rose into a sugarloaf hill whose top was capped by the white buildings of Parvati's temple. The garden house was insignificant and had never been finished. The garden was fine and was ornamented with several mango trees and a great number of cocoa palms. The cushion was placed in a veranda opening on a basin of water with fountains and covered by a trellis of vines. Lord Valentia brought His Highness news of the surrender of Chándor fort to the united army of the British and the Peshwa. His Highness was in great spirits and observed that his father always wished for the friendship of the English but that it had remained for him to reap the blessings of it. The Peshwa then asked Lord Valentia if he would procure for him an Arab mare and Colonel Close assured him that he would try his best. The ceremony at Lord Valentia's entrance was the same as on the former occasion and he was seated in a similar situation. The party soon had notice to move upstairs: the Peshwa passing through a back door, while the guests mounted by a narrow staircase to a platform with two verandas one at each end. In the farther veranda a white cloth was spread with plantain leaves one for each of the English gentlemen present. On each leaf was a Bráhman's dinner, rice plain and sweet, pastry thin as paper and rolled up, pastry cakes, bread and peas pudding. Along one side was a row of sweets like paints on a pallet; on the other were seven different kinds of curried vegetables. On one side of the leaf were rice-milk, clarified butter, and some other liquids in small plantain leaf pans, which were all excellent of their kind. The guests had taken the precaution to bring spoons knives and forks which they used actively out of respect to their host who soon joined the party by seating himself on the cushion a little on the outside of the

veranda. When the guests had finished the Peshwa retired and the guests soon followed. After the guests had seated themselves below betel leaf was laid at the Peshwa's feet and served. Lord Valentia's servant had placed himself at the bottom of the line, and was consequently served first. They proceeded upwards till they reached Lord Valentia, where they stopped. The presents were then brought in again beginning with Lord Valentia's servant. They consisted of a pair of shawls, a piece of brocade, and a piece of cloth; the whole worth about £20 (Rs. 200). There was no visible difference between these and others presented to Messrs. Young, Sall, Murray, and Smith. The gentlemen of the establishment were totally overlooked. Lord Valentia's presents were then brought forward which consisted of the same articles and a piece of muslin. There were also jewels in a tray: these were put on by the minister which had answered every purpose of a turban, the *shirpech*, *jiggar*, and *tura* looking better on a native dress. All the presents were better than had ever been given on a former occasion, the shawls being new and good ones for this part of India. A horse and elephant were at the door. The horse was a fine animal and in good condition, a most unusual circumstance at Poona. The *attar* was given to Lord Valentia and Colonel Close by the minister. The box of betel leaf was delivered by His Highness himself. After this was over a sword was given into the Peshwa's hands and by him presented to Lord Valentia. It was handsomely mounted in green and gold and had a very fine blade. The sword was not part of the real gifts of the ceremony and Lord Valentia therefore valued it the more, assured the Peshwa that he would hand it down to his son and his son's son, and kept it by him instead of delivering it to his servants as he had done the trays. The *nách* girls were the same as on the Peshwa's visit to Lord Valentia. The Peshwa's own dancing girl was rather old but was said to have a fine voice. She was too busy in performing before the deities during that season of festivity the *Dasara* to attend Lord Valentia and his party. A few compliments passed at taking leave and the Peshwa paid Lord Valentia the unusual compliment of requesting to hear of his welfare. The minister attended the party as far as the end of the carpet and then took his leave. Lord Valentia's party returned through the town which was much larger than he had expected and the market much finer. There were several large houses, three storeys high; the temples were insignificant; the number of wretched objects was small.¹

In 1805 Sir James Mackintosh the Recorder or Chief Justice of Bombay went on a visit to Poona. He found the chief streets of the city paved with stone and the city regarded as one of the best built native towns in India. The Peshwa's residence the Saturday Palace or Shanvár Váda (32) from its size well deserved the name of a palace.² On the 10th of November 1808 Sir James Mackintosh paid a second visit to Poona. He learnt from Colonel Close the Resident that Poona had a population of about a

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Lord Valentia,
1803.Sir J. Mackintosh,
1805-1808.

¹ Valentia's Travels, II. 113-125. The wretched objects referred to by Lord Valentia were the poor famine-stricken people.

² Mackintosh's Life, I. 274.

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*Mr. Elphinstone,
1816.*

hundred thousand. The police was entrusted to a military Bráhmán of the family of Gokhle who had a large establishment and whose duty was either so easy or so well performed that notwithstanding the frequent meeting of armed men instances of disorder were rare.¹ In 1813 a brigade of British troops was stationed at Poona near Gárpír (68), a spot originally chosen by General Wellesley to guard the city. In 1816 the unknown author of *Fifteen Years in India* described Poona as of modern build and not of any great extent nor imposing in appearance. The city lay in a garden-like plain with fine mountain scenery in the distance. Covering the city was a high mountain range with several romantic hill forts in sight and near the city walls was the round and steep Parvatí hill. It was well watered by the Mula and Mutha which met near the city. The streets were broader in general than in other native towns and showed vast wealth. The city had several temples but they were modern and not held in great veneration. In point of strength the city was not worth much consideration, but its wealth and its Bráhmán government gave it an importance among Maráthá states.² In a letter to Lady Keith (27th November 1816) Mr. Elphinstone gives a livelier picture of the sights of Poona, or rather of the part of Poona close to the Sangam. I am writing, he says, in a garden of trees some of which have no names in English and others are among the rarest in your green houses. My room is filled with the smoke of incense burnt before a Hindu god not ten yards from my house, where troops of women come, with music playing before them, to hang garlands, to sacrifice sheep, and to cut off their own hair, which they have vowed to the divinity. In the same garden there is a very ancient ruined tomb of a Muhammadan female saint, which is a place of such sanctity that an oath taken in it is reckoned sacred, even among the faithless people. I have just heard loud lamentations over a dead body and I now see a funeral pyre kindling on the banks of a river close at hand, where I have before seen the living consumed with the dead. The mourners are sitting in silence on the ground looking on till it be time to gather up the ashes of their friend. Two large elephants are wallowing in the water at no great distance, and on the road that crosses the river are buffaloes, camels, horsemen with long spears and loose drapery, and foot passengers male and female in dresses of all sorts and colours. At this moment a procession is passing of Muhammadans dressed like Arabs, performing a frantic dance and flourishing their drawn swords in honour of the sons of Allí of whose martyrdom this is the anniversary. The whole town is ringing with drumming trumpeting and shouting, occasioned by the same festival, and to make the whole still more unlike England the country round is laid waste by a body of predatory horse, who have made an inroad from beyond the Narbada, and have driven the inhabitants of the neighbouring villages in on the capital.³ On the 13th of June 1817 the treaty of Poona was drawn up by Mr.

¹ *Life*, I. 460.² *Fifteen Years in India*, 450-451.³ *Colebrooke's Elphinstone*, I. 343.

Elphinstone and signed by Bájiráv Peshwa.¹ On the 14th of October Mr. Elphinstone and Bájiráv met for the last time. Bájiráv spoke of the loss he suffered under the treaty of Poona. Mr. Elphinstone told him that his only chance of regaining the goodwill of the English was to lose no time in sending his troops north to aid the English in putting down the Pendhária. Bájiráv assured him that his troops would start as soon as the *Dasara* was over. *Dasara* Day fell on the 18th of October. It was the finest military spectacle in Poona since the accession of Bájiráv. Every day of the week after *Dasara* (19th - 25th) became more interesting. By night and day parties of armed men kept flocking into Poona from all sides. The British troops were cantoned to the north of the town in a position originally chosen by General Wellesley for the protection of the city. Gardens and enclosures with high prickly-pear hedges ran in many places within musket-shot of the lines, affording not only every advantage for the attack of the Arabs and irregulars, but, in case of disaffection among the sepoys, every facility to desert. Small parties of horse came out and encamped round the British cantonment, and in a few days more were augmented to large bodies, while a strong body of Gósávi infantry took a position on one of the flanks. The Sangam being at some distance from the cantonment the Vinchurkar's horse with some infantry and guns encamped between the Residency and the village of Bhámburda. Besides these preparations all reports showed that an attack was immediate. The Peshwa was urged to strike before reinforcements could reach Mr. Elphinstone. On the night of the 28th October the guns were yoked, the horses saddled, and the infantry ready to surprise the British lines. Next day (29th October) Mr. Elphinstone complained to the Peshwa of the crowding of the Marátha troops on the British lines. At four in the afternoon of the 30th of October the European regiment, after great exertions, reached the cantonment. With the exception of 250 men left to guard the residency, Mr. Elphinstone, on the 1st of Nov., moved the troops to a good position at Kirkee four miles north of Poona. The British cantonment was plundered and events culminated on the 5th of November 1817 in the battle of Kirkee when 2800 British troops signally defeated a Marátha host of 33,000.² The residency was sacked and burnt on this day, and all Mr. Elphinstone's property, manuscripts, and oriental curiosities, valued at upwards of £8000 (Rs. 80,000), were either plundered or consumed. Poona city, left with only a small garrison, was surrendered on the 17th of November and the British flag was hoisted on the palace under a royal salute.³ The greatest care was taken to protect the town people and order and peace were soon established.⁴ But many of

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¹ The terms of the treaty of Poona are given in Part II. p. 297.

² Details of the battle of Kirkee are given above pp. 374 - 381.

³ Fifteen Years in India, 486.

⁴ Many outrageous acts on British officers and soldiers had raised indignation to the highest pitch and Mr. Elphinstone and General Smith found it very difficult, almost impossible, to save Poona from the sack for which the soldiery were eager. The British banker successfully solicited protection for the bankers and merchants,

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Capt. Robertson,
1821-1825.

the people especially jewellers and pearl merchants, who had fled to Sinhgad, suffered.¹ Details of Artillery and Pioneers, one regiment of Light Cavalry, one European regiment, and three battalions of Bombay Native Infantry, were placed in the city and cantonment.² In 1819 Mr. Elphinstone detected a conspiracy in Poona in which men of desperate fortunes, some of them Bráhmans, took a lead. The object of the conspiracy was to murder the Europeans at Poona and Sátára, to surprise the chief forts, and to take hold of the person of the Sátára Rája. Mr. Elphinstone met the conspiracy with promptitude and ordered the ringleaders to be blown from guns remarking 'that the punishment contained two valuable elements of capital punishment, it was painless to the criminal and terrible to the beholder'.³ Captain Robertson the first Collector of Poona writes 'the fall of the Peshwa was a great loss to Poona. Into the city had flowed large sums not only from the tributary states but also from the surrounding districts. Though Bájiráv himself was fond of hoarding his money, among his courtiers and his military officers there were many who received large sums in bribes and freely spent what they made. The stoppage of war over the whole of India closed to the bankers their favourite and most profitable investments and there were no other channels into which their wealth could be turned. With the end of the gaiety and richness of Bájiráv's court the demand for the rich silks and tissues of gold, which had vied with the produce of Paithan, ceased, and the dealers and weavers were impoverished. The poorer of the *muttsaddis* suffered severely. Some moved to smaller towns where living was cheaper, others took to husbandry or retired to their homes in the Konkan, others entered Government service; about twenty-five of them were employed in *mámlatdárs'* offices and at the civil court. A considerable number (about 600 in all), of whom about 400 were Musalmáns and 200 Maráthás, men of indolent habits who refused all work but fighting went idly about Poona, and lived in brothels and were often indebted for a meal to the keepers of brothels,⁴ others continued to hang about in the city for years, hoping for military service, and their growing poverty was turned to distress by the high prices of grain which followed the years of scanty rainfall ending in 1825. In 1825 instead of its old bustle and gaiety the city presented the tameness of poverty; the people led aimless idle lives without employment and without an object. Scarcely a horse passed along the listless streets which were empty except for starving tailors and better fed butter dealers.⁵

Hamilton,
1820.

In 1820 according to Hamilton, Poona had a population of 150,000. It covered probably not more than two square miles, was

and guards were also posted at the chief public offices and the Peshwa's palace. Some trifling excesses were committed in the suburbs, but the city suffered no injury and the loss of property was insignificant. Considering all circumstances the forbearance of the troops deserved high praise. Colebrooke's Elphinstone, I. 4.

¹ Grant Duff's Maráthás, 655; Fifteen Years in India, 490.

² Blacker's Maráthá War, 315-16.

³ Colebrooke's Elphinstone, II. 74-75.

⁴ 10th October 1821; East India Papers, IV. 588, 594.

⁵ 1st February 1825; Bom. Gov. Rev. Rec. 117 of 1825, 533-534.

indifferently built and wholly open and defenceless, more like a large village than a city.¹ In 1825 (27th June) Bishop Heber describes Poona as lying in the centre of an extensive plain, about 2000 feet above the sea, surrounded by singularly scarped trap hills from 1500 to 2000 feet higher. The plain was very bare of trees, and though there were some gardens close to the city, they were not sufficient to interrupt the nakedness of the picture, any more than the few young trees and ornamental shrubs of the cantonment. The most pleasing feature was the small insulated hill of Parvati. The city was far from handsome and of no great apparent size, though it was said to have a population of 100,000. It was without walls or fort, it was irregularly built and paved, with mean bazárs, it had deep ruinous streets interspersed with *pipal* trees and many small but no large or striking temples, and as few traces as can well be conceived of having been so lately the residence of a powerful sovereign. Bishop Heber found the chief palace large with a handsome quadrangle surrounded by cloisters of carved wooden pillars. Externally it was mean, as were also the smaller residences which were whimsically known by the names of the week. The ground floor of the chief palace was used as a prison, and the upper storey as a dispensary and an insane hospital.²

In 1832 the French traveller and botanist Jacquemont, a sharp but ill-tempered observer, described Poona as a large city very dirty and ill-built. Nothing bore witness to its former greatness. Of the 50,000 inhabitants only a few were Musalmáns. There were very many Bráhmans, and many temples but none remarkable. The Bráhmans lived almost all as priests and beggars, very few went into the army. The population was much mixed with Konkani Gujarátis and Deccanis, and there were Márwári merchants and Bohorás. There were no Pársis in the city, but Pársis had a monopoly of the market in the camp. The people were small and very black, their features had none of the classic regularity of Hindustán, but they were shrewd and sharp, the expression hard but not unpleasant. The lowest classes wore a narrow girdle and a black or red turban. The better-off had a waistcloth or an open shirt. Each caste had a different form of headdress generally ungraceful, coming low in front and behind and high over the ear so as to show the earrings. Almost all women wore silver toerings and had their arms covered with silver, copper, ivory, or lacquered bracelets. The people lived on rice, wheat, and the flour of grains. Wood was extremely rare and dear and the dung of cows as well as of horses was the universal fuel. The streets were very dirty, and in the morning were thronged with men and women. On Parvati, near the temple, were the ruins of the Peshwa's palace, and great mango groves stretched at the foot of Parvati towards the Mutha and surrounded the city to the south. But the trees were wretched and vegetation had no strength except on the river side. From the hill top Poona looked a mixture of huts and trees such as

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Bishop Heber,
1825.Jacquemont,
1832.¹ Hamilton's Description of Hindustán, 196.² Journal, II, 208-209.

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History.
1832-1884.

pipals, bors, and bábhuls, with a few cocoanuts. There were two wooden bridges, one built by the Maráthás and the other by the English.¹

During the fifty years since 1832 Poona has advanced more perhaps than any of the leading towns of this presidency except Bombay. No notices or details regarding the city have been traced, but from what is known of the former condition of the district it probably made no rapid progress before 1850. During the 1857 mutinies there were signs of disloyalty and sedition, but the strong body of European troops prevented any attempt at an outbreak. Since the opening of the railway in 1860 the trade and prosperity of Poona has rapidly increased. The making of the railway, the American war, and the building of the barracks, and most of the leading public buildings between 1860 and 1870, added very greatly to the wealth of the city. This was followed by a time of depression which was at its height during the 1876-77 famine. Even during the famine many classes of townspeople shared in the profits which were made in the great trade in grain. In 1879 the opening of the Khadakvásla water works rapidly restored those of the landholding classes who had suffered from the famine, and has turned into gardens large tracts round the city which were formerly bare waste. In 1879 (May 13) Poona was disturbed by the burning of the Budhvár palace and the attempt to burn the Vishrámbág palace. Both fires were the work of incendiaries, and seem to have been prompted by a wish to cause loss and annoyance to Government and to increase the feelings of uneasiness which the gang robberies carried on by the openly disloyal Vásudev Balvant Phadke had caused. Since 1879 the progress of the city has been steady. The making of the West-Deccan Railway, though it may deprive Poona of some of its present branches of trade, will do much to enrich it and to increase its importance as the chief trade centre in the Bombay Deccan. The growth of Poona is shown in the increase in the number of its people. The total in 1851 was 73,219. By 1872 this had risen to 90,436, and to 99,421 in 1881.

PUR.

Pur, a small village six miles south-west of Sásvad, with in 1881 a population of 531, has two temples of Kálbhairav and Náráyaneshvar with a yearly fair at each. The fair at Kálbhairav's temple is held on the full-moon of *Mágh* or January-February and the fair at Náráyaneshvar's temple on the dark thirteenth of the same month.

PUR.

Pur, a small village of 182 people, pleasantly situated in a deep valley surrounded by hills, about twelve miles west of Junnar, has, at the source of the Kukdi, a ruined Hemádpanti temple of Kukdeshtar covered by a tiled roof.²

In going west from Junnar to Ghátghar up the valley of the Kukdi, a pleasant afternoon's work is to leave horses or a pony cart at the village of Hirdi, and to pass south over the east shoulder of the

¹ Voyage Dans l'Inde, III. 554.

² The antiquarian parts in this account are by Dr. Bhagvánálál Indrají, Hon. Mem. Roy. As. Soc. of Great Britain and Ireland.

great scarped head of Shambhu hill, about three miles south-west to Kukdeshtar temple, and then, about four miles north-west across the west shoulder of Shambhu hill, over the low plateaus at the side of the valley to Ghátghar. The country throughout is wild and picturesque. The path lies across the wooded banks of the Kukdi over a rising ground fairly clothed with young *ain* and other forest trees between the two great scarps of Shambhu on the right and Chávand on the left, into the wild valley of the Kukdi with some rice fields, but chiefly upland slopes broken with trees and thickly wooded in the deeper hollows. The path passes west with the mighty crags of Shambhu to the north, the lower wooded slopes of the Shiroli or Kumbai hills to the south, and the steep lofty sides of Mehendola and Shiydola to the west and north-west. Near the head of the valley, which has narrowed into a woody glen, close to the right or south bank of the narrow rocky Kukdi is the old temple of Kukdeshtar. It is hid in the deep shade of a rich grove of mango and *karanj* trees. The spire is gone but the outer walls which had fallen or been overturned have been roughly put together, probably by the Maráthás, and are sheltered by a strong thatched roof. Along the bank of the stream and in some walls to the east are many stones, some of them finely carved, and further down the stream is a small cistern cut in the rock. The temple is in the old Hindu or Hemádpanti many-cornered style, later than the Ambar-náth temple near Kalyán in Thána, varying from the eleventh to the early years of the thirteenth century. It stands on a modern plinth about fifty-two feet east and west by thirty feet north and south, and one foot four inches high. The veranda or passage between the walls of the temple and the edge of the plinth is about six feet wide. The temple measures about forty feet long by eighteen broad. The original outline of the shrine and the hall or *mandap* is preserved, the four lowest feet of the wall all round the whole temple having escaped overthrow or decay. In the shrine, especially in the south face to the top of the present building, that is to about twelve feet from the ground, the stones remain in their original position. In the north face of the hall, above the line of four feet from the ground, the stones have been replaced in great disorder, many of the most richly carved stones, those for example with a water pot of the *khuja*-shape, properly belonging to the ruined spire. The shrine has three faces, to the north, the east, and the south, each face about four feet broad. Between these faces are two main corners to the north-east and the south-east and between the main corners and the faces is a single minor corner. In each of the three main faces is a niche, the north niche containing a figure of the skeleton goddess Chámunda dancing on a corpse, and the east face of Shiv dancing the Tándav. The south face is at present (Dec. 1882) hidden by a heap of wooden rafters. In the outer face of the south passage, between the hall and the shrine, is some writing apparently mason marks, consisting of a few letters whose form points to some time later than the inscription (A.D. 1060) in the Ambar-náth temple near Kalyán in Thána. The prancing figure in the niche in the south face of the hall is Vishnu in the Varáh or Boar form, with a mace in his right hand crushing the demon Hiranyáksh under his foot. In the west wall are two niches. The niche to

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PUR.

*Kukdeshtar
Temple.*

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PVR.

Kukdeshevar
Temple.

the south of the door has a figure of Ganpati and the niche to the north of the door is empty. On the ground the left or north niche below has a figure covered with redlead of Har-Gauri that is Shiv with Párvati in his lap. In the north wall are some groups of goddesses and attendants, but the niche has been lost and its place taken by a spire stone of a *khujja*-shaped water vessel which is marked with redlead.

In the north-west corner of the plinth of the temple is a small broken shrine and on either side are two terrific skeleton Bhairavs with scalps and spear, and a little to the west a cobra stone or Nágoba and a pillar carved in relief. To the right is a small broken shrine of Bhairav of plain but well dressed masonry. The left Bhairav is in its right place, but the right figure has been moved. Inside the temple in the shrine lies a stone carved in the lotus pattern which the people worship. Facing the temple door are some ruins probably of a monastery. To the south is a sun and moon stone with the ass curse but no writing. To the east are many spire stones.

About six feet in front of the west door is a broken bull with well carved bell necklace. The pilasters and jambs on each side of the west door are in their original places and the door is in its original breadth (2' 9"), but the lintel has been changed and the proper height of the door cannot be fixed. The stone with a modern figure over the lintel is also out of its place.

Inside the temple is in good repair. It includes a hall 12' 5" long by 13' 4" broad, a passage to the shrine 6' long by 7' broad, and a shrine 6' 9" square. The roof of each of these three parts is domed in the Hemádpanti or cross-corner style. The roof of the hall and the passage is supported by four pillars and twelve pilasters. The four pillars uphold the hall dome. Of the twelve pilasters four uphold the dome over the passage to the shrine, four are in the side walls of the hall, and four are in the corners of the hall. A fifth pillar has been set in the middle of the hall face of the shrine passage to hold up one of the cross slabs of the dome which is badly cracked. The hall dome is about 5' 7" square, 10' 2" high to the top of the bracket capitals and 3' 8" more to the centre of the dome. The inner part of the dome is plain except the central stone which is carved in the hanging lotus pattern. The four pillars which support the dome stand 5' 7" apart. In the side walls, between each face of pilasters, are two central niches (3' 1" by 6") with a figure of Har-Gauri that is Shiv with Párvati on his lap in the south niche, a four-handed Káli in the north niche, and pilasters in the corners. Standing on the floor in the north-east corner are three figures of Har-Gauri and one of Vishnu. All the pillars and pilasters are richly carved and are about 10' 2" high to the top of the heavy bracket capitals.¹ At

¹ The details of the pillars are a square base 1' 9" and 4" thick, a four-sided shaft 1' 10" long with faces about 1' 3" broad; an eight-sided band 4" broad; a circular fillet 2"; an eight-sided belt 3½"; another round fillet 2"; a four-sided block 9" high with faces 1' 2½" broad; an eight-sided band 1" broad; a round band 11"; and above three sharp circles the two lowest like discs, and the third with a row of hanging ornament together about 1' broad; then a square capital of 4"; and above the square capital, a bracket capital with four separate faces about 1' 2" broad, each carved with a figure leaning forward and bearing the roof on its up-stretched hands.

the mouth of the passage in the east end of the hall a pillar has been added in the same style as the others, probably from some other part of the building, to support the lintel of the passage dome. The passage which is six feet long by 7' 1" broad is covered by a dome which is supported by four pilasters in the same style as the hall pillars. The pilasters are 7' 3" high, the height of the base of the dome where the corners are cut off is 8' 9", and the centre of the hollow of the dome 12'. The inside of the dome rises in three rounded bands, like three bells one within the other, to the central stone which is carved in the hanging lotus pattern. The side walls of the passage have richly carved niches 3' broad by 6' 2" high including the ornamental finish above the niche, the right hand or south niche having a figure of Ganpati, and the north niche a figure of Devi.

In the east wall is the doorway to the shrine. It is 6' broad including the ornamental panels on each side, and 7' 9" high including the overhanging eave and the carved work above the door. Over the shrine door are three bands of carved figures, each about a foot broad, separated by narrow belts of moulding. The highest band of figures is carved in the eight-sided belt of stone which supports the dome. They are standing Yoginis forty in all and five in each of the eight faces. Below, over the door, are nine seated figures representing the *navagrahas* or nine planets;¹ the rest of the figures in this row are four angels, two on either end, bearing garlands. The third belt has figures of the five Devis.² The door into the shrine is 5' 2" high 2' 8" broad and 2' deep. Two steps lead down into the shrine which is 6' 9" square. The floor is paved with dressed stones. In the centre is a *ling* in a *ling*-case, and leaning against the back wall is a rude copper mask of a man's face with staring eyes and curled moustache, which is put over the *ling*. The temple ministrant is a Koli and the offerings are flowers. A fair is held at the temple on *Mahāshivrātra* in February-March. In the south-east corner is an opening some feet from the floor through which water can be poured till the god is flooded. In the north wall is a channel to carry off the water. There is a shelf in the north wall about five feet from the ground and a small niche in the south wall. The rest of the walls are of dressed stone, plain except corner pilasters, a carved outstanding block in the middle of each face about ten feet from the ground, and five bands of shallow carving under the beginning of the dome. The dome which is plain, except a slight ornament in the centre stone, begins ten feet from the ground and is four feet deep.

From the temple the path to Ghátghar leads across some rice fields to the right of the village of Pur, up a steep wooded pass, over the west shoulder of Shambhu with fine views of its great beetling crags and of the huge scarp of Chávand to the east. From the crest of the shoulder the path leads through pleasant woods with fine views across the valley of the north Kukdi to the wild row of peaks

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¹ The nine planets are Mercury, Venus, Mars, Jupiter, Saturn, the Sun, the Moon, Ráhu, and Ketu.

² The other rows have angels bearing garlands.

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PCR.

which forms the western face of the Anjavla hills. In front the bare scarp of a hill, apparently with no more marked name than Pahád, runs into the valley, and beyond, to the west, are the great rocky sides and pointed top of Jivdhan. About a mile and a half from Ghátghar on the left, close to the path, in a square masonry enclosure of low roofless walls of earth and stone, are two *ling*-like stones known as Kalamja. Outside of the square walls is a circle of rough stones, about seventy-five paces round, marked with redlead. Some of the stones on the north face of the circle are larger and apparently older than the rest. The circle is interesting from its resemblance to Vetál's guardian and other rude stone circles. The chief worshippers are said to be Kolis of the neighbouring village of Pángli.

PURANDHAR
FORT.

Purandhar, $18^{\circ} 17'$ north latitude and $74^{\circ} 2'$ east longitude, 2566 feet above the Poona plain and 4472 feet above the sea, is a famous fortified hill which gives its name to a sub-division whose head-quarters are at Sásvad, about six miles to the north-east of the hill fort. It is the loftiest peak in a range of hills about twenty miles south-east of Poona. From the south slopes of the Sinhgad-Bhuleshwar hills near the Kátraj pass, and about ten miles south of Poona, a spur strikes south-east and rises into a group of five towering peaks, Purandhar, Vajirgad, Beruka, Bondalgad, and Suryaparvat. Purandhar lies about twenty miles south-east of Poona by the Bápdev pass, and about twenty-five miles by the Deva pass and Sásvad. The Sásvad route is alone fit for carriages. From the travellers' bungalow at Sásvad a very fair road broken in places by stream beds leads about six miles south-west to the foot of Purandhar hill. From the Peshwa's mansion at Sásvad Purandhar appears less lofty than Vajirgad which stands slightly in advance and partly hides the loftier hill. From the Bápdev approach, which alone shows their true features, the hogbacked Vajirgad and the saddlebacked Purandhar are separate, except for one narrow ridge. Purandhar is the larger, higher, and more important of the two hills. From the top of the Bápdev pass a twelve-mile long road leads by the village of Chámblí to Purandhar. As they are neared, the basalt summit wall of both hills is seen to be crowned with a masonry ruin studded here and there with bastions. Purandhar, the larger and higher, is varied by two risings, on the higher of which, the loftiest point in the range, is a Mahádev temple. The hill on which this temple stands is part of the upper fort of Purandhar, while on its northern face, 300 feet below the temple and upwards of 1000 feet above the plain, runs a level terrace on which stands the military cantonment, flanked on the east by the barracks and on the west by the hospital. The northern edge of the terrace is defended by a low wall with several semicircular bastions and a gate flanked by two towers. This is called the Máchi or terrace fort. At the foot of the hill is a well built rest-house, from which the ascent leads by an easy wide road with a gradient of one in eight. Halfway up the road branches to the right and left, the right branch leading to the hospital and the left to the store gate in the centre of the cantonment and to the barracks. From the middle of the cantonment a winding road 830 yards long runs towards the upper fort and ends in a flight of rude stone steps

Description.

which wind between a loopholed wall of masonry and the basalt cliff on which the fort stands. A sharp turn leads suddenly to the Delhi Gate flanked by solid bastion towers.

Passing left from the Delhi Gate the path goes along a narrow ridge flanked on each side by loopholed walls. It is in some places only eight feet wide, and, with a sheer fall on either side of over 300 feet, leads to the Kand Kada or *Sky Scraper* bastion, the most eastern point of Purandhar, commanding a view of Vajirgad and the Bottle Hill, and across the rich Bhima valley to the distant Mahádev range. Here is a bungalow, the oldest on the fort built by Colonel Leeson. Near the bungalow is a small reservoir and postern gate called Chor Dindi Darvāja or the Secret Gate. Going back to the Delhi Gate the path leads up to the Ganesh Darvāja passing by a small chamber in the thickest part of the right hand flanking, where Sháháji the father of Shiváji was confined in 1649 by Máhmud (1626-1656) the seventh Adil Sháhi king. On the left is a ruinous figure of Ganesh which gives its name to the gate. Through a third plain gate with a bastion on the right called the Bávtá Buruj or Banner Bastion, the way leads to a bombproof building, once a granary and now a summer residence for the chaplain. Near the granary rises a solid mass of masonry the site of a palace said to have been built by Abáji Purandhare, the founder of the great Purandhare family of Deshasth Bráhmans who were closely allied with the Peshwa's family. A little further on is a bungalow called the Eagle's Nest and slightly behind it is a mosque; the path continues towards the west with, on the left, two small covered cisterns looking like tombs and used during sieges to hold oil and clarified butter for the garrison, while on the right is a building used as a bombproof magazine under the shelter of one of the two great risings which mark Purandhar. This rising is called either Love's Seat or the Rája's Váda that is king's palace as Sháhu (1708-1749) the grandson of Shiváji began to build a palace here. A little further on the left is a beautiful reservoir called the Mhasoba Táki. It runs a little under the rock and is fed with springs which furnish drinking water for the bulk of the people throughout the hot season. A little beyond the cistern are two rock-cut chambers used as dungeons. Above runs a rough path to the spur that joins the Rája's Váda eminence with its temple-crowned peak. This spur ends at the foot of a flight of fine masonry steps arranged in sets of five with a fine stone wall on either side of them. The steps lead to a equally beautifully built platform which covers the eminence and from which rises a temple of Mahádev built by the first Purandhare. Going back to the beginning of the ascent the way leads past ruins of Mhárs' houses to the Khadda Darvāja built by one of the Peshwás for the temple priest. Slightly in advance and ending a spur is a ruinous bastion called Fatteh Buruj or Victory Bastion. From this bastion the garrison are said to have leaped about 1790 when surprised by Kolis under one Kuroji Náik. Following the narrow path that runs along the back of a spur on the extreme south-west angle of the fort, a bastion called the Konkani Bastion rises 300 feet sheer. Near this bastion is a bombproof chamber able to hold twenty men, from which criminals folded in country blankets with their heads and feet

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PURANDHAR FORT.

Description.

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PURANDHAR
FORT.

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uncovered used to be hurled in the *kadelot* or precipice-rolling form of death. Further to the north-west is a triple bastion rudely shaped like an elephant's head and called the Hatti Bastion. Past this bastion the way leads by two deep rock-cut cisterns to the Shendi Buruj under which when it was built a married pair were buried alive. According to two copper plates found in the Inám Commission office the foundations of the Shendi Buruj several times gave way and the king of Bedar dreamt that unless a first-born son and his wife were sacrificed on the spot the foundations would never be sure. On awaking the king sent for the grantee Esáji Náik Chive who brought one Náth Náik and his wife Devki and the two were buried alive on the dark eighth of *Ashvin* or September-October. At the same time fifty thousand gold bricks, each brick weighing about twenty-four rupee weights or *tolás*, were put, 25,000 each, in two holes to the right and left of the tower foundation each hole about thirty feet square and twelve feet deep. The work was then finished, the king came to see the bastion, conferred the fort on Esáji Náik and granted two villages worth about £364 (910 *huns*) to the father of the buried boy.¹

From the Shendi bastion the way leads to a fine reservoir on the right called Sákharī Talāv or the Sugar Reservoir. A little beyond the reservoir is a stone wall and a few yards further is a good stone house used as a granary and said to have been built by Mádhavráv the fourth Peshwa (1761-1772). A few yards further on comes the point from which the round of the fort was begun. The round extends over two miles and passes by three gateways and six chief bastions.

View.

From this point the way leads to the temple platform, the highest point on the fort, which commands a varied grand and widespread view over crests of mountains, huge blocks of barren rocks and dense forest, clothed ravines, wide-spreading plains and winding rivers. To the north the eye wanders over plains and a mountain range till it is lost in a distant ridge of pale blue hills eighty miles off. On the first range is the road leading to the Bápdev pass and the temple hill of Náráyanpur, and where the range dips to the right of this temple hill, the Deva pass emerges, with, to its right, the square dismantled fort of Malhágad² built by the Pánse family the hereditary commandants of the Peshwa's artillery. Still more to the right is the Lesser Bor pass through which on the 24th of November 1817 General Smith passed to Pandharpur in pursuit of Bájiráv whose immense army had been routed at Kirkee a fortnight before. Half hidden by a spur from the Deva pass, a little to the left of where it emerges, is seen the palace of the Jádhav family.³

¹ The two grants have been published by Captain Mackintosh in *Trans. Bom. Geog. Soc.* I. 191-258. They were found by Capt. Dods, Inám Commissioner Northern Division, in his office. One is an original plate and the other is a copy of an original plate in the Madras Museum said to belong to the Kolis of Purandhar. One of them is dated the Arab year 587 or A.D. 1191 which seems to stamp the plate as false as there were no Musalmán kings at Bedar in 1191.

² Details of Malhágad are given above p. 258.

³ This palace is clearly seen from the road from which it lies about two miles. It is a large square loopholed building with small windows and narrow doors surrounded by a semi-detached loopholed wall.

Between the Deva pass and Purandhar are seen the villages of Náráyanpur Chámblí and Korait, and on the banks of the Karha, where it meets a small stream, lies, embowered among the bamboo mango and palm groves, the town of Sásvad with its two temples and large square mansion of the Purandhars, all three built at an estimated cost of £60,000 (Rs. 6 *lákhs*). Near the mansion is Bájiráv's palace where the Amirs of Sind were confined, now a travellers' bungalow. Looking nearly east, at the end of the Purandhar range show the temples of Jejuri, and not far from the temples, close to the Nira bridge, is Válhe village the traditional birthplace of Válmiki the reputed Koli author of the Rámáyan. Behind are the Bhima and Nira valleys fringed by distant hills. Turning south in the valley almost beneath Purandhar the windings of the Nira sparkle in the sun, and looking over Shirval and beyond the Mahádev range, in the distance rise Vairátgad Pándavgad and Pánchgani, and over the square hill fort of Rohira and the Bori Dara are seen Mount Malcolm and the Mahábaleshvar temple and Ráíreshvar. To the west, where range after range stretch as far as the eye can see, the view passes over town and village, valley hill and dale, to the peak of Geser and Puluk Khind and still further to Sinhgad standing bold against the sky. North of Sinhgad by the Donje Kátraaj and Bápdev passes the circle ends in the temple hill of Náráyanpur.

Descending to the terrace or Máchi, through the triple archway in front of the Delhi Gate, the way leads by a three-pillared rock-cut cave-chamber almost beneath the banner bastion. By the chamber a steep winding path leads down about 2500 feet to the cantonment. Following a road past the canteen over the Bhairav Khind spur, where stood a gate called the Bhairav Darvaja with the ruins of a guard room, begins a four-mile walk that encircles the fort of Purandhar. Following this path, which is a broad well metalled road made in 1856, a little on its left slope are two slaughter houses, and behind them the graveyard, well removed from the camp having the eastern end of the upper fort between it and the cantonment. Continuing this walk, and following its many windings with convenient view seats, on the right rise the steep southern slopes of the upper fort crowned with frowning walls and beetling bastions and covered during the rains with wild flowers thick brushwood and the lovely arrowroot plant.

On the left, looking down on hill and vale, on woody ravines and on the winding Nira, the path leads to a southerly spur the largest on the hill called Bonehika Met or FitzClarence Point as Lord Edward FitzClarence when commander-in-chief, always used it as a drill ground. On its broad tableland is a small unfinished reservoir built by Mádhavráv the fourth Peshwa (1761-1772). Overhanging the scarp is the Fatteh or Victory Bastion. Beyond, the road passes more to the north and leads to a second plateau with three small springs almost under the abrupt scarp which is crowned by the most westerly or Konkani bastion from which prisoners were hurled. Here lie huge strangely balanced masses of basalt fallen from the fort sides. From this tableland runs a wide south-westerly spur or point called Mesel Met or Kerr's Point. The point is sheltered

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from the east and is open to the west and commands rich and distant views as far as the Mahábaleshvar range. The road now turns to the east and follows the windings of the hill passing two westerly spurs. A ruined gate called the Konkani Darvāja leads to the hospital spur. From this spur a wall rises till it meets the rock on which the upper fort is built and forms the western boundary of the lower fort. Above the wall frowns the Shendi Bastion and beneath it are three caves, two of them large, one fifty and the other 160 feet deep. The deeper cave has three chambers. The hospital spur is locally known as *Lagan Mukh* or Wedding Face and the hospital on it stands about a mile and a quarter from the rest-house at the foot of the hill. From the hospital the road passes through the cantonment which stands on a narrow terrace on the north face 300 feet below the upper fort flanked on the east by the barracks and on the west by the hospital. From the hospital the path proceeds with, on its right, a fine masonry reservoir called the Mukárase Taláv said to have been built by Mádhavráv the fourth Peshwa (1761-1772), and above it a large roomy bungalow. From the reservoir the road passes by one or two bastions on the left with several guns, said to have been taken by Shiváji from the Portuguese and continues past a large quarry, to a point where the road divides marked by a small stone temple built by a blacksmith about 1795. Taking the upper road, on the right are ten large patcherries, and on the left four sets of bachelors' quarters.

Below these buildings is the Bini Gate, the only gate remaining of the lower fort and called Bini as the Binivála's or Quartermaster General's house formerly stood close by it, where now stands a large modern bungalow. Taking the upper path from the patcherries a small stone temple and well are found, the temple built by Nána Fadnavís over the spot where the people from the neighbouring villages brought their offerings to celebrate the birthday of Mádhavráv Peshwa. The bungalow close in front of the temple is built on the site of, and with much of the materials of, Nána Fadnavís' palace. Next comes a fair sized bungalow enclosed with a stone wall and facing west. This bungalow stands on the site of Mádhavráv Peshwa's palace, and below it are two temples built by Ábáji Purandhare. The road then passes through the market and leads up to the east end of the terrace on which stands the cantonment. Close below is a fine reservoir called Padmávati or Ruzval Taláv the masonry of which is said to have been built by Shiváji. On its north bank an open space covered with mango trees is the site of a small house where died Lord FitzClarence, commander-in-chief of Bombay. The site was bought by his widow for a memorial church. This, the Bhairav Khind spur, seems to spring from beneath the scarped bastion of the upper fort and running north-east to end its sweep in the rock on which Vajirgad is built. On this the highest and driest spur are the barracks, and at the extreme west on the Wedding Face spur, facing west and overlooking a broad and rich valley, is the hospital.

History.

The earliest known mention of Purandhar is in the reign of the first Bahmani king Alá-ud-din Hasan Gangu (1347-1358) who obtained possession of almost the whole of Maháráshtra from the

Purandhar range to the Káveri and fortified Purandhar fort in 1350. About 1384 the fortifications were repaired and semicircular bastions were added by the fifth Bahmani king Máhmud I. (1378 - 1397). Purandhar was among the Poona forts which fell to Ahmad, the founder of the Nizám Sháhi dynasty after his success at Junnar in 1486 and continued in the hands of the Nizám Sháhis for more than a century.¹ Under the early rule of the Bijápur and Ahmadnagar kings Purandhar was among the forts which were reserved by the Government and never entrusted to *jágirdárs* or estate holders.² The fort of Purandhar seems to have passed to Máloji the grandfather of Shiváji when Bahádúr Nizám Sháh of Ahmadnagar (1596 - 1599) granted him Poona and Supa.³ It remained with Máloji's son Sháháji till in 1627 it was taken by the Moghals. In 1637, when Sháháji joined the service of the Bijápur kings, chiefly through his help Purandhar was won from the Moghals. Soon after, the transfer of Purandhar to Bijápur was confirmed in a treaty between Bijápur and the Moghals. Though it passed under Bijápur the fort continued to be commanded by a Hindu.⁴ In 1647, about the time of Dádáji Kondadev's death, the commandant of Purandhar died. As the families were friendly, Shiváji was asked to settle some points in dispute among the commandant's three sons. He went to the fort, persuaded the younger brothers at night to make their elder brother prisoner, and during the disturbance, secretly filled the fort with his Mávlis and took it without bloodshed, keeping the brothers well disposed to him by the grant of lands and villages.⁵ In 1665 Rája Jaysing, who was sent by Aurangzeb to the south to conduct the war against Shiváji, promptly despatched a force under Dilávar Khán to attack Purandhar. The fort was resolutely defended by Mávlis and Hetkaris, but, after a long siege, they lost heart and sent word to Shiváji that they could hold out no longer. They would have left the fort but Shiváji asked them to hold it until he should send them word to retire. Shiváji, who was unable to make head against the Moghals, came as a suppliant to Jaysing and Dilávar Khán and handed to them the keys both of Purandhar and of Sinhgad.⁶ After its capture Purandhar remained in the possession of the Moghals, till in 1670, soon after his capture of Sinhgad, it was scaled and taken for Shiváji by Suryáji the brother of Tánáji Málusre.⁷ In 1705 Purandhar fell to the Emperor Aurangzeb (1658-1707).⁸ In 1707, after the death of Aurangzeb, Purandhar was re-taken by Shankráji Naráyan Sachiv an adherent of Tárábái the widow of Rájárám (1689-1700).⁹ In the same year, on being restored to liberty by the Emperor Bahádúr Sháh (1707-1712), Sháhu of Sátára (1708-1749) Shiváji's grandson, came to Poona and summoned

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PURANDHAR
FORT.

History.

¹ Briggs' *Ferishta*, III. 120.² Grant Duff's *Maráthás*, 41.³ Grant Duff's *Maráthás*, 61.² Grant Duff's *Maráthás*, 53 note 1.⁴ Compare Grant Duff's *Maráthás*, 52, 54, 59.⁵ Details of the siege and of Shiváji's visit to Purandhar are given under History, Part II. 231 - 234.⁷ Grant Duff's *Maráthás*, 109.⁸ Khán Khán, Munta Khabu-l Lubáb in Elliot and Dowson, VII. 373; Grant Duff's *Maráthás*, 177.⁹ Grant Duff's *Maráthás*, 180.

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PURANDHAR
FORT.

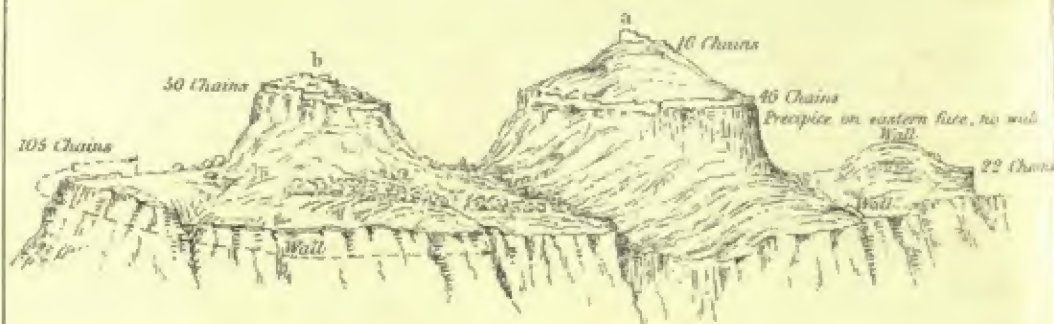
History.

Shankráji Náráyan the Pant Sachiv to deliver the fort, but Shankráji did not obey. About 1710 Chandrasen Jádhav, who had taken service with the Nizám, drove back the Maráthás from the Godávári to the Bhima. To support the local troops Sháhu sent Báláji Vishvanáth the founder of the family of the Poona Peshwás. Báláji joined Haibatráv and they two fell back on Purandhar. A battle was fought which the Maráthás claim as a victory but which seems to have been a defeat as they afterwards retreated to the Sálpa pass. In 1714 the first Peshwa Báláji Vishvanáth, (1714-1720) succeeded in procuring the release of the Pant Sachiv, who was confined at Hingangaon about forty miles east of Poona by Damáji Thorát a partisan of Kolhápúr. In return for this service the Pant Sachiv's mother presented Báláji with all the Pant Sachiv's rights in Purandhar and gave him the fort as a place of safety for his family whose head-quarters had been at Sásvad. This transfer was confirmed by Sháhu. In 1750 Tieffenthaler notices the hill forts of Lohogad and Purandhar.¹ The fort continued in the possession of the Peshwa till, in 1762, Raghunáthráv, the uncle of the fourth Peshwa Mádhavráv (1761-1772), bestowed it on the Purandhare family.² After the murder of the fifth Peshwa Náráyanráv (1772-73), on the 30th of January 1774, his pregnant widow Gangábái was carried for safety to Purandhar by Nána Fadnavis and Haripant Phadke. On the 18th of April the birth of a son to Gangábái at Purandhar was a death-blow to Raghunáthráv's hopes of becoming Peshwa.³ A short time afterwards letters, intercepted by Haripant near Burhánpur, showed that a plot was formed by Moroba, Bajába, and Bábáji Náik to seize Sakháráv Bápu, Nána, Gangábái, and the infant Mádhavráv, all of whom, to escape the chill damps of Purandhar, had come to live in Sásvad during the rains. They heard of this conspiracy on the 30th of June, and at once fled to the fort. In 1775 Nána and Sakháráv Bápu returned to Purandhar and from Purandhar managed all state affairs.⁴ After much discussion,⁵ on the 1st of May 1776, the treaty of Purandhar was settled and signed by Sakháráv Bápu and Nána Fadnavis on behalf of the Peshwa and by Colonel Upton on behalf of the Bengal Government. The chief provisions of the treaty were that Sálsette or territory yielding £30,000 (Rs. 3 *lákhs*) a year, and Brouch and territory worth £30,000 (Rs. 3 *lákhs*) more, should be left with the English and £120,000 (Rs. 12 *lákhs*) should be paid to them on account of war expenses; that the treaty with Raghunáthráv should be annulled; that the English should return to garrison and Raghunáthráv's army be disbanded within a month; and that Raghunáthráv should receive an establishment and live at Kopargaon on the Godávári.⁶ In 1778, fearing the growing strength of his cousin Moroba, Nána Fadnavis retired to Purandhar and agreed to bring Raghunáthráv to Poona,

¹ Description Historique et Geographique de l'Inde, I. 484.² Grant Duff's Maráthás, 326.³ Grant Duff's Maráthás, 368.⁴ Grant Duff's Maráthás, 369.⁵ Details of the discussion are given under History, Part II. 259-260.⁶ Grant Duff's Maráthás, 393-394.



SIDE VIEW OF RAJMÁCHI



a about 2730 Feet
 b " 2540 " Heights
 c " 2130 "

Total 5258 Yards of Wall.

RAJMÁCHI



Fur 0 1 2 3 4 5 6 7 8 9 10
 Scale 2 Inches = 1 Mile
 Mile

provided no harm should come to him and his property. On the 8th of June Haripant Phadke and Mahádji Sindia joined Nána at Purandhar, and by a bribe of £90,000 (Rs. 9 *lákhs*) gained Holkar to Nána's side. In 1796, alarmed at the threatened attack of Sindia and his minister Báloba on Poona, Nána again fled to Purandhar fort.¹ In 1817 Purandhar was one of the three forts which Mr. Elphinstone the English Resident at Poona summoned Bájíráv to deliver as a pledge that Trimbakji Denglia would be surrendered. It was restored to Bájíráv after a few months.² In the last Marátha war, after the capture of Sinhgad, Major Eldridge with four companies of the Bombay European Regiment and four companies of Rifles marched through the Purandhar pass to the north of the fortress. A detachment under Major Thatcher, consisting of three companies of the Bombay European Regiment, and five companies of Madras and Bombay Native Infantry, marched on the 8th for the south end of the fort. The head-quarters and the rest of the division continued the march during the 9th, 10th, and 11th, and arrived by way of Jejuri in a position three miles north of the forts of Purandhar and Vajirgad. Within four miles of the camp at the village of Sásvad was a strong stone building the Peshwa's fortified palace, in which a party of 200 men, Arabs Sidhis and Hindustánis, had shut themselves with small guns and made a show of opposition. The walls were so substantial that six-pounders did them no harm. Eighteen-pounders were then brought, but, though these also seemed to make no impression on the walls, they had sufficient effect on the mind of the garrison to induce them to surrender at discretion. The operations against the forts were short. On the 14th of March a mortar battery opened on them; and on the 15th Vajirgad admitted a British garrison. As this place commanded Purandhar the commandant had to accept the terms given to the garrison of Vajirgad; and the British colours were hoisted on the 16th.³ In 1845, during Rághoji Bhángria's disturbances, troops were sent to Purandhar in case the insurgents might seize the fort.⁴

Rá'jma'chi, or the Royal Terrace, is an isolated double-peaked fortified hill on the main line of the Sahyádris, about six miles as the crow flies and ten by path north of the Bor pass. From the Konkan, thickly wooded at the base, its sides rise about 2000 feet in steep rock slopes which, as they near the crest of the hill, grow gradually treeless and bare. Above the crest, from the flat hill top rises a rocky neck about 200 feet high, with, at either end, a short fortified tower-like head, the inner *Shrivardhan* that is Luck's Increase, high and pointed, the outer *Manranjan* that is the Heart-Gladdener, lower and flat-topped.

A tongue of land about 300 yards broad, joins the Rájmáchi terrace to the rough plateau that runs along the crest of the Sahyádris north from Khandála.

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PURANDHAR FORT.

History.

RÁJMÁCHI FORT.

Description.

¹ Grant Duff's *Maráthás*, 523.

² Grant Duff's *Maráthás*, 634, 646.

³ Blacker's *Marátha War*, 241-242. *Pendhari and Marátha War Papers*, 259.

⁴ Compare Part II. p. 308.

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RÁJMÁCHI
FORT.

Description.

Across this tongue of land, about half a mile from the foot of the central hill top, runs a strong stone wall, seventeen feet high and eight thick with a parapet loopholed for musketry and at intervals with bastions pierced for cannon. Within this line of wall a wide stretch of tilled woodland ensures for the garrison a full supply of grain, grass, and fuel. From this upland, at a safe distance from the neighbouring heights, the central hill top rises three to four hundred feet high, a sheer black overhanging cliff crowned by a battlemented peak, and towards the west strengthened by a double line of encircling walls. On the crest of the neck that joins the two peaks, fronting a small temple of Bhairav, stand three old stone lamp-pillars or *dipmáls* and two small quaintly-carved stone chargers ready saddled and bridled for the god. The temple, which is little more than a hut, has three pairs of small black stone images of Bhairav and his wife Jogeshvari, presented, according to the temple servant, by Shiváji, Sháhu, and Bájiráv Peshwa.

From either end of the neck rise the steep fortified sides of Shrivardhan and Manranjan. Shrivardhan, the eastern and higher fort, less sheer to the south than to the north, is in places strengthened by a triple line of wall. On the south side, through the ruined gateway, is reached a chamber cut in the rock once used as a granary or storehouse, and close by a large open rock-cut reservoir. On the north, in a narrow ledge of the steep cliff, hollowed into the hill and always sheltered from the sun, is a cistern with an unfailing supply of pure water. The inner fortification, with a few ruined dwellings, encloses the central peak, the *gadhi* or stronghold.¹ Manranjan the outer hill, less completely protected by nature, is very carefully fortified with two high strong lines of wall. Of these the outer line, running along the crest of the cliff, encloses some cisterns and reservoirs of cut-stone; the inner, encircling the flat hill top, has within it the powder magazine, a long low tomb-like roofless building of very closely fitting cut-stone, and close to it the ruins of the captain's house and a cistern. The western wall commands the mind-pleasing or *man-ranjan* prospect that gives the fort its name. Below lies the royal terrace wooded and stream-furrowed to the north, bare and well tilled to the west, and to the south laid out in fields with a small lake and a shady hamlet of Koli huts. North and south, beyond the plateau, stretches the main line of the Sahyádris hills, their sides rising from deep evergreen forests in bare black cliffs, to the rough thinly-wooded part-tilled terrace that stretches eastwards into the Deccan plain and along the crest of the Sahyádris, which is broken by wild rocky peaks and headlands from Harishchandragad fifty miles to the north to Bhojya eighteen miles to the south. Westwards stretch outlying spurs and ranges with deep water-worn valleys and steep well-wooded sides. Far off to the right rise Máhuli, Gotaura, Tungár, and the Sálsette hills; in front, beyond the long flat backs of Mátherán and Prabal, lie the harbour island and city of Bombay; and to the left sweeps

¹ The Musalmáns call it the Bála Killa or upper fort. But unlike most Deccan hill-forts Rájmáchi was never held by Musalmáns and is throughout purely Hindu with neither a mosque nor an *idgáh*, one or other of which is found in most Deccan forts.

the long range of hills that by Nágothna and Ságargad passes from the Sahyádris to the extreme west of Alibág.¹

The first notice of Rájmachí is in 1648 when it was taken by Shiváji.² In 1713 the fort surrendered to Ángria,³ and was ceded by him in 1730 to the second Peshwa Bájráv (1721 - 1740).⁴ In 1776 the impostor Sadoba, a Kanoja Bráhmaṇ who called himself Sadáshivráv Bháu, took the greater part of the Konkan and came to the Bor pass. Here he was opposed and his troops checked for a time but he headed them with spirit and carried the pass and Rájmachí sent him offers of submission. Pretended overtures of submission were made to him by the Poona ministers by which he was for a short time amused, until two of the Peshwa's officers suddenly fell on him in the neighbourhood of Rájmachí, when his whole force fled to the Konkan, and Sadoba escaped to Bombay.⁵ In the Marátha war of 1818 the fort surrendered without resistance.⁶

Ra'jur, ten miles west of Junnar, is a large village on the left bank of the Kukdi, with in 1881 a population of 3037. In the village, surrounded by three or four large flat stones and apparently at one end of a raised seat or pavement, about six inches from the ground, is a standing-stone or *ubhi dhond*. It is an undressed block of stone of which 5' 6" are above ground roughly square with faces varying in breadth from one foot to one foot and a quarter, the top as if half-sliced away. One of the large stones, laid on small rough stones to the left of the standing stone, measures 4' 7½" long by 1' 9" broad and 9" thick. The length of the raised pavement in front of the standing stone is 7' 10" and the breadth 6' 10". There are no signs of tools and no letters. The people say it has been there since the beginning of time or *mul-pásun*. It is not worshipped and they do not know who set it up. It was men not the Pándavs. About thirty yards to the west is a platform with large rough stones. A little further on the right, buried all but a few inches, is a Sati stone, and about twenty yards further west a second standing stone roughly pointed with 5' 2" above ground and faces about two feet broad.

About a hundred yards to the east of the village are the remains of three Musáلمان buildings of dressed stone. The first on the right is a ruined tomb of which nothing but the plinth is left. The next on the left is about twenty feet square and is in fair repair except that the dome is gone. Inside are three tombs two of men and one of a woman. There is an inscription over the north door. A few paces to the north-west is a small mosque about eighteen feet by sixteen, with plain masonry walls and a brick dome. Over the prayer niche is an inscription of two lines. There were corner minarets and a cornice but they are ruined. On the top of a mound, about a hundred paces to the north of the village, to the west is

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FORT.

History.

RÁJUR.

¹ From Rájmachí, as the crow flies, Máhuli is about forty-six miles and Gotaura forty-seven miles; Bombay thirty-eight miles; Tungár, Kámándurg, and Sassu Navghar hills form one range extending from forty-two to fifty-two miles and Ságargad is thirty-five miles.

² Grant Duff's Maráthás, 63.

³ Grant Duff's Maráthás, 231.

⁴ Pendhári and Marátha War Papers, 258. In these papers the fort is mentioned as Raiy, Machec.

⁵ Grant Duff's Maráthás, 193.

⁶ Grant Duff's Maráthás, 397.

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a ruined roofless temple of Mahádev with low walls. In the east face is a door with a carved threshold stone apparently belonging to a twelfth or thirteenth century temple. In front of the temple, about twenty feet to the east, is a row of old stones. On the left is a defaced stone with the remains of an open hand upheld in sign of blessing, a proof that the stone is a Sati stone. The next is a much defaced cobra stone or Nág Ráj. The third is the upper part of a broken Sati stone. In the right corner, at the foot of the stone, is the figure of a dead man and a horse in the panel above. Near the top of the stone is an open right hand. The fifth and sixth stones are two battle stones too worn to be read. About two paces to the east are two carved stones. On the stone to the right in the lowest of three panels are the Sati and her lord both lying down. In the panel above is the woman going to the place of sacrifice seated on a horse and holding something in her upstretched hands. In the top panel a man and woman worship what seems like a *ling* above and a bull below.

Approached from the east the stone buildings of the Musalmán tomb and mosque are notable, and behind is a fine view of the great square shoulders of Chávand blocking the mouth of the Kukdi valley. To the left is the Kukdi valley, to the right are the castellated tops of Shambhu, and behind and over-topping it the wild shoulder of Karkumba.

RÁNJANGAON.

Rá'njangaon, nine miles south-west of Sirur, with in 1881 a population of 1392, has a famous temple of Ganpati. Ránjangaon is said to be the scene of one of the eight incarnations of Ganpati. The temple is said to occupy the site of a Hemádpanti temple of which four pillars remain, two of them at the entrance to the enclosure. The present shrine is said to have been built about 200 years ago by Chintámanráv Maháráj the second of the Chinchvad Devs. The temple consists of a hall or *mandap* with rows of wooden pillars and an outer and inner shrine. The outer shrine or ante-chamber is surmounted by a small spire and the inner shrine by a large spire both rough looking. The large spire rises in four tiers the lowest tier being the widest. Each of the three upper tiers is ornamented with a frieze. A small pot or *kalash* flanked by four minarets completes the spire. In front of the hall is a stone rat, the carrier of Ganpati. To the north of the temple is a corridor with fifteen arches in front, each arched compartment roofed by a low conical vault. The arcade is the gift of the Povár family. A flight of steps leads to the flat corridor roof which is a favourite place of resort during the large fair on *Ganeshchaturthi* in August-September when about 1000 people assemble. On the extreme west beyond the shrine and joined to it is a tiny shrine of Mahádev. The temple enjoys a yearly Government cash grant of about £161 (Rs. 1610) and land assessed at £3 10s. 6d. (Rs. 35½).

In 1751 Ránjangaon was plundered by the Moghals.¹ In 1827 Captain Clunes notices Ránjangaon with 140 houses, nine shops, several wells, and a rest-house.²

¹ Grant Duff's *Maráthás*, 276.

² *Itinerary*, 11.

Roti, a small village seven miles north-east of Supe, with in 1881 a population of 229, has a temple of Tukái Devi built by the Medhe family. The temple is quadrangular and built of cut-stone. In honour of the goddess the Medhe family give a large feast to Bráhmans twice a year, one on the full-moon of *Chaitra* or March-April and the other on the bright eighth of *Ashvin* or Sept.-Oct. A yearly fair is held at the temple on the bright ninth of *Mágh* or Jan.-Feb.

Sákar Pa'thár, four and a half miles south of Lonávla station¹ is a raised plateau, 3000 feet above the sea or about 500 feet higher than Mátherán (2460). The plateau is extensive² and fairly wooded with good building sites on the west close to the edge of the Sahyádris, some of them commanding very fine views. At the back and to the east of the building sites is a nicely wooded ridge. The neighbourhood has beautiful walks and rides and the country to the south, along the edge of the Sahyádris, is mountainous and well wooded with good big game shooting. The water-supply is from a little lake on the plateau with a twenty-five feet high dam and an area of three acres. Allowing for evaporation and other losses the lake is calculated to hold about 3,000,000 gallons or 12,000 gallons a day for 250 days. In 1883, in sanctioning Sákar Páthár as a health-resort, Government observed that the creation of a new sanitarium in an accessible position like Sákar Páthár, near the line of rail and connected with it by a road passable for wheeled traffic, with a good climate, fair water-supply, and fine scenery, would be a great advantage to dwellers both in Bombay and in the Deccan. Leases were granted on the same terms as the Mátherán and Mahábaleshvar leases. No applicant is to be allotted more than one site, and each is to be bound to build a house within three years or to forfeit his claim to the site.³

Sá'svad, on the left bank of the Karha about sixteen miles south-east of Poona, is a municipal town, the head-quarters of the Purandhar sub-division, with in 1881 a population of 5684. Sásvad stands on the old Poona-Sátára road by the Bábdev and Diva passes. The 1872 census showed 6416 people of whom 6147 were Hindus and 269 Musalmáns; and the 1881 census showed a decrease of 463 or 5684, of whom 5435 were Hindus and 249 Musalmáns. A weekly market is held on Monday when the chief article of trade is grain from the villages round. Besides the sub-divisional revenue and police offices Sásvad has a municipality, dispensary, post-office, two old palaces, a mosque built entirely of Hemádpanti pillars and stones, and a temple. The municipality, which was established in 1879, had in 1882-83 an income of £271 (Rs. 2710) and an expenditure of £253 (Rs. 2530). In 1883 the dispensary treated twenty in-patients and 5517 out-patients at a cost of £70 12s. (Rs. 706). Sásvad was the original Deccan home of the Peshwa family.⁴ Outside of the town and across the river is the old Peshwás'

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Roti.

SÁKAR PÁTHÁR.

SÁSVAD.

¹ Two other roads lead to Sákar Páthár both from Poona one fifty-three miles by Paud, Bhorkas, and Jámabhulna, and the other about forty-five miles by the Bombay road.

² The plateau is large enough for hundreds of houses besides room for a race-course and cricket ground. Mr. J. G. Moore, C. S.

³ Government Resolution, Revenue Department, 8569 of 21st November 1883.

⁴ Grant Duff's Maráthás, 144. In 1713 Báláji, the first Peshwa, fled to Sásvad and here also he died in 1720. Ditto, 189, 209.

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palace which is now used as a Collector's bungalow and office. The palace bears marks of English shot. A large temple of Sangameshvar with steps leading to the river, stands on a small delta of land at the meeting of the Karha and one of its feeders. Round the chief temple are small shrines, tombs, and *sati* stones. Near the temple is the fortified palace of the Purandhare Bráhmaṇ family, who were closely allied to the Peshwás for nearly a century.¹ In a revenue statement of about 1790 Sásver appears as the head of a subdivision in the Junnar *sarkár* with a revenue of £1765 (Rs. 17,650).² In 1818 the palace for ten days withstood the attack of General Pritzler's division.

About 1840 the Amirs of Sind were confined in Sásvad. Though prisoners they were allowed to shoot and the neighbourhood of Sásvad was thoroughly cleared of wolves.³ In 1837 Sásvad had a nursery garden.

SHAMBHUDEV
HILL.

Shambhudev Hill is a detached height in the Bhima valley within the village limits of Bibi about twelve miles north-west of Khed. The hill is in the form of a truncated cone and is crowned by a temple of Shambhu. The holiness of the hill has left its sides a picturesque contrast to the surrounding barren heights. The temple is built within a quadrangle and has minutely carved wooden brackets over the pillars at the entrance to the hall or *mandap*. On a ledge above the *ling* are some wooden figures and the inside of the temple is painted by a Sonár with frescoes one of them a curious representation of a railway train with a Rája driver.⁴ Small fairs are held on the full-moon of *Chaitra* or March-April and on the Mondays of *Shrávan* or July-August.

SHIVNE.

Shivne, a small village eight miles south of Khadkála, with in 1881 a population of 861, has a weekly market on Tuesday.

SINDE.

Sinde hamlet, close to Bhámoli in Khed, seven miles west of Chákan, has within its limits the hill of Bhámchandra with some old Buddhist caves. The hill rises steep from the plain on the south and west and has the caves in the southern scarp. A difficult climb leads to a cistern on the right which the villagers call Sita's Bath. A little further, after rounding a jutting neck, comes the chief cave of the group dedicated to Bhámchandra Mahádev. The cave is small and faces south-west, and has a cistern to its left. The entrance, which is eight feet high by thirteen wide with a small arched doorway in the centre, is closed. The cave is nearly square (15' x 14') and seven feet high with a flat roof. Four pillars, two on either side, divide the cave into three parts. Each of the two compartments is adorned with a pilaster much like the pillars, and each has a niche with pillared jambs and canopy. In the middle are traces of a *dághoba* or a round base five feet in diameter within a square mark where it once stood. The umbrella is cut out of the roof. The pillars are massive and square but twice chamfered off halfway up so as to be octagonal. The capitals have massive

¹ Grant Duff's Maráthás, 186.² Waring's Maráthás, 240.³ Murray's Bombay Handbook (New Edition), 193.⁴ The origin of the Rája-driver railway train fresco may be the fact that His Highness Holkar, the former owner of the village, is fond of engine-driving. Mr. H. E. Winter, C. S.

projection on all four sides. In an inner shrine of the temple are a *ling* and a figure of Buddha or a Tirthankar. The figure is carved on a detached stone and may once have ornamented the *dāghoba*. An elaborately sculptured doorway separates the inner from the outer cave. The doorway is two feet wide by four feet high with carvings chiefly of human figures. The cave has no horse-shoe arch or Buddhist rail ornaments. The soft rock of the hill has weathered away in places, and the screen or doorway dividing the two shrines has been cemented by the villagers to keep it in its place. Further on is a cell or cavern, and at some little distance in the middle of a difficult escarpment is a cave, at the end of which is a winding cavernous road, low and narrow, said to pass several miles into the hill. Higher up are one or two inaccessible caves, and beyond on the west is another small cave. The ministrant of Bhámachandra Mahádev enjoys land in Bhámboli village.¹

Sinhgad or Kondhana fort, about twelve miles south-west of Poona, stands on one of the highest points of the Sinhgad-Bhuleshvar range 4322 feet above sea level and about 2300 feet above the Poona plain. Not far to the east of Sinhgad the range divides the main range running east to Bhuleshvar and a branch joined to Sinhgad by a high narrow ridge running south-east to Purandhar. On the north and south Sinhgad is a huge rugged mountain with a very steep ascent of nearly half a mile. From the slopes rises a great wall of black rock more than forty feet high, crowned by the nearly ruined fortifications of Sinhgad.

The fort is approached irregularly by pathways and regularly by two gates. The pathways, which are almost impassable except to the hillmen or Mávlis, are bounded by high and steep ridges on the east and south. The gates are on the north-east and south-east; the north-east or Poona gate is at the end of a winding ascent up the profile of a steep rocky spur; the easier Kalyán or Konkan gate stands at the end of a less difficult ascent guarded by three gateways all strongly fortified and each commanding the other. The ordinary mode of ascent to the fort is by sitting on a board hung by ropes to two bamboo poles and with a smaller board for a foot rest.

The fortifications, which consist of a strong stone wall flanked with towers, enclose a nearly triangular space about two miles round. Though generally triangular the summit is very irregular rising in many places within the walls into low rugged eminences.² The north face of the fort is naturally very strong; the south face, which was easily taken by the English in 1818, is the weakest. The triangular plateau within the walls is used as a health-resort by the European residents of Poona in April and May, and has several bungalows. The plateau commands a splendid view on all sides.

The earliest mention of the fort, which was known as Kondhána until in 1647 Shiváji changed its name to Sinhgad or the Lion's Fort, is in 1340 when the Delhi emperor Muhammad Tughlik (1325 - 1351)

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SINDE.

SINHGAD FORT.

Description.

History.

¹ The late Mr. G. H. Johns, C. S.

² The greatest extent of the summit from east to west is about 3000 feet and about 2500 feet from north to south. Its irregular shape, which conforms to the direction of the scarped sides of the rock on which the walls stand, deprives it of a diagonal proportional to these dimensions. Blacker's Marátha War, 240.

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marched against it. Nág Náik, its Koli chieftain, opposed Muhammad with great bravery, but was forced to take refuge within the walls of the fort. As the only way to the hill top was by a narrow rock-cut passage, Muhammad, after fruitless attempts on the works, blockaded the fort. At the end of eight months, as their stores failed them, the garrison left the fort and Muhammad returned to Daulatabad.¹ In 1486 Kondhána appears among the Poona forts which fell to Malik Ahmad, the founder of the Ahmadnagar dynasty (1490-1608), on his capture of Shivner.² In 1633 Jijibái the mother of Shiváji was taken prisoner by the Musalmán governor of Trimbak, but released and conveyed to Kondhána.³ As regent for the Ahmadnagar king Sháháji held Kondhána among other Poona forts.⁴ When, in 1637, Sháháji, pursued by the Bijápur forces from Lohogad to Kondhána and from Kondhána to the Konkan, agreed to enter Bijápur service, he gave up five Poona forts of which Kondhána seems to have passed to Bijápur and the other four to the Moghals.⁵ In 1647 Shiváji gained Kondhána by a large bribe to its Musalmán commandant and changed its name to Sinhgad or the Lion's Den.⁶ In 1662 on the approach of a Moghal army under Sháiste Khán, Shiváji fled from Supa to Sinhgad, and from Sinhgad he made his celebrated surprise on Sháiste Khán's residence in Poona. He sent two Bráhmans in advance to make preparations. One evening in April a little before sunset Shiváji set out from Sinhgad with a considerable body of foot soldiers. These he posted in small parties along the road, and took with him to Poona only Yesáji Kank, Tánáji Málusre, and twenty-five Mávlis. The Bráhmans had won over some of the Maráthás in Sháiste Khán's employ. They arranged that two parties of Maráthás should enter the town, one as if a wedding party, the other as if bringing prisoners, and that Shiváji and his twenty-five Mávlis should pass in with them. Shiváji's party passed in safety, put on their armour, and at the dead of night, by secret ways, reached the Khán's house. The house was well known to Shiváji as it was the residence of his father's manager Dádáji Kondadev. They entered through the cook-house, killed the cooks, and as they were cutting through a built-up window the alarm was raised. Three of the Mávlis entered Sháiste Khán's room, but two fell into a cistern of water, and the third, though he cut off Sháiste Khán's thumb, was killed by his spear. Two slave girls dragged Sháiste Khán to a place of safety. The Maráthás killed many of his followers, cut to pieces some of the women, and chopped off the head of an old man whom they took for Sháiste Khán. The kettledrums beat an alarm, and the Maráthás retired, lighting torches and burning bonfires as they went up Singhad hill in derision of the Moghals.⁷ Next morning a body of Moghal horse galloped towards the fort. An unexpected

¹ Mackintosh in Transactions Bombay Geographical Society, I. 192; Briggs' Ferishta, I. 420. ² Briggs' Ferishta, III. 191. ³ Grant Duff's Maráthás, 49.

⁴ Sháháji held Kondhána and Parandhar, being at the head of the government, as under the Muhammadan governments, these two forts were reserved by the king and never entrusted to *jágidars*. Grant Duff's Maráthás, 53 note 1.

⁵ Elliot and Dowson, VII. 59-60; Grant Duff's Maráthás, 53.

⁶ Grant Duff's Maráthás, 60.

⁷ Elliot and Dowson, VII. 270-271; Grant Duff's Maráthás, 58.

fire of musketry threw them into confusion and they retired in disorder. A party of Shiváji's horse fell on them and they took to flight, the first time that Moghal cavalry were chased by Maráthás. A second attempt was made to invest Sinhgad, but the siege was not pressed. For some time after this Sinhgad continued to be Shiváji's head-quarters. In 1664, hearing of his father's death, Shiváji came to Sinhgad after the sack of Surat, and spent some days in performing his father's funeral rites. To Sinhgad he returned in November 1664, after plundering the town of Ahmadnagar, defeating the Bijápur troops with great slaughter, and sacking and burning Vengurla.¹ In April 1665 a fresh Moghal force invested Purandhar and blockaded Sinhgad,² where were Shiváji's wife and his mother's relations. Finding their rescue impossible, as all the roads were blockaded, Shiváji sued for forgiveness from the Moghal general Rája Jaysing. Rája Jaysing accepted his offer of submission, the siege was stopped, 7000 persons men women and children came out of Sinhgad fort, and the Moghals took possession.³ In the treaty which followed Shiváji gave to Jaysing twenty of his thirty-two forts, among them Purandhar and Sinhgad with all their dependent districts. In 1666 Jaysing placed strong garrisons in Sinhgad, Lohogad, and Purandhar, but in December of the same year, after his escape from Delhi, Shiváji regained all these forts. In 1667 Shiváji obtained from Aurangzeb the title of Rája and his father's districts of Poona, Chákan, and Supa, but Sinhgad and Purandhar were kept by the Moghals. Shiváji resolved to take them, and his capture of Sinhgad in 1670 forms one of the most daring exploits in Marátha history.

As Sinhgad was commanded by a celebrated soldier Ude Bán with a choice Rajput garrison, it was deemed impregnable. Security had made the garrison somewhat negligent, and Shiváji formed a plan for surprising the fort. The enterprise was entrusted to Tánáji Málusre who offered to surprise Sinhgad if he was allowed to take his younger brother Suryáji and 1000 picked Mávlis. Accordingly, in February 1670, a thousand Mávlis under Tánáji and Suryáji set out from Ráygad in Kolába, and, taking different paths, met near Sinhgad on the night of the dark ninth of *Mágh*. Tánáji divided his men into two parties. One party under his brother Suryáji he left at a little distance with orders to advance if necessary; the other party under his own command lodged themselves undiscovered at the foot of Sinhgad rock. When it grew dark, choosing the sheer south-west gorge as the part least likely to be guarded, one of the Mávlis climbed the rock and made fast a rope ladder up which the rest crept one by one. Each, as he gained the top, lay down.⁴ In spite of their care, before 300 of them had reached the top, some movement alarmed the garrison. One of them drew near, but was silently slain by an arrow. Still the alarm spread, and the noise of

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¹ Grant Duff's Maráthás, 88, 89-90.

² Grant Duff's Maráthás, 92; Elliot and Dowson, VII. 272-273.

³ Elliot and Dowson, VII. 273.

⁴ The old people of Sinhgad fort say that the rope was taken by a large lizard or *ghorpad*, who also dragged up Tánáji who made fast the rope and enabled the Mávlis to climb up. Mr. J. McL. Campbell, C. S.

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voices and of a running to arms showed Tánáji that a rush forward was his only chance of surprise. The Mávlis plied their arrows in the direction of the voices, till a blaze of blue lights and torches showed the Rajputs armed or arming and discovered their assailants. In the desperate fight that followed Tánáji fell. The Mávlis lost heart and were beating a retreat to the ladder when Suryáji, Tánáji's brother, met them with the reserve. He rallied them, asked them if they would leave their leader's body to be tossed into a pit by Mhárs, told them the ropes were broken, and there was no retreat; now was the time to prove themselves Shiváji's Mávlis. They turned with spirit and, shouting their war-cry, 'Har Har, Mahádev,' dashed on the garrison, and, after a desperate fight in which 300 Mávlis and 500 Rajputs were slain or disabled, gained the fort. Besides those who were slain or wounded in the fort, many Rajputs who ventured over the crest of the rock were dashed to pieces.¹ A thatched house turned into a bonfire flashed the news to Shiváji in Ráygad fort in Kolába about thirty miles west of Singhad. Contrary to his custom, Shiváji gave each of the assailants a silver bracelet and honoured their leaders with rich rewards. He grieved over Tánáji and said, playing on the name of the fort, Singhad, the lion's fort, is taken but the lion is slain; I have gained a fort and lost Tánáji. Suryáji was made commandant of Singhad,² and a high masonry wall was built across the top of the gorge which the Mávlis had scaled. In 1685 Aurangzeb ordered posts or *thánás* to be placed in the country between Junnar and Singhad. In February 1700 Rájárám, the second son of Shiváji, took shelter in Singhad and died a month later. Between 1701 and 1703 Aurangzeb besieged Singhad. After a three and a half months' siege the fort was bought from the commandant and its name changed to Bakshindábaksh or God's Gift. In 1706, as soon as the Moghal troops marched from Poona to Bijápur, Shankráji Náráyan Sachiv, chief manager of the country round, retook Singhad and other places. The loss of Singhad was a great grief to Aurangzeb and aggravated the illness of which in the next year he died. He sent Zulfikar Khán to take Singhad. The garrison yielded from want of supplies, but as soon as Zulfikar retired, from the same cause the hill was speedily retaken by Shankráji Náráyan.³ In 1750 Tárábái, the grandmother and keeper of the prisoner chief of Sátára, on pretence of paying her devotions at her husband Rájárám's tomb in Singhad, endeavoured to persuade the Pant Sachiv to declare for her as head of the Marátha empire.⁴ In 1750 Báláji Peshwa arranged that the Pant Sachiv should give him Singhad in exchange for the forts of Tung and Tikona in the Bhor state.⁵ On his defeat by Yashvantráv Holkar at the battle of Poona on the 25th of October 1802, Bájiráv Peshwa fled to Singhad. From Singhad, where he remained three days, Bájiráv sent an engagement to Colonel, afterwards Sir Barry, Close the British Resident, binding himself to subsidise six battalions of

¹ The tombs of Tánáji and Ude Bán the Rajput commandant lie 150 yards apart near the north-west corner of the fort. Ude Bán is revered as a saint or *pír*.

² Grant Duff's Maráthás, 108-109.

³ Grant Duff's Maráthás, 180-181.

⁴ Grant Duff's Maráthás, 270.

⁵ Grant Duff's Maráthás, 272.

sepoys and to cede £250,000 (Rs. 25 *lákhs*) of yearly revenue for their support. In May 1817 when Mr. Elphinstone found Bájiráv levying troops he warned him of his danger and told him that unless Trimbakji Denglia, the murderer of Gangádhar Shástri, was given up or driven out of the Peshwa's territory, war with the English must follow. Some days passed without any answer from Bájiráv and then Mr. Elphinstone formally demanded the surrender of Trimbakji within a month and the immediate delivery of Sinhgad, Purandhar, and Ráygad as a pledge that Trimbakji would be surrendered. On the 7th of May Mr. Elphinstone threatened to surround Poona if Sinhgad and the other two forts were not given up in pledge of Trimbakji's surrender, and, at the last moment, at daybreak on the 9th of May, when troops were already moving round the city, Bájiráv issued an order for the surrender of the forts. The forts remained in British charge till August, when, as the Peshwa agreed to the treaty of Poona (13th June 1817), they were restored to him.¹ After the battle of Kirkee (5th November), the Maráthás placed some guns under the protection of Sinhgad, but, on the 18th of November, a detachment sent by General Smith brought away fifteen of them without loss.² Singhad remained with the Maráthás till the 2nd of March 1818 when it surrendered to General Pritzler. On the 14th of February General Pritzler marched from Sátára and came by the Nira bridge to Sinhgad. The march was accomplished without any molestation though the line of march with the train stores and provisions stretched four miles and the latter part of the road lay among hills with numerous ravines. The siege of Sinhgad was begun on the 24th of February. The head-quarters of the force were established near a stream about two and a half miles south-east of the fort, probably near the village of Kalyán. As one of the avenues from the Poona gate on the east communicated with the northern valley, six companies of the second battalion of the 7th Bombay Native Infantry and a body of auxiliary horse, invested it on that side near Donje village. On the crest of the ridge, opposite that extremity, at the distance of 800 yards, a post and battery of one eight-inch mortar, one five and a half inch howitzer, and two six-pounders were established. The battery opened on the 21st. On the 22nd four companies of the 2nd battalion of the 15th Madras Native Infantry marched for Poona and were replaced by the remaining four companies of the 2nd battalion of the 7th Bombay Native Infantry. The mortar battery, which opened on the evening of the 22nd and consisted of one ten and three eight-inch mortars and three five and a half inch howitzers, was placed under cover of a hill south-east of the fort. On the 24th, Captain Davies with 1800 Nizám's reformed horse joined Major Shouldham's post in the northern valley from which two six-pounders were ordered to Poona. Opposite the south-west angle, about 1000 yards off a battery of two twelve-pounders and two six-pounders was established and opened on the 25th of February. To the right of this battery, 700 and 1000 yards from the gate, two breaching batteries, each of two eighteen-pounders,

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¹ Grant Duff's Maráthás, 558, 634, 646.

² Pendhári and Marátha War Papers, 129.

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opened on the 28th against that point. By the 1st of March, after 1417 shells and 2281 eight-pounder shots had been fired, the garrison of 1200 men, 700 of them Gosávis and 400 Arabs, hung out a white flag. The garrison were allowed to march out on the 2nd of March with their personal arms and private property. The garrison engaged to proceed to Elichpur in Berár accompanied by a guard from the British Government, and to bind themselves by giving hostages not to enter into the service of any native state.¹ Forty-two guns, twenty-five wall pieces, and a quantity of powder and shot were found in the fort. Prize property to a vast amount, consisting of pearls and diamonds said to have been removed there for safety by Poona merchants, was found in Sinhgad. Many of the soldiers carried about for several days hats full of pearls jewels and gold ornaments for sale without knowing their value being anxious to exchange them for money or exchange bills on Bombay ere the prize agents should discuss the plunder.² Along with other treasure a golden image of Ganesh was found hidden in a masonry pillar in Sinhgad fort. It was said to be worth £50,000 (Rs. 5 *lákhs*) and a ransom of £15,000 (Rs. 1,50,000) was offered for it.³ In 1818 Bábáji Pant Gokhle, one of the murderers of the brothers Vaughan at Talegaon, was confined by Mr. Elphinstone in Sinhgad where he died in 1835.⁴ In 1862 the fort was described as ruinous with crumbling walls and gates in disrepair. The fort was able to hold about 1000 men and had ample water with supplies from the neighbouring villages of Donje and Peth Shivápur.⁵

SIRUR.

Sirur or Ghodnadi,⁶ on the right bank of the Ghod about forty miles north-east of Poona, is a municipal town, the head-quarters of the Sirur sub-division, with in 1881 a population of 6325. Sirur is in the extreme west of the sub-division and displaced Pábal in 1867 on its transfer from the Ahmadnagar district. Sirur has about 285 money-lenders traders and shopkeepers, some of whom are rich. They trade in cloth and grain. At the weekly market on Saturday large numbers of cattle and horses are sold. Besides the revenue and police offices of the Sirur sub-division the town has a municipality, a travellers' bungalow, and a post-office. The municipality was established in 1868 and in 1882-83 had an income of £678 (Rs. 6780) and an expenditure of £512 (Rs. 5120). As early as the beginning of the present century its healthy situation on the Ghod, midway on the main road between Poona and Ahmadnagar, marked out Sirur as a

¹ Blacker's Marátha War, 239-241; Pondhári and Marátha War Papers, 240, 241.

² Fifteen Years in India, 490.

³ Bombay Courier, 21st March 1818. This image is probably referred to in Pandurang Hari (p. 45 note) where it is said to have had diamonds for eyes and been studded with jewels and valued at £5000 (Rs. 50,000). So in July 1818, with jewels and other property of Bájiráv Peshwa, a gold image of Vishnu was found at Násik. It was made in 1707 and weighed 370 rupees weight. It was taken by Bájiráv with him in all his wanderings in a state palanquin. It came to Násik in the Marátha war where it was discovered by the British and sent to Poona. Higginbotham's Asiatic Journal Selections, 364-365.

⁴ Grant Duff's Maráthás, 654 note 2; Deccan Scenes, 46.

⁵ Government List of Civil Forts (1862).

⁶ Ghodnadi is the local name. It is called Sirur as it lies within the limits of Sirur village two miles to the north-west.

suitable site for a cantonment. The station is about 1750 feet above the sea, and the country round is hilly and uncultivated. Hills rise in a succession of ranges one above the other, stretching for a long distance along the north bank of the Ghod. Along the south bank, where the station stands, the country is more regular with occasional hills and little forest land. Sirur was occupied in 1803. The station has a good supply of forage and is barely more than one march (thirty-nine miles) from Poona. The garrison of Sirur consists of the Poona Auxiliary Horse¹ living in neat regimental lines.

About a third of a mile from the town, a mile from the cantonment, and a little to the north-west of the parade ground, is the graveyard with several obelisks and monuments. The most notable monument is Colonel Wallace's tomb, a fluted column about fifteen feet high on a three-stepped masonry base.² On the pedestal is a marble tablet with these words :

Sacred to the memory of Col. William Wallace of His Majesty's 74th Regiment of Foot and Commander of the Force subsidised by His Highness the Peshwa. A man respected and beloved for his Gallantry, Devoted Public Zeal, Ardent Honourable Rectitude, and Noble Candour. He died at Sirur on the 11th of May 1809 aged 47 years.

This seems to be the Colonel Wallace of whom, as Brigadier of the trenches at the siege of Gávilgad (7th - 15th December 1803) in the Second Marátha War, the following story is told. Some guns had to be taken by night to a high and difficult position on the hill. The officer in charge came to Colonel Wallace and reported that it was impossible to take the guns. Colonel Wallace called for a light and drawing his papers out of his pocket said: 'Impossible, it can't be impossible, here it is in the orders.'³ It is interesting that a man of so admirable a spirit, and, as his epitaph seems to show, of so noble a life should still be remembered by the aged at Sirur as *Sat Purush* the Holy Man, and that his tomb, which he wisely endowed, should still be worshipped. Colonel Wallace is the guardian of Sirur. Thursday is his great day and Sunday also is lucky. Vows offered to get rid of barrenness and other spirit-sent ailments never fail and newly married pairs are brought to Colonel Wallace, as they are brought to Márutí, that his guardian power may drive evil, that is evil spirits, from them. Except Bráhmans and Márwáris all Hindus of Sirur and the neighbouring villages, chiefly Kámáthis, Kunbis, Mális, Mhárs, and Mángs, worship at Wallace's tomb. People, whose wishes have been fulfilled or who have been freed from diseases, offer incense, lay flowers before the tomb, and distribute cocoanuts, sweetmeats, or coarse sugar. Sometimes Kámáthis and other flesh-eaters perform a ceremony called *kanduri*, when a goat is killed outside of the graveyard and the body brought

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Sirur.

Colonel Wallace's
Tomb,
(1809).

¹ The Poona Horse was raised in 1817. The article of the Bassein treaty of 1802 which obliged the Peshwa to maintain a cavalry force was annulled and this corps was substituted. Grant Duff's Maráthás, 566, 645.

² The details are: A masonry base 14' 2" by 12' 1½" with three steps, the first 11' 6" by 9' 6", the second 10' by 8", and the third 6' by 6½" square. The column is 15' 4" high, 9' 6" round the middle, and 14' round the base. The American Mission Catechist, Sirur.

³ Welsh's Military Reminiscences, I. 196; Colebrooke's Elphinstone, I. 86 - 109.

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in, offered at the tomb, and eaten by the ministrant. The ministrant, Dulaba, who is the son of the original pensioner, Colonel Wallace's groom, gets the offerings. At harvest time the villagers bring him first fruits of grain as *naivedya* or food for the saintly spirit. The Colonel's ghost still sometimes walks on no-moon and on full-moon nights.¹ About ten years after Colonel Wallace died General Smith tried to stop the yearly endowment of 18s. (Rs. 9). Colonel Wallace's ghost came and troubled him, and General Smith gave back to Dulaba's father the 18s. (Rs. 9) a year and set him in charge of the whole graveyard. Between 1840 and 1850 the Rev. Mr. French tried to stop the worship. It still goes on. At least one *kanduri* or goat-offering took place in 1883 and on the 24th of June 1884 coconuts had lately been offered at the tomb.²

SUPE.

(Supe, on the Ahmadnagar-Sátára road thirty-six miles south-east of Poona, is the head-quarters of the Bhimthadi sub-division, with in 1872 a population of 4979 and in 1881 of 4507. Besides the sub-divisional revenue and police offices Supe has a post-office, a Wednesday market, a mosque and a Musalmán tomb, and a temple.

Mosque.

The mosque, which is an old Hemádpanti temple of Mahádev, is said to have been built by Aurangzeb (1658-1707). It is on a plinth three feet high, the pillars rising nine feet from the plinth. It has forty pillars sixteen of them embedded in the back and side walls and twenty-four open. Some of them are carved only in one face and seem to have been pilasters in the Hemádpanti temple. Long beam-like stones are laid on the pillar capitals and the squares thus formed are domed in the usual cut-corner Hemádpanti style. The Musalmán tomb, which is outside of the town, belongs to Sháh Mansur, an Arab who is said to have come to Supe about 1380 and to have buried himself alive. Beside the tomb is a mosque and rest-house which is locally believed to have been built by the emperor Akbar (1556-1605). In a square enclosure raised on a plinth of squared stones opposite to the gate on the south is the tomb, on the west the mosque and another building said to be a place of assembly flanking the mosque on the east. The rest of the area is a paved court. The tomb and mosque are whitewashed and are daubed all over with the impression of an open hand smeared with reddish brown.³ The mosque has four small inscriptions in Persian which may be translated:

Inscriptions.

- (1) In the name of the most Merciful God, Muhammad, Husain, Hasain, Ali; (2) There is no God but One, and Muhammad is His Prophet; (3) The foundation of the shrine of Mansur, Araf (the knower of God) laid in the year H. 1108 (A.D. 1693); (4) This is the shrine of Latif Sha'h.

¹ It is said that the ease with which he reduced some of the strongest forts in the Deccan caused Colonel Wallace to be regarded with great awe by the people as one with supernatural powers. Whenever a public calamity is about to occur, the ghost of Wallace Sháh is seen restless and wandering about the limits of the camp. Unless ceremonies are performed at the tomb to appease his spirit and avert impending danger, the most dreadful consequences are sure to follow. *Life in Bombay* (1852), 282.

² Details supplied chiefly by Dulaba through the American Mission Catechist, Sirur.

³ The hand is lucky or spirit-scaring both among Hindus and Musalmáns. The Hindus have the *sati's* or widow sacrifice's hand on her tombstone, and in Gujaráť

A large fair is held at the *dargha* about October.¹ Supe has another tomb of a Bráhmaṇ who was converted in Aurangzeb's time. The temple of Tukobádev was built by one Annájiráv Maráthe.

About 1604 the district of Supe with Poona and two forts were granted as an estate to Máloji Bhonsle the grandfather of Shiváji by Murtaza Nizám Sháh II. (1599-1631) of Ahmadnagar.¹ Máloji's son Sháháji appointed Báji Mohite, the brother of his second wife, as manager of Supe. During his father's absence in the Karnátak Shiváji tried to induce Báji Mohite to hand him over the revenues of Supe. Báji, who held 300 horse, sent civil answers to Shiváji, but refused to pay the revenue without the knowledge and consent of Sháháji. Shiváji baffled by peaceful means resorted to arms. He surrounded Supe at dead of night and took Báji prisoner.² In a revenue statement of about 1790 Súpa appears as the head of a *pargana* in the Juner *sarkár* with a revenue of £7582 (Rs. 75,820).³

Tá'kve Budrukh, a small market village on the Andra a feeder of the Indráyani, four miles north-east of Khadkála, with in 1881 a population of 694, has a temple of Vithoba in whose honour a yearly fair or *jatra* attended by 1000 people is held on the fifth of the bright half of *Mágh* or January-February. It has a dry weather Monday market.

Talegaon Da'bhá'de in Mával about ten miles south-east of Khadkála and about twenty miles north-west of Poona is a municipal town with a railway station, and had in 1881 a population of 4900. Talegaon is a half alienated village belonging to the Dábhá'de family. It has a large pond with temples and tombs, a dispensary, a girls' school, and a large oil industry. The 1872 census showed a population of 5040 of whom 4585 were Hindus, 450 Musalmáns, and five Christians. The 1881 census showed a decrease of 140 or 4900, of whom 4410 were Hindus, 485 Musalmáns, and five Christians. The 1883 railway returns showed 132,645 passengers and 13,060 tons of goods. The municipality was established in 1866 and had in 1882-83 an income of £245 (Rs. 2450) and an expenditure of £189 (Rs. 1390). The dispensary was opened in 1876 and in 1883 treated ten in-patients and 5609 out-patients at a cost of £66 (Rs. 660).

To the south of the town is a reservoir which has been improved and built round by successive generations of Dábhá'des, and some small temples of Mahádev line its northern bank. The water in this reservoir and also in existing wells is unfit to drink. Arrangements have therefore been made for building a reservoir to the west of the town which will provide an ample supply of pure drinking water.⁴ To the north of the town in a thick grove is an old temple of Vaneshvar

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SUPE.

TÁKVE
BUDRUKH.TALEGAON
DÁBHÁ'DE.

painted in red on the town gates. Musalmáns both Shiás and Sunnis worship a hand or *panja*. The Sunnis say it represents the Prophet Muhammad and the four Kaliphas; the Shiás say it is the Prophet Ali and his four grandsons. At Musalmán weddings the parting guests are saluted by a red hand being slapped on their whitecoated shoulders. In Bombay (May 1884) a Bhátia's house during the house-warming had the whole front painted with hands. As in the Jewish patriarchal blessing and the Christian laying on of hands the basis of the holiness of the hand seems to be that it is the outlet through which the spirit of blessing passes.

¹ Grant Duff's Maráthás, 41.

² Waring's Maráthás, 240.

³ Grant Duff's Maráthás, 60-61.

⁴ Mr. J. G. Moore, C. S.

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TALEGAON
DÁBHÁDE.

or the Forest God. In front is the bull under a canopy and behind the bull is a square cistern with flights of steps leading to the water. The temple has a battlemented cornice with three small minarets over the entrance. The dome or *shikhar* over the shrine resembles the dome of Siddheshvar temple in Khed and has similar snake ornaments. On either side of the temple in enclosed spaces are the tombs or *chhatris* of the Dábháde family, raised platforms, each supporting a tiny shrine, built over the spots where the Dábhádes were burnt.

History.

The Dábháde family rose to importance in the reign of the first Peshwa Báláji Vishvanáth (1714-1720). Its founder was Khanderáv Dábháde who was appointed commander-in-chief or *senapati* in 1716.¹ In 1721 Khanderáv died and was succeeded in his command by his son Trimbakráv Dábháde.² Trimbakráv was an instrument in the hands of Nizám-ul-Mulk who was always ready to thwart the aims of Bájiráv I. (1721-1740). Bájiráv suspected this and when he heard of Dábháde's preparations against the Deccan in 1731, aided by the Nizám, he marched to Gujarát with a small force, met and killed Dábháde and completely routed his force. The victory led to a bitter feud between Bájiráv and the Dábháde family. For several days every year the Dábhádes used to feed a thousand Bráhmans at Talegaon. After the defeat Bájiráv continued the practice at Poona and distributed sums of money to learned men. This was the origin of the Dakshina grant which has been continued by the British Government under the form of college fellowships and encouragement of vernacular literature.³ In 1779 Talegaon was the furthest point reached by the English army which came to restore Raghunáthráv as Peshwa and made the capitulation of Vadgaon about three miles to the west. On the 9th of January 1779, after a short advance, the Maráthá army retired under orders from Nána Fadnavis, and set fire to the village of Talegaon. The English feared that Poona and Chinchvad would be burnt in the same way, and instead of advancing to Poona which was only eighteen miles off, in spite of Raghunáthráv's advice, they determined to return to Bombay. On the 11th of January the army of 2600 British troops threw their heavy guns into the large Talegaon pond, and burning their stores left Talegaon at dead of night.⁴ In 1817, five days after the battle of Kirkee, two brothers of the name of Vaughan, one of them a Major in the 15th Madras Native Infantry and his brother in the Marine service, while on their way from Bombay to Poona, were seized at Talegaon and, in spite of their remonstrances and the offer of a ransom, were hanged to a tree by the roadside on the 10th of November. Their graves side by side are about twenty yards off the road.⁵ About this time Talegaon is described as a town with a remarkably fine pond and a mango grove. In 1827 Captain Clunes notices Talegaon with 1500 houses, the chief town of the Dhabarry's (Dábhádes).⁶

¹ Grant Duff's Maráthás, 196-197.² Grant Duff's Maráthás, 209.³ Grant Duff's Maráthás, 224-225. See above pp. 48, 60-62.⁴ Grant Duff's Maráthás, 414-416.⁵ FitzClarence's Journey, 314. It is said that the brothers were first captured at Kárie, dragged almost naked to Talegaon, and one brother was made to hang the other. Fifteen Years in India, 481; Grant Duff's Maráthás, 654.⁶ Itinerary, 10.

Talegaon Dhamdhere¹ on the Vel river about twenty miles south-west of Sirur is a municipal and market town, with in 1881 a population of 3620. The weekly market is held on Monday. Besides the municipality the town has a sub-judge's court, a post-office, and a dispensary. The municipality was established in 1855 and in 1882-83 had an income of £70 (Rs. 700) and an expenditure of £49 (Rs. 490). The dispensary dates from 1876. In 1883 it treated four in-patients and 4724 out-patients at a cost of £57 (Rs. 570).

The town has several temples the chief of which are five of Ganpati, Náth, Siddheshvar, Takleshvar, and Uttareshvar. Ganpati's temple was built by a member of the Dhamdhere family. The temple porch is entered on the east and south through large arched openings and has a vaulted roof. The spire is profusely adorned with quaint little figures in niches. Náth's shrine, dedicated to an ascetic of that name, is built on the river bank. Náth is said to have lived in Shiváji's time and to have been a friend of a Musalmán saint Itnák Báwa whose tomb is in the Musalmán graveyard to the north-east of the town.² A fair, attended by about 3000 people, is held on *Maháshivrátá* in February-March. The shrine enjoys rent-free land assessed at £4 18s. (Rs. 49). Siddheshvar's is a large shrine built on raised ground and enclosed by lofty battlemented walls. High flights of steps lead on the east and west into the temple enclosure. The temple is said to have been built by a village accountant of Talegaon who rose to be Sindia's minister. Takleshvar's temple is an old building to the west of Ganpati's shrine. The temple is entered through a curious old rest-house which opens into the market place. Uttareshvar's temple was built by a member of a family called the Mahájans about 200 years ago. To the north of the temple is a fine well and an old lamp-pillar outside the enclosure. Besides these five shrines, outside the town about half a mile to the north-west, is a temple of Bhairav, a quaint old structure enclosed by walls. Its hall or *mandap* is divided into three small aisles by two rows of low stone pillars supporting brick arches. In 1751 Talegaon Dhamdhere was totally destroyed by the Moghals.³

Theur, a small village of 1034 people in Haveli about thirteen miles west of Poona, has a temple of Ganpati, the chief part of which was built by Chintáman, the second *des* or man-Ganpati of Chinchwad, at a cost of £4000 (Rs. 40,000). About a hundred years after, nine verandas or galleries were added to the main building at a cost of £4000 (Rs. 40,000) by Mádhavrát the fourth Peshwa (1761-1772). The temple is built of cut-stone and consists of a large audience hall or *mandap* with verandas on either side. The external wooden posts were put in by Haripant Phadke a Marátha general. Three more verandas were added to the south of the temple at a

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TALEGAON
DHAMDHERE.

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THEUR.

¹ The town takes its name probably as it was a convenient halting place or camping ground, *tal*. The late Mr. G. H. Johns, C. S. It is called Dhamdhere after the Dhamdhere family who live in it to distinguish it from Talegaon Dabhadé in Mával.

² According to a local story Náth and Itnák spent their spare time in playing cards.

³ Grant Duff's *Maráthás*, 276.

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cost of £300 (Rs. 3000) by one Bachájpant. In the temple enclosure is a small shrine of Vishnu and a rest-house built by Gandopant a Marátha havildár. Not far from the temple and in the same enclosure is a sacred fig tree for which a plinth was built by Ramábái the wife of Mádhavrát Peshwa. The temple of Ganpati enjoys a yearly grant of £208 16s. (Rs. 2088) paid to Shri Chintáman Ganpat Dev of Chinchvad who manages the temple. The temple enjoys two other minor Government grants of £185 6s. (Rs. 1853) for drum-beating and of £1 12s. (Rs. 16) for lighting.

Theur was a favourite resort of Mádhavrát the fourth Peshwa who died here on the morning of the 18th of November 1772 in the twenty-eighth year of his age.¹

TULÁPUR.

Tulápur in Haveli at the meeting of the Bhima and the Indrá-yani is a small village of 351 people about sixteen miles north-east of Poona. The village was originally called Nagargaon, but is said to have been called Tulápur or the Weighing Town to commemorate Sháháji's plan of weighing an elephant of the Bijápur general Morárpant, by placing him in a boat, marking the draught of water, removing the elephant, replacing his weight with stones and weighing them.² In August 1689 Tulápur was the site of Aurangzeb's camp where Sambháji and his favourite Kalusha were executed.³

URULI.

Uruli, a small village eighteen miles east of Poona, with in 1881 a population of 1587, has a station on the Peninsula railway which is at present the nearest station to the famous temple of Jejuri twelve miles to the south. The 1880 railway returns showed 20,819 passengers and 783 tons of goods. In 1817 Cornets Hunter and Morrison two English officers on the Madras establishment, on their way from Haidarabad to Poona with a small escort, were caught at Uruli. On being waylaid the two officers, whose escort consisted of one havaldár and twelve sepoy, took post in a rest-house and made a breastwork of their baggage. They defended themselves with courage for several hours and did not surrender till their ammunition was spent and the enemy had climbed to the top of the building and was firing on them through holes in the roof. It is worthy of mention, that, though before the attack the officers were offered a safe conduct to the British camp at Poona, they declined to avail themselves of an advantage in which their followers could not share.⁴ From Uruli the two officers were taken to Poona. In a

¹ Grant Duff's Maráthás, 352.

² Grant Duff's Maráthás, 159 note 1. Compare Falkland's Chow Chow, I. 307-308, where the same story is given of Aurangzeb and a ferryman.

³ Grant Duff's Maráthás, 159-160. Compare Part II. pp. 238-239.

⁴ Bombay Courier, 16th May 1818. In a general order by the Commander-in-Chief, dated Sunday, 11th January 1818, the capture of these two officers is thus alluded to: "This occurrence, while it evinces what may be done, even with a handful of disciplined troops, over a numerous irregular enemy, shows also the injury the public service may suffer at any critical moment by a failure of ammunition. His Excellency embraces this opportunity to order that no guard shall in future be detached from its corps on any service beyond the frontier without its full amount of spare ammunition, the want of which in the instance above described has forced two brave young officers to surrender in a situation where perhaps they might have maintained themselves until relieved. The loss of the enemy was more than four times the original number of this small party and the Commander-in-Chief desires that his approbation may be expressed to the sepoy who have survived. He has also to

letter dated 9th November 1817 they stated that though rather roughly used at first they had been well treated since their arrival at Poona. Between December and January they were carried on cots from Poona to Kángori fort about eleven miles south-east of Mahád in Kolába. At first they were offered *náchni* bread but refused it. They were then offered rice and refused it also, when they were allowed wheat bread and a fowl a day. Some time after they were observed coming down the hill on foot under a strong guard. When they had reached the bottom, they were put into litters and carried to a fort about eight miles from Kángori, probably on the way to Vásota fort forty miles south-east of Sátára. At Vásota the commandant fed them well, but so close was their confinement, that, till a shell burst over the roof of their prison during the British siege of the fort in April 1818, they had no idea that the English were near, nor till the commandant had decided to surrender, did they know the name of the fort in which they were confined. Before the British took possession, the two officers were allowed to show themselves on the walls, and were greeted by the Europeans of the mortar battery with three cheers.¹

Vadgaon, on the right bank of the Ghod thirteen miles north of Khed, is a large village with in 1881 a population of 1140. The village has a modern temple of Rámchandra enclosed by high walls. The roof of the hall or *mandap* is elaborately painted with scenes from the Rámáyan. The spire is conical ending in a spike and round the base is a row of little domes.

Vadgaon in Mával three miles west of Talegaon Dábháde and three miles east of Khadkála, is a large village with a railway station twenty-three miles north-west of Poona, a sub-judge's court, a weekly market, and a population in 1881 of 1348. The 1880 railway returns showed 6841 passengers and no goods. The weekly market is held on Tuesday. The village has a temple of Potobádev with a yearly fair attended by about 1000 on the full-moon of *Chaitra* or March-April. The temple enjoys a grant of rent-free land assessed at £1 1s. (Rs. 10½). Near the temple is a small pond. Vadgaon is the scene of the disgraceful convention of Vadgaon where in 1778-79 the commanders of the English army, which had been sent to restore Raghunáthráv to the Peshwaship, agreed to give up to the Maráthás all the British conquests since 1773 as the price of being allowed to retreat.²

Va'phgaon, eight miles east of Khed, with in 1881 a population of 1837, has a weekly market on Tuesday.

Va'de, a large market town on the Bhima, twelve miles north-west of Khed, with in 1881 a population of 2758, is held in *inám* by the Dikshit family, and is connected with Khed by a good local fund road. It had a municipality which at the request of the townspeople

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express his hope that Cornets Hunter and Morrison may, at no distant date, be restored to liberty and the service, an object which His Excellency will not fail to endeavour by every means to accomplish." *Madras Government Gazette* quoted in the *Bombay Courier* of 16th May 1818.

¹ *Bombay Courier*, 18th April 1818; Grant Duff's *Maráthás*, 677-678.

² Details are given under History, Part II. 263-266.

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was abolished in 1872. The only object of interest is a temple of Rám in memory of whose birth a yearly festival takes place on Rám's Ninth or *Rámnavmi* in *Chaitra* or March-April. The town has a Saturday market.

VÁLHE.

Válhe in Parandhar about fifteen miles south-east of Sásvad is a large market town with in 1881 a population of 3626. Válhe has a post-office and a weekly market held on Tuesday. According to a Marátha legend Válhe was the residence of Válmiki the author of the Rámáyana. Válmiki is said to have been a Koli and his popular designation in songs and folklore is Válhya Koli.¹

VEHÁRGAON OR
KÁRLE CAVES.

The great **Vehárgaon** or **Kárlé** rock temple lies within the limits of Vehárgaon village, about two miles north of the village of Kárlé thirty-five miles north-west of Poona and about 400 feet above the plain or one-third of the way up the hill sides which form the north wall of the Indráyani valley. From the open ground in front of the temple the flat rice-lands of the Indráyani valley stretch to the south and east sprinkled with trees and broken by deep wooded knolls. Across the valley rises a broken row of steep picturesque hills, the gaps between them filled by the peaks of more distant ranges. The rounded hill most to the east is Kudava, the pointed peak to the west of it Badrási, then a pair of forts the flat top of Visápur to the east, and to the west the rounded head of Lohogad with the long spur of the Scorpion's Sting. Then a gap in the front range shows the distant peak of Tung and further west stretches the flat plateau of Sákarpáthár with in the distance the lofty rugged outline of the Morgiri or Jámhulni hills.

Ekvira's Temple.

The first building at the mouth of the great rock temple is the small stone tomb or *samádhi* of some modern ascetic. Further on a stone archway with a music room² overhead leads on the right to Ekvira's temple a small bomed building on a high plinth of cut-stone. An inscription on the west wall states that it was built in February 1866 (Maha-Shud 5, S. 1788).³ According to the local story an older temple stood for four generations on the same site. The people know that the worship of the goddess dates from much earlier times. They do not know whether it is older than the Pándavs and the great rock temple. At the top of the steps that lead to the plinth stands an iron arch hung with a row of nine bells. Most of the bells are of native make, but the largest, a very sweet-toned bell, is English and bears the date 1857. All of them have been presented to Ekvira by Thána Kolis and Prabhus.⁴

¹ Grant Duff's Maráthás, 11.

² The musicians are Poona barbers or Nhávis who state that Ekvira's shrine was endowed with a band of musicians by one of the Peshwás about four generations ago. There are eleven men two of them bandmasters or *jamáddars* among whom a monthly allowance of £4 19s. 3d. (Rs. 49½) is shared. They play four times a day, at midnight, daybreak, noon, and sunset. The instruments are two big brass drums called *naubata* or *nagdrás* and two small iron drums or *jils*, two brass trumpets, a bigger *karna* and a smaller *turr*, and a brass gong struck by a wooden mallet, a pair of cymbals made of *káse* or bellmetal, and two wooden pipes or *sansais*.

³ The inscription runs: Shri Ekviri Bhaváni's old temple built for religious sake by Nága Posa Varlikar and Harippa Charnávir, Fajandár of Bombay, in consultation with Baburáv Kulkarni on Maha Shud 5th, S. 1788 (February-March, 1866).

⁴ The large central bell has a roughly cut inscription stating that it was given to Shri Bhaváni Devi by Bándhanár Jivan Padam Koli and Dhondú Koli Thánkar on Chaitra Shud Ashtami S. 1790 (April 1869).

Inside of the doorway, the main hall of the temple is paved with stone and has a domed roof from which hang two rows of lamps and glass coloured balls. On the walls are some modern coloured paintings of Devi. Opposite the entrance is the shrine door with an arched blackwood frame and pannelling of thin open brass bars. Inside on a low fourfooted brass table stand the brass vessels that are used in the temple service and a small brass pillar on which a lighted oil saucer burns night and day. Cut in the rock behind the worship vessels is the image of Ekvira a human face so distorted by layers of redlead that the cheek-bones stand out almost to the level of the nose-bridge and the mouth seems sunk like the toothless jaws of an old woman. The eyes, which are of silver the white covered with white enamel or *mina* and the pupils with black enamel, have a wild inward squint. The shoulders are draped in a robe and bodice, of which the goddess has five or six sets, some of them plain and others rich with gold thread and silk. She has also earrings, silver for every-day wear and gold for high days, a pearl nosering, two necklaces of gold sequins, and two masks one of gold the other of silver, which she wears during her great festival time in March and April (*Chaitra shud Ashtami* and *Purnima*).

The temple funds are managed by a council or *panch*, and a ministrant or *pujári*. A Karháda Bráhmaṇ, with a yearly salary of £6 17s. (Rs. 68½), waits on the goddess for two hours every morning. According to the local story this endowment and the appointment of ministrant were given to the family of the present holder by Nágorám a Bráhmaṇ of Ráhuri who repaired the temple four generations ago. Before that the office of ministrant was held by a family of Guravs. At present the service is divided between the Bráhmaṇ and the Guravs, the Bráhmaṇ waiting on the goddess and the Guravs cleaning the temple and performing other minor offices. The Guravs are supported by the every-day offerings, the *Deshmukh* having a right to all offerings made during the great month of *Chaitra* or March-April. On the two chief April days, the day of no-moon and the day of full-moon, the temple is visited from 5000 to 6000 worshippers. About four-fifths of them come from the Konkan, fishing Kolis, Prabhus, Bráhmaṇs, and Sonárs. Ekvira is the Kolis' *kuldevi* or family goddess and they come in parties, each family bringing in a palanquin its goddess, a silver mask of Ekvira. Those who have made vows offer cocks and goats employing a Musalmán Mula to cut the victims' throats outside of the temple. The offerers eat the flesh of the victim except that when the victim is a goat, the *pátil* or the *deshmukh* has a claim to the head. The chief interest of this small temple is that, as the name Ekvira is apparently the Dravidian Akka Aveyár or the worshipful mother, it would seem to be older than the great Buddhist temple, perhaps its local fame was the cause why this hill slope was chosen as the site of the temple.¹ Though all local remembrance of Buddhism is buried under the Bráhmaṇic tales about the Pándav brothers some connec-

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VENHARGAON OR
KABLE CAVES,

¹ The usual derivation of Ekvira is that she was so called because she was the mother of the one hero Parashurám. In connection with the Dravidian origin of the shrine it is noticeable that the names of the latest rebuilders of the temple are Dravidian apparently Bombay Kámáthis.

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VEHARGAON OR
KARLE CAVES.

tion is still kept between Ekvira and the old Buddhist relic-shrine which the people call the throne of king Dharma the eldest of the Pándav brothers. If their wish is granted, people promise to walk a certain number of times round Ekvira's shrine. But as Ekvira's image is cut in the hill side they cannot walk round it. So on the March-April high days, a large arched wooden frame with a revolving paper lantern in the centre, is set in the body of the rock-temple six or seven yards in front of the relic-shrine. Those who have made a vow to Ekvira make the promised number of circles round the relic-shrine which is in good repair and has the words Dharma Rája painted across the base of the tee that crowns the dome.

Cave Details.

The caves consist of a large chapel or *chaitya* cave and several dwelling caves or *viháras* some of them much ruined. The chapel cave is, without exception, the largest and finest of its class. The cave resembles, to a great extent, an early Christian church in its arrangements, consisting of a nave and side aisles, terminating in an apse or semi-dome, round which the aisle is carried. The general dimensions of the interior are 124 feet 3 inches from the entrance to the back wall by 45 feet 6 inches in width. The side aisles, however, are very much narrower than in Christian churches, the central one being 25 feet 7 inches, so that the others are only 10 feet wide including the thickness of the pillars.

"Fifteen¹ pillars on each side separate the nave from the aisles; each pillar has a tall base, an octagonal shaft, and a richly-ornamented capital on which kneel two elephants, each bearing two figures generally a man and a woman, but sometimes two females,² all very much better executed than such ornaments usually are.³ The seven pillars behind the altar are plain octagonal piers without either base or capital, and the four under the entrance gallery differ considerably from those at the sides. The sculptures on the capitals supply the place usually occupied by frieze and cornice in Grecian architecture; and in other examples plain painted surfaces occupy the same space.

¹ Dr. Fergusson in *Cave Temples of India*, 236. The 8th pillar on the right is 16-sided, having, in *basso relievo*, on the central north face a small *chaitya*; on the right a wheel on a support, with two deer at the foot; and on the left, adjacent side, a small representation of the lion-pillar.

² On the sides next the aisles are horses with single riders on each, but as is usually the case with the horse, they are badly proportioned and ill executed.

³ Beginning from the inner end on the east that is next the *daghoba* the first of the right row of pillars has on the east end a ram with feet like a horse and a tail like a tiger; the second pillar on the east a horse with dew caps and an ordinary horse; the third pillar has a horse on the east and a sphinx on the west; the fourth a horse east and a bull west; the fifth a horse east and a horse west; the sixth a horse east and a horse west; the seventh a horse east and a bull west; the eighth two horses; the ninth a horse east and a bull west; the tenth two horses; the eleventh a bull east and a horse west; the twelfth two horses; the thirteenth two horses; the fourteenth a bull east and a horse west; the fifteenth both elephants. Over the west side of the fourteenth pillar a woman's figure is cut between the horses.

The inside figures on the left row of capitals are on the fifteenth or next the door, a bull west and a horse east; on the fourteenth a bull west and a horse east; on the thirteenth a bull west and a horse east; on the twelfth a bull and a horse; on the eleventh a bull or buffalo and a horse; on the tenth a bull and horse; on the ninth a bull and horse; on the eighth a bull and horse; on the seventh a bull and horse; on the sixth a bull and horse; on the fifth a bull and sphinx; on the fourth a bull and horse; on the third a horse and bull; on the second a horse and bull; and on the first two horses. On the east side of the second pillar are a couple of dancing male and female figures.

Above this springs the roof, semicircular in general section, but somewhat stilted at the sides, so as to make its height greater than the semi-diameter. It is ornamented, even at this day, by a series of wooden ribs, probably coeval with the excavation, which prove beyond the shadow of a doubt that the roof is not a copy of a masonry arch, but of some sort of timber construction which we cannot now very well understand."

Immediately under the semi-dome of the apse is placed the *dāghoba*—in this instance a plain dome on a two-storeyed circular drum—similar to the Bedsa relic-shrine, the upper margins of each section surrounded by the rail ornament, and just under the lower of these are a series of holes or mortices, about six inches deep, for the fastenings of a covering or a woodwork frame, which probably supported ornamental hangings. It is surmounted by a capital of the usual form, very like that at Bedsa, and on this stands a wooden umbrella, much blackened by age and smoke, but almost entire. The canopy is circular, carved on the under surface, and droops on two sides only, the front and rear, the seven central boards being as nearly as possible in one plane, and those towards the front and back canted each a little more than its neighbour.

In the top of the capital, near the north-west corner, is a hole about ten inches deep, covered by a slab about ten inches square and four inches thick, doubtless the receptacle for the relic, which however has been removed. Round the upper edge of the capital are mortice holes, eight in number or three to each face, by which some coronal or other ornament was attached.

"Opposite this," to continue Dr. Fergusson's account, "is the entrance, consisting of three doorways under a gallery, exactly corresponding with our rood-loft, one leading to the centre and one to each of the side aisles; and over the gallery the whole end of the hall is open as in all these *chaitya* halls, forming one great window, through which all the light is admitted. This great window is formed in the shape of a horse-shoe, and exactly resembles those used as ornaments on the facade of this cave, as well as on those of Bhāja, Bedsa, and at Kondāne, and which are met with everywhere at this age. Within the arch is a framework or centering of wood standing free. This, so far as we can judge, is, like the ribs of the interior, coeval with the building; at all events, if it has been renewed, it is an exact copy of the original form, for it is found repeated in stone in all the niches of the facade over the doorways, and generally as an ornament everywhere and with the Buddhist 'rail,' copied from Sānchi, forms the most usual ornament of the style.

"The presence of the woodwork is an additional proof, if any were wanted, that there were no arches of construction in any of these Buddhist buildings. There neither were nor are any in any Indian building anterior to the Muhammadan conquest, and very few, indeed, in any Hindu building afterwards.

"The outer porch is considerably wider than the body of the building, being 52 feet wide by 15 feet deep, and is closed in front by a screen, composed of two stout octagonal pillars, without either base or capital, supporting what is now a plain mass of rock, but which was once ornamented by a wooden gallery, forming the

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principal ornament of the facade. Above this a dwarf colonnade or attic of four columns between pilasters admitted light to the great window, and this again was surmounted by a wooden cornice or ornament of some sort, though we cannot now restore it, since only the mortices remain that attached."

The veranda of the great cathedral cave had two eight-sided pillars and two pilasters. Inside of this on each end was a rail and above the rail three elephants. Above the elephants is a second railing into which have been let later seated Buddhas of about the fifth or sixth century, then a plain belt of stone with inscriptions,¹ then a railing, above this two temple doors and two couples men and women dancing, those on the right specially well formed and carved. Above the dancing couples is a plain band, then a rail, then two windows and two doors, again a rail, then two windows and two doors, again a rail, and, above the rail, two windows and two doors, then top rail and roof smooth and well dressed.

In the back wall of the veranda is a central and two side-doors with horseshoe arches over each. On each side of the central doorway are a pair of male and female figures naked to the waist. The couple on the visitor's right are standing, the woman with her left leg turned behind her right leg and her hands broken. The man has his hand on her right shoulder. The woman has heavy anklets and a waistband hanging to her knee. Her right arm is broken above the elbow; her left arm is passed behind the man. The woman has heavy earrings. Her hair is plain and drawn far over her brow and there is a large round brow-mark. The man has his hair piled in ascetic or *jata* coils rising into a central cockscomb. He wears heavy earrings and a waistband hanging to his feet. To the visitor's right of the pair is a Buddha with an aureole and seated on a lotus throne supported by two Nāgas. On each side are small figures. On each side of Buddha is a mace-bearer and a flywhisk-bearer and above them two corner figures. To the right is another man and woman much like the other pair.

Below the original rail has been cut into a group of figures, a seated teaching Buddha in the centre, two side supporters and two small cherubs in the corner above. Further east, at the end of the recess, are two figures. The man on the right has a big turban, five bracelets on the right hand, and his legs as if he was walking. The woman has many bracelets on her arm, a necklace with a central pendant like a Lingayat box, double anklets, and crossed legs the right leg in front. To the left of the central door the first figure is a woman who stands with her feet crossed and her arms thrown up clasped palm to palm over her head with long gloves up to her elbow. Her earrings are elaborate and her necklace falls in a stomache. The man on the visitor's left has a bunch in his left hand held over his shoulder. He has three plain bracelets and his right hand hanging by his side holds his waistband. To the left in a square frame is a central standing Padmapāmi, his right hand blessing and his left hand holding a lotus. He stands on a lotus throne and on either side are small worshipping figures. On each side of Padmapāmi are two figures. In the corners above

¹ See below p. 460.

are two small seated Buddhas both teaching. Above are two Buddhas with a mace-bearer below. To the left are a big pair. On the visitor's right is a man with his left hand held up and open, his hair in the ascetic rolls. His waistcloth is tied in a brow on his left hip. His right hand is on the woman's shoulder. The woman, who is naked to the waist, stands leaning a little to the left with the left knee bent against the right knee. She wears a plain flat headdress which fits her head tightly, large earrings, and a heavy necklace that falls between her breasts. Her left hand rests on her left hip and her right hand falls by her side. Her lower arm is covered to the elbow with heavy plain bracelets.

Below this belt of figures is the Buddhist rail, part of which about four feet broad on the left, has been cut into a group with a seated snake-canopied Buddha in the centre. Above are two small floating figures and side attendants with single snake-canopy. Above the main frieze of figures is a belt of two groups, the Buddha to the left thinking, the Buddha to the right teaching, and with flywhisk bearers at each side. The left or thinking Buddha sits under an arch, the right or preaching Buddha has a great aureole. Above is a plain belt of rock with inscriptions¹ and above that a rail. Then there is the great central horseshoe arch with the side space filled with cave door and window carvings.

At the left end of the veranda at the foot is a Buddhist rail, then three well-carved broken trunked elephants with excellent ears and expressions. Between the centre and the west elephant a group of a seated teaching Buddha with side flywhisk bearers is carved on the back wall. Above the three elephants was originally a three feet broad belt of Buddhist railing cut into three groups of thinking Buddhas with side supporters. The back wall of the veranda has at the foot a central and two side doors and three bands of Buddhist railings, one close to the ground, a second on a level with the top of the doors, and the third on a level with the top of the arch. The lowest rail was the biggest. Below the top rail was a plain belt of rock. The space between the second and the third railing was originally plain. The lowest rail was given by two men and there is an inscription above it to say so. On the left is a defaced inscription.²

On each side of each of the doors is a male and female figure. On the visitor's left is a man and woman in the Śātakarni style of dress with many ornaments and a broad waistbelt. Perhaps the inscriptions above the north or right pair and above the pair on the front wall are of about the same time.³

The doorways were made about the same time. The images cut in the central railing are of the fifth or sixth century and below the group is a teaching Buddha and above two angels bringing a crown. A man worships a tope. Below are two deer. At the lower right corner the female figure with the high headdress is probably the woman who got the group carved. The mortar work round the central door is Marátha made by a landholder named Anna Goitrikar about 1780.

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VENHARGAON OR
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Cave Details.

¹ See below pp. 460-461.

² See below pp. 460-461.

³ See below pp. 460-461.

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VEHARGAON OR
KARLE CAVES.

Cave Details.

At the north or left end of the veranda at the foot is a railing, then three elephants with broken tusks, then a rail which has been cut into three groups of Buddhas. The left group is unfinished. The groups belong to the Great Way or Mahāyan style and have, instead of flywhisk bearers, Bodhisattvas probably of about A.D. 400-500. Above is the original inscription of the maker of the cave. Above this is a band of rail pattern, then two temple doors with two well carved groups of men and women. Above this all the work is as it was originally cut, four rows of church fronts each separated from the next by a railing, the three topmost without figures. The groups of dancing men and women in the lower friezes are well carved.

In front of the outer screen stands the Lion-pillar, a plain slightly tapering sixteen-sided shaft, surmounted by a capital of the same style as those in the portico at Bedsa. On this stand four lions, their hinder parts joined, but there is no hole or mortice to lead us to suppose that any emblem in metal or wood was raised over them. The pillar stood on a raised circular basement or drum, carved with the rail-pattern, but now defaced. There are indications that render it more than probable that, as at Kanheri and Kailās at Elura, there was a corresponding pillar at the opposite side, the base of which is covered by the modern Ekvira temple. The cap of the existing pillar is connected with the screen-wall by an attachment of rock, in which is cut a large square mortice; and over the modern temple, on the south side, there remains two-thirds of a corresponding attachment with a similar mortice, as if to hold a beam horizontally across eighteen inches in front of the screen. The other pillar doubtless supported the *chakra* or wheel the emblem of the law.

Inscriptions.

In the veranda and body of the great chapel cave are nineteen inscriptions.

Inscription 1.

On the left end of the veranda on a deep flat moulding over the heads of three large elephants is inscription 1 which records :

"Seth Bhutapa'la from Vejayanti has established a rock-mansion the most excellent in Jambudvīpa."

Inscription 2.

On the lion-pillar or Sinhasambha on the left of the entrance is inscription 2 which records :

"From Agimitranaka, son of Goti, a great warrior, a Maratha (P), the gift of a lion-pillar."

Inscription 3.

On the right end of the veranda below the feet of the elephants is inscription 3 which records :

"The gift of, first, two elephants, and above and below the elephants a (rail-pattern) moulding by the venerable reverend (bhadranta) Indadeva."

Inscription 4.

Over the right-hand side door is inscription 4 which records :

"The gift of a door by Sihadata, a perfumer, from Dhenuka'kata."

Inscriptions
5 & 6.

A pillar of the open screen in front of the veranda has two inscriptions 5 and 6. The upper inscription 5 records :

"The gift of Bha'yila the mother of Mahadevanaka, a householder."

¹ Vejayanti is probably Banavāsi in North Kānara. Compare Bombay Gazetteer, XV. Part II. 77, 264.

and the lower inscription 6 records :

"Sa'mika, son of Venuvasa, a carpenter, a native of Dhenuka'kata, made the doorway, and above the door."

Inside, on the left hand fourth pillar is inscription 7 which records :

"The gift of a pillar by Sihadhaya, a Yavana, from Dhenuka'kata."

On the left or north side of the nave on the shaft of the fifth pillar is inscription 8 which records :

"The gift of the cost of a pillar by Sa'timita, from Sopa'raka, out of respect for his maternal uncle the Bhadanta Dhamutaraya, by his (i.e., the Bhadanta's) disciple and sister's son Satimita, the son of Nanda, with his mother and father."

Below inscription 8 in clear-cut letters is inscription 9 which records :

"The gift of a pillar containing relics, by Sa'timita, from Sopa'raka, sister's son of Bhadanta Dhamutaraya."

On the same side on the shaft of the third pillar is inscription 10 which records :

"(The gift of) of Dhama, a Yavana from Dhenuka'kata."

On the same side on the shaft of the seventh pillar is inscription 11 which records :

"The gift of a pillar by Mitadevanaka, son of Usabhadata from Dhenuka'kata."

On the inner face of the gallery is inscription 12 which records :

"(Gift) of Asa'dhamita, a nun"

Outside on the upper frieze to the right of the central door is inscription 13 which records¹ :

"To the Perfect Usabhadata, son of Dinika and son-in-law of the king Khahara'ta Khatapa Nahapa'na, the giver of 300,000 cows—having given gold, and being a visitor to the tirth at the Bana'sa' river; the giver of sixteen villages to gods and Bra'hmans; at the holy place Pabha'sa the giver of eight wives to Bra'hmans; and who caused 300,000 cows to be given; and who at Valuraka gave the village of Karajaka to the Sangha of ascetics from the four quarters residing in the lensa, all dwelling there for the support during the rainy season."

To the left of the central door and over the sculptures is inscription 14 which records :

"King Va'atthiputa, the illustrious lord (Sa'misiri) (Puluma'yi) in the year seventh (7), of summer the fifth (5) fortnight, and first (1) day. On that day Somadeva, a great warrior, the son of Vasithi and of Mitadeva the son of Kosiki, a great warrior of the Okhala-kiyas, gave a village to the Sangha of Valuraka. This gift is for the repairs of the Valuraka Lensa."

Over the male and female figures to the right of the right of the right-hand side door is inscription 15 which records :

"Gift of a pair by the Bhikshu Bhadasama."

Over another pair of figures on the inner side of the right end of the outer screen or front of the veranda is inscription 16 which records :

"Gift of a pair by the Bhikshu Bhadasama"

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Inscription 8.

Inscription 9.

Inscription 10.

Inscription 11.

Inscription 12.

Inscription 13.

Inscription 14.

Inscription 15.

Inscription 16.

¹ Compare Bombay Gazetteer, XVI. 569-578.

² Valuraka appears to be the ancient name of the monastic establishment at Karle.

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KÁBLE CAVES.
Inscription 18.

To the left of the central door on a piece of rail-pattern carving below the sculptures is inscription 17 which records:

" the gift of a vedika by the mother of . . . Samana."

Low down and to the right of the central door is inscription 18 which records:

" The gift of a vedika (rail-ornament) by the nun Kodī mother of Ghunika. Made by Nadika."

Inscription 19.

Just over an image of Buddha inserted at a later date between the central and right-hand door is inscription 19. It is dated the 19th year of Vāsisthiputra's time, and records a benefaction to the Bhikshus by the tálukdár of Mámala, the modern Mával.¹

On the north-west of the Lion-pillar are some cells, and a water-cistern, into which a *dághoba* that had stood on the roof of it has fallen. North from this is a large excavation, more than 100 feet in length, but very irregular: it apparently consisted of two or three *vihāras*, in which all the dividing walls have been destroyed. At the north end of it are several cells, still nearly entire, three water-cisterns, and a small relic shrine or *dághoba*.

Above these is a *vihāra*, about 28 feet by 27 and 8 feet high, with four cells in each side and five in the back, six of them with benches or beds of stone as in most of the older *vihāras*, and in one is a ladder up to a stair leading to the cave above. The front of this cave, however, has given way. Still higher in the rock, and reached by a stair from the preceding, is another *vihāra*, 34 feet 6 inches by 48, but not quite rectangular, and 8 feet 11 inches high. It has three cells in the right end and five in the left, with six in the back. Across the left end is a raised platform about 8½ feet broad and 18 inches high, along the front of which there seems to have been a wooden railing or screen. On the east and south walls are two sculptures of Buddha, evidently of much later workmanship than the cave. The front wall is pierced with four openings, and the veranda 40 feet 10 inches long, 7 feet wide, and 12 feet 3 inches high, has a low screen-wall in front, on which stand four columns between pilasters. Outside this screen, at the north end, is a water-cistern, and along the front a balcony.

Further north (the lower part of the stair broken away), is another *vihāra* above those first mentioned. It is about 38½ feet long and 17 feet deep, with two cells in each end and four in the back, five of them with stone-beds. In the front wall are a door and two windows, but the corridor of the veranda has given way. On the east wall of this cave is inscription 20 which records:

Inscription 20

"To the perfect! The king Vāsisthiputa the illustrious (siri) Pullma'vi, in the year (of his reign) twenty-four (24), in the third (3) fortnight of the winter (hemanta) months, the second (2) day. This meritorious gift of a nine-celled mandapa by the (Upa'saka) layman Harapharana, son of Setapharana, a Sovasaka, native of Abula'ma,² for the possession of the Sangha of the Maha'sanghas from the four quarters. For the continuance in welfare and happiness of father and mother and all people and living things. Established in the twenty-first year, and with me Budharakhita and his mother an

¹ Archaeological Survey of Western India No. 10, pp. 23-36.

² Probably Obollah at the head of the Persian Gulf. Compare Bombay Gazetteer, XIII. 421 note 2.

Upa'sika'. And in addition the meritorious gift of another passage by the mother of Budharakhita".

In a recess over a water-cistern at the end of the next cave is inscription 21 which cannot be translated. The sense runs :

"In the fifth year and of the Hemanta-paksha (of some king—possibly Puluma'yi), the female disciple of (some) Bhadanta, gave a lens; and a sister's daughter a Bra'vika' (or laic)—gave a cistern for the sangha of ascetics. (With the donor several other names of relations are associated (but obliterated) with Uabbha, a female disciple.)"

To the south of the *chatiya* cave there are also a number of excavations, the first being an unfinished hall about 30½ feet wide by 15½ feet deep. The next is a small room 6 feet by 7½ and 6 feet high, of which the front is broken away, with a figure of Buddha on the back wall. Close to this is a water-cistern, and beyond it a *vikāra*, 33 feet 3 inches wide by 32 feet 10 inches deep and 9 feet 5 inches high with four cells (without beds) in the back, three in the left end and two unfinished ones in the right, all having their floors about a foot higher than that of the hall. In the middle of the back wall is a figure of Buddha, seated with his feet resting on a lotus, under which is the wheel between two deer, and behind this are two small worshipping figures. On each side are flywhisk bearers the one on his right holding a lotus stalk in his left hand, and over their heads are *vidyādharas* or heavenly choristers. This hall bears evident marks on the floor, ceiling, and side walls, of having been originally only 21 feet 6 inches deep, but afterwards enlarged.

The front wall is pierced by a door and two windows, and the veranda, 25 feet long by 6 feet 4 inches wide, has a cell at the north end and two octagonal pillars between pilasters in front, each pillar being connected with its adjacent pilaster by a low parapet or screen which forms the back of a bench on the inside, and is divided outside into four plain sunk panels, similar to several at Pāl near Mahād in Kolāba, cave VI. at Ajanta and others. To the entrance the approach has been by a flight of steps. Beyond this is a small unfinished room, and at the turn of the hill, facing south, is another, 8 feet 5 inches by 9 feet and 7 feet high, with a bench along part of the east wall. The front has gone, but on the wall under the caves is a fragment of an inscription (22) which records :

Inscription 22.

"To the Perfect. The meritorious gift of the ascetic Budharakhita."

A little to the east, and about 5 feet above the footpath, is another cave, 14 feet 5 inches by 13 feet 4 inches and 6½ feet high, with a cell in the left wall having a bench or bed. Beyond this is a small water-cistern.

From the right side of the great cave a rough path clambers about two hundred feet up a bare rocky face to the flat top of the spur. This, which, except a very old and gnarled *umbar* tree at the end, is bare and baked, has the remains of three buildings and towards the west a slight hollow with the earth-filled mouth of an old water cistern. The building most to the end of the spur seems to have been square about 17' × 14' and of brick. It was probably either a rest-house or a temple. About thirty yards to the north, along the bare top of the spur, the ground rises about 550 feet above the Kārlé bungalow into a mound of rough undressed stones brick and earth 39' north and south about all earth and stone

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Inscription 21.

Hill Top.

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except on the west or weather side. The stones are not dressed but flat and like big bricks. The earth or clay is very stiff. The height is about nine feet above the ground that slopes to the west. A few yards further north is the site of another brick building probably a *stupa* most of which has been removed. The top of the mound is 550 feet above the Kárlé bungalow. About fifty yards further north is a flat rock which was perhaps roughly carved into a seat.

In the hills near Kárlé are a number of cells and rock cisterns. Thus in the hill above Devgad a little to the south-west of Kárlé is a half finished *vihára* or dwelling cave with two roughly hewn square pillars in front with bracket capitals and in the back of the cave a door has been begun as if for a shrine. In the rising ground to the east of the village is a rock-cut pond and some cuttings as if intended as the beginning of a small cave and cistern.

Again, on the south side of the village of Sheletana is a large covered rock cistern, originally with six openings, and high up the hill to the north is a large cavern under a waterfall. In the north side is a round hole which has been fitted with a cover, and was perhaps intended for storing grain. Beside this is a small circular chamber which may have contained a structural relic-shrine or *dághoba*. The roof of the cave has fallen in, and there has been a great flaw in the rock, which perhaps led to the cave never being finished. At Tánkve still further east are two rock cisterns, and above Valak in the face of the scarp is a small round cell as if for a relic-shrine and near it a cave without front, a slightly arched roof and a cell at the back, with a round hole near the entrance, possibly a place for holding stores. A flaw in the rock has destroyed the back of this excavation. At Ayara to the east of Bhája and in several places to the north-east of Kárlé there are also excavations mostly single cells for hermits.¹

VIR.

Vir, about eight miles south west of Jejuri in Purandhar, is a large village with in 1881 a population of 2715. At Vir are the headworks of the Nira canal² and it has a temple of Mhaskoba, a modern Kunbi god, which enjoys about four acres of rent-free land assessed at £3 10s. (Rs. 35). A yearly fair, lasting for nearly a fortnight and attended by 8000 to 10,000 persons, is held at the temple on the full-moon of *Mágh* or February - March. The temple devotees, who are called Virs or heroes, perform a sword dance before the god and in their enthusiasm often wound themselves and each other. About 1834 an excited Dhangar put the hilt of his sword on the ground and its point to his navel, and, falling on it, gashed his bowels so that he died.³

YEVAT.

Yevat, on the Peninsula railway twenty-six miles east of Poona, with in 1881 a population of 1539, has a station with to its south a travellers' bungalow. The 1880 railway returns showed 12,014 passengers and no goods. The Khadakvásla canal flows close to Yevat and there is also a large storage pond called Matoba which irrigates a considerable extent of land and is fed by the canal in the neighbourhood.⁴

¹ Cave Temples of India, 242.

² Details of the Nira canal are given under Agriculture, Part II. pp. 20-24.

³ Oriental Christian Spectator, VIII. (1837), 133.

⁴ Mr. J. G. Moore, C.S.

APPENDIX.

GUNPOWDER FACTORY.

THE following details on the ingredients manufacture and examination and proof of Gunpowder have been contributed by Lieutenant-Colonel Wake, R. A. :

The refining of saltpetre is based upon the fact that saltpetre is far more soluble in hot than in cold water, while the chief saline impurities found in grough saltpetre are almost equally soluble in either. Water at 212° holds about seven times as much nitrate of potash or pure saltpetre in solution as water at 70°. If, therefore, a saturated solution of saltpetre be made at a temperature of 212°, and the chlorides of sodium and potassium are contained in the liquor, as the solution cools to 70°, six-sevenths of the nitre contained in it will be deposited in the form of crystals, which can easily be removed, whereas the foreign salts will still remain in solution.

Two large refining coppers, each capable of holding about 500 gallons are charged with saltpetre and water in proportions so that when boiled the whole of the saltpetre may be dissolved. The boiling is performed by steam forced into the coppers through a perforated pipe running round the interior of the coppers near the bottom. In the process of boiling a good deal of scum is found on the surface of the liquid which is skimmed off from time to time. To assist it in forming, a little glue is thrown in when the water begins to boil. By the time the scum has been cleared off, the solution will be ready for filtering, when a valve near the bottom of each copper is opened which allows the liquid to run out. Through this valve it passes to a range of canvas filter bags or *daulás* which catch all insoluble impurities. Up to this point the liquid is kept as hot as possible, to carry as much of the pure saltpetre in solution through the filters as practicable. Care is also taken that the solution is not too thick or it will not run easily through the filters. To ensure this the specific gravity of the solution should be about 1.49. The solution now free from all its insoluble impurities runs from the filters into large flat copper coolers called crystallizing pans.

The crystallizing cisterns, or coolers, are each twelve feet square and about eleven inches deep, and the solution from five to six inches deep. The liquid is kept in agitation with a long handled wooden hoe, and as it cools fine crystals fall to the bottom of the cistern. If not kept in agitation, large crystals would form, which would enclose the liquid containing the impurities still in solution. The crystals are from time to time drawn up to one side of the cistern, the bottom of which is raised so as to form an inclined plane to receive it. From this the liquor drains off, and the crystals looking almost like snow, and technically called flour, are then raked into the washing cisterns. The solution in the crystallizing cistern is not stirred, nor are the crystals removed, after the temperature falls below 100°, as the crystals are then deposited so slowly, but it is left to cool, when large crystals form which are treated as rough nitre.

Appendix.

GUNPOWDER
FACTORY.
(p. 371).

Saltpetre
Refining.

Solution.

Crystallizing.

Appendix.**GUNPOWDER
FACTORY.***Washing.*

The washing cisterns are about six feet long, four feet wide, and three feet six inches deep, and are fitted with a false bottom of wood pierced with holes. In front below the false bottom is a plug hole. The cistern being now nearly full of saltpetre, distilled water is poured from a rose above each cistern enough to cover the saltpetre, and is allowed to stand in the cistern from half an hour to one hour, after which it is run off from a tap at the bottom. This is repeated by another washing, but now the water is not run off till next morning. If not enough, a third washing is sometimes given. The saltpetre is now ready and placed in the store bins. A solution of the saltpetre should now be tested as follows :

*Testing the
Saltpetre.*

(a) With blue and red litmus paper for acids or alkalies ; (b) with a few drops of the solution of nitrate of silver for the presence of chlorides, a milky appearance indicating the formation of the insoluble chloride of silver, this is a very delicate test ; and (c) with a solution of chloride of barium for the presence of sulphates, which would give the insoluble sulphate of baryta. The refining operation over, there remains saltpetre in the crystallizing coolers, which has formed into large crystals since the stirring of the liquid ceased, and which contains impurities. This is used as grough in the next day's refining. There is also a large quantity of liquid, more or less impure, containing saltpetre, both in the crystallizing coolers and in the tank into which the water used from the washing vats has been drained.

In other Gunpowder factories the collection of the saltpetre in this liquor forms an important and expensive part in the process of refining, and is effected by boiling down the liquid (amounting to from 600 to 800 gallons) to about a quarter of its original bulk, when the remainder is run through filters into pans and collected. When it has crystallized the saltpetre so collected is used as grough during the next day's refining.

The boiling down of such a large quantity of liquid consumes a great deal of fuel, and adds much to the expense of refining. To avoid this, advantage has been taken here of the dry climate of the Deccan, and the whole process of evaporation is carried on without expense by pouring the water into a large empty masonry reservoir (which it covers to the depth of about an inch), and letting it evaporate of itself. This it does in from twenty-four to forty-eight hours according to the time of the year ; the saltpetre contained in it forming in crystals during the process and being afterwards collected and used as grough on the next day's refining. This plan is not practicable in the rains, but enough saltpetre can be refined during the dry months to last through the monsoon till evaporation can again be carried on.

The extraction of saltpetre from powder sweepings and from damaged powder is a process which has to be carried out in all Gunpowder factories. As usually effected it is a very dirty troublesome and expensive operation. The saltpetre contained in condemned gunpowder, and also in the sweepings from the factory, is extracted by boiling with water in coppers holding about 400 gallons each, and filtering the solution first through coarse canvas and a second time through *dauls*. The liquor containing the saltpetre is then evaporated down, filtered, and crystallized in pans as before. The charcoal and sulphur left in both sets of filters is again boiled before being thrown away. About 94 per cent. of the saltpetre contained in powder can be recovered by extraction, against the value of which must be set the cost of labour and fuel. At this factory however the operation is very simple and inexpensive. The process consists of putting the powder sweepings or damaged powder into large

porous earthenware vessels which are then filled up with cold water. This water filters through the vessels into copper troughs in a few hours, taking with it as much saltpetre as cold water can hold in solution. A fresh quantity of water is poured into the vessels every morning for about a week, by which time nearly all the saltpetre has been extracted. About two per cent. of the saltpetre remains unextracted with the sulphur and charcoal in the vessels. All the water is then poured into the reservoir to evaporate and within twenty-four hours the crystals of saltpetre can be collected and are afterwards used as rough saltpetre.

As a general rule the wood should be cut when the sap is up, as it can be then most easily stripped of its bark, but in the case of *Cajanus indicus* or *tur* wood it is cut when the crop is ripe and has to be soaked in water before the bark comes off easily. The wood yields about one-fourth its weight of charcoal. Being cut into lengths of three feet, the wood is packed into iron cylindrical cases called slips, which are three feet six inches long and two feet four inches in diameter, care being taken that the wood is as much the same size as possible. The lid is fastened on, two openings being left in the slip at the bottom of about four inches in diameter. The slips are then placed in horizontal cylinders or retorts, the end with openings (one below and the other above) first. The retorts, which have openings at the far end to correspond with those in the slips, are closed by tight-fitting iron doors. The retorts are built into the wall, with furnaces so arranged underneath as to admit of the accurate regulation of heat throughout the operation of charring. This occupies about four hours for R. F. G., eight hours for R. F. G. 2, and two or three hours for cannon powders. The flames surround the retorts, the heat acting as nearly as possible on the whole surface of the cylinder. The gases from the wood pass out from the upper hole in the slip, and the tar through the lower hole (both holes corresponding with holes in the retort) into pipes communicating with the furnace in which they are burnt. This saves a considerable amount of fuel. When the wood has been sufficiently charred, which is known by the violet colour of the flame from the burning gas, indicating the formation of carbonic oxide, the slip is withdrawn by tackling placed in a large iron case or cooler, covered with a close-fitting lid, and allowed to remain until all the fire is extinguished, which takes about four hours; and the charcoal is then emptied into smaller coolers and sent to store. The charcoal is carefully looked over and picked by hand, to see that it is all properly and evenly burnt, and that no rivets from the slips have broken off. It is then kept from ten days to a fortnight in store, before being ground, to obviate the danger of spontaneous combustion, to which charcoal is liable when ground directly after burning. This arises from the heat generated by the very rapid absorption and condensation of oxygen from the air by the finely powdered substance. The charcoal for cannon powders is burnt a short time at a high temperature and is called Black coal. That for small arms is burnt for a longer time at a low temperature and is called red coal. "Black coal" should be jet black in colour, its fracture should show a clear velvet-like surface, it should be light and sonorous when dropped on a hard surface, and so soft as not to scratch polished copper. Slack-burnt charcoal, that is charcoal prepared at a very low temperature, is at once known by its reddish brown colour, especially when ground; this colour is distinctly perceptible in the R. F. G. 2 powder up to the glazing process. Charcoal burnt at a very high temperature is known by its hardness metallic ring and greater density.

Appendix.

GUNPOWDER
FACTORY.Charcoal
Burning.

Appendix.

GUNPOWDER
FACTORY.

Sulphur Refining.

The Sulphur used in the process of refining is of the best quality. It undergoes a rough purification before importation, leaving about three to four per cent of earthy impurities which have to be got rid of by a second distillation. The refining apparatus is very simple. A large iron melting pot or retort is set in brickwork, about three feet above the floor, with a furnace underneath; this retort has a heavy movable lid, which is luted into the pot with clay, and in the lid is a four-inch opening, closed by an iron conical plug that can be removed at pleasure. From the melting pot, lead two pipes, at right angles to one another, one fifteen-inch to a large circular dome, and the other five-inch to an iron receiving pot, placed below the level of the melting pot. The latter pipe has an iron casing or jacket round it, through which cold water is allowed to circulate. The communication of these pipes with the melting pot can be shut off or opened as required by valves worked from without.

The process of refining consists of melting the rough sulphur in the melting pot and allowing it to distil over into the receiving pot, and is carried out at other factories in the following way:

About $5\frac{1}{2}$ cwt. of rough sulphur is placed in the pot each morning. The fire being lighted, the conical cast-iron plug is left out of the hole in the lid of the pot, the passage into the dome is opened, and that into the receiving pot closed. The heat is maintained for three hours, till the sulphur is of a proper temperature for distillation. The vapour which first rises from the pot is of a pale yellow colour, and as much of it as passes into the dome falls down condensed as flowers of sulphur. But at the end of three hours the vapour becomes of a deep reddish brown colour, showing that the temperature of the melted sulphur has reached the proper point. The plug must then be inserted in the lid, the communication to the dome closed, and that leading to the receiving pot opened, allowing the heavy vapour to pass through the pipe surrounded with the water jacket, by means of which a constant circulation of cold water is kept up round it. In this way the sulphur vapour is condensed, and runs down into the receiving pot as a clear orange liquid resembling treacle in colour and consistency. When nearly all has passed over into the receiving pot, which can be known by the jacket getting cold, the pipe communicating with the receiving pot is again closed, and the fluid sulphur left about an hour to get sufficiently cool (not below 220°) to ladle out into the moulds (wooden tubes saturated with water to keep the sulphur out of the cracks); at the same time the furnace doors are thrown back, and the communication with the dome re-opened, so that the rest of the vapour may pass into it; the impurities all remain at the bottom of the melting pot, and are thrown away. The flowers of sulphur thus obtained, being unfit for the manufacture of gunpowder, are treated as rough sulphur. The crystalline sulphur, after being allowed to cool in the moulds, is broken up and put into barrels ready to be ground.

Refined sulphur may be tested as follows: (a) by burning a small quantity on porcelain, when the amount of residue should not exceed 25 per cent; (b) by boiling a little with water, and testing with blue litmus paper, which it should only very feebly redden. In this factory the above plan is deviated from considerably. The amount of sulphur charge put into the melting pot elsewhere is limited to $5\frac{1}{2}$ cwt. because the sulphur in the course of melting reaches a temperature at which it catches fire, and, if the quantity of the charge exceeds about $5\frac{1}{2}$ cwt. the flames get very violent and rush out of the top of the pot in a series of puffs like the steam escaping from a locomotive. The violence of these puffs will at times amount to an explosion of sufficient strength to blow off the lid of

the pot and might do considerable damage. This flaming gradually dies out before the charge is ready for distilling. It was found here that the flaming stage could not take place when the melting pot was full of sulphur vapour, the air necessary to support combustion being thereby excluded. On this idea operations are now begun on the first day always on the usual plan, but as soon as the process has once passed the flaming stage and the pot is full of sulphur fumes to add as much sulphur to the charge as the pot will hold. By leaving a little sulphur in the pot at the end of each day's work and keeping it warm all night the pot is full of fumes next day and can be filled up at once. The advantage of this plan is that, whereas in other factories only $5\frac{1}{2}$ cwts. can be refined at one operation, 14 cwts. can be refined here, and the expenditure of fuel for the large quantity is the same as that required for the smaller quantity.

The manufacture of gunpowder from the prepared ingredients involves nine processes with slight variations in the case of some of the very different natures of powder now being made. The first process is mixing the ingredients, which is a preparatory operation to the second process of incorporation or grinding together of the mixed ingredients whereby the explosiveness of the powder is given. The third operation is breaking down the mill-cake which is an intermediate operation to prepare the powder for pressing which is the fourth process and consists of the pressing of the powder into its desired state of uniform consistency or density as well as to make it of a convenient hardness to cut into grain. The fifth process is granulating or corning that is the breaking up of the powder into the requisite size of grain. The sixth process is dusting that is getting rid of the dust amongst the grain, as the presence of dust would interfere with the next operation of glazing that is giving a smooth surface and polish to the grain. The eighth process is stoving or drying that is getting rid of the superfluous moisture in the powder, whereby, as also by glazing, the keeping qualities of the powder are given. The ninth or last process is finishing or separating, that is a final sifting of the powder.

(1) The ingredients are brought into the mixing house and are very accurately weighed out in separate scales, in mill charges (in their proper proportions to 100 lbs.) with an extra amount of saltpetre according to the moisture contained in it. The largest charge authorized for the incorporating mills for small arm powders is 50 lbs.; for cannon powders, the materials of which are not so violent in their action, and the charges worked with a greater percentage of moisture, the weight is 60 lbs.

After weighing the charge is placed in the mixing machine which consists of a cylindrical gun-metal or copper drum, about 2' 9" in diameter and 1' 6" wide, with an axle passing through its centre, on which there are eight rows of gun-metal flyers like forks. The machinery is so arranged that the flyers and drum revolve in opposite directions, the drum making in a minute about forty revolutions and the flyers eighty. The ingredients are mixed for about five minutes; the machine then empties itself into a box, and the composition is passed through an eight-mesh copper-wire hand sieve over a hopper, in order to catch any splinter of wood, small copper nail, or other foreign substance which may have got into the saltpetre during the process of refining; it runs into a bag placed below the hopper, and is tied up ready for the incorporating mills. In this state it is called a "green" charge.

(2) The incorporating mill consists of a circular iron bed about seven feet in diameter whereon two iron rollers revolve. These are about six feet in diameter with edges fifteen inches wide weighing each about four tons.

Appendix.

GUNPOWDER FACTORY.

Processes of Gunpowder Manufacture.

Weighing (1).

Mixing.

Incorporation (2).

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FACTORY.**

They make eight or nine revolutions round the bed each minute. The bed has a rim on the outside, called the curb, and on the inside an edge formed by the cheese or socket through which the vertical shaft passes. The runners are not equidistant from the centre of the shaft; one works the part of the charge nearest the centre of the bed, the other the outer part, but their paths overlap; two ploughs of wood, covered with leather, attached to the cross-head by arms or brackets, one working next the vertical shaft, the other next to the curb, throw the composition under the runners, as it works away from them.

The green charge is brought in its bag and spread evenly on the bed of the mill by means of a wooden rake, the mill bed having been previously moistened with water. Each charge is worked about $3\frac{1}{2}$ hours for R. F. G. powder and six hours for R. F. G. 2; cannon powders require less milling.

*Amount of
Liquor.*

The charge when placed on the bed of the mill contains about two pints of water (the moisture of the saltpetre) and a further quantity of from two to fifteen pints including that first passed in the mill bed (of distilled water) is added from time to time, according to the state of the atmosphere, to facilitate the incorporation and reduce the effect of an explosion. If too wet, the runners would lick up the composition from the bed. During the time of working the charge, the millman enters the mill occasionally, takes a wooden shover and pushes the outside of the charge into the middle of the path of the runners so that every portion may be regularly incorporated. The action of the runners is a combination of rolling and twisting, and has on a large scale somewhat the effect of a pestle and mortar, crushing rubbing and mixing, thus giving the charge a most intimate union.

*Drenching
Apparatus.*

Each mill has a flat wooden lever board or shutter, directly over its bed, in gear with a cistern of water, and so arranged that when the shutter is in the least degree raised on its pivot by an explosion, the cistern is upset into the bed, and the charge drowned. A horizontal shaft connects all the shutters in a group of mills, so that the explosion of one mill drowns all the remainder. The cistern can also be pulled over by hand.

Mill-cake.

When the charge, which in this state is called mill-cake, is ready to be taken off the mill, it should be uniform in colour, not having any specks of either saltpetre or sulphur visible to the eye, and of a grayish or brownish colour, according to the charcoal used. When a small piece is broken in the hand and thrown on to the rim or curb of the mill a portion of dust should rise. The incorporation should be carefully attended to by experienced men as the strength and general characteristics of the powder depend more upon this process than on any of the others. The mill-cake is carefully tested every day to ascertain whether it contains the proper amount of moisture; this should be $1\frac{1}{2}$ to 3 per cent for small arm powders, and 3 to 4 per cent for the larger descriptions of gunpowder.

*Breaking down
the Mill-cake
(3).*

(3) The mill-cake on being taken off the bed of the mill is placed in wooden tubs and moved to small magazines, from whence it is taken to the breaking-down house. The object of this process is to reduce the cake, which is now partly in lumps and partly in powder, to a uniform meal, in order that it may be in a convenient form for loading the press-box. Breaking down is done by hand, the press cake being beaten by wooden mallets on a tray till it is reduced to meal, when it is ready for the press.

*Pressing
(4).*

(4) The press-box is a very strong oak box, with gunmetal frame, 2' 6" square and 2' 9" deep, so constructed that three of the sides can turn

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FACTORY.

back on hinges, or form a compact solid box when screwed firmly together. Being laid on its side, the real top temporarily closed by means of a board, and the uppermost side alone open, a number of copper or gunmetal plates, $2' 5\frac{1}{4}"$ square, are placed vertically into this box, and kept apart at a distance (depending on the description of powder required) by two gunmetal racks, with corresponding grooves, which can be removed when no longer required. In pressing the thicker slabs for pebble powder which have to be afterwards cut into cakes, the press-box is divided vertically by a partition into two parts, a corresponding division being made in the fixed press block.

About 600 lbs. of meal is put into the press-box, while the plates are in a vertical position, and rammed evenly down by means of wooden laths. When full, the racks are withdrawn, the plates being only separated by the meal between them; the present upper side is firmly screwed down with short gunmetal screws, and the box turned over, so that the plates are now horizontal; the temporary lid is taken off, and the block run forward into position above the box. The pumps, which work the hydraulic press in a separate house, are now set in motion and the box is raised until the necessary amount of compression has been given, according to the density required. For this purpose the block is allowed to enter the box a certain distance, which is measured by a scale marked on the block. This mode of regulating the pressure gives more reliable results than trusting to the indicator gauge of the hydraulic ram, for the reason that the elasticity or resistance to pressure of the meal varies considerably with the amount of moisture present in it and the state of the atmosphere. To get uniform density equal quantities of meal, containing equal amounts of moisture, have to be compressed at the same rate into the same space. In practice, however, the moisture in the meal will vary slightly, whatever care be taken, and even if the mill-cake were always taken off the bed perfectly uniform in this respect, the hygrometric state of the atmosphere would cause a difference by the time it came to the press. Moreover, it is found that atmospheric conditions have an influence upon the manner in which powder meal can be compressed, even apart from the actual percentage of moisture contained in it, so that the exact distance the press block is allowed to enter the box has to be varied with the season, and even the prevailing state of the weather.

After the required pressure has been given a valve is opened to let out the water from the cylinder of the press, and the press-box descends till it is free of the block. The latter is then pushed back and the box is turned over on its side to be unloaded. The three movable sides being unscrewed and laid back the press cake is taken out, in layers of nearly $\frac{1}{2}$ an inch thick for the smaller powders, after which it is broken down into coarse grain between metal rollers. For pebble powder the layers or slabs are $\frac{3}{8}$ of an inch thick and are kept intact for the next operation.

(5) The granulating or corning machine consists of two parts. One is a series of three pairs of metal rollers so arranged one beneath the other as to gradually break down the coarse grain received from the press house to the required size for the description of powder being made. The top pair of rollers are placed under a hopper so that all the powder poured into the hopper passes between them. From this pair (which are not set very close together) the powder is conveyed down an inclined plane to the second pair, which are set rather closer together, and so on to the third pair, which are set so close as to give the exact amount of crushing required. The second part of the machine consists of a set of sieves on a square frame, which is violently shaken laterally. The grain which has passed the third

Granulating
or Corning
(5)

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pair of rollers is thrown on this frame and falls on the top sieve. Any grain which is too large does not pass this sieve and is shaken into a receptacle placed to receive it, while all the rest falls through the sieve and is caught on one below, which is of rather finer mesh retaining all the grain of the proper size. This is shaken into another receptacle placed for it, while the grain that is too fine passes the lower sieve to a third receptacle. The proper size grain, then called foul grain, passes on to the next operation, while all that is too big or too small is called dust and sent back to the incorporating mills, where it is milled about forty minutes previous to being mixed with green charges and sent to the press again. In this and in all subsequent operations a quantity of dust accumulates which is all sent back to the incorporating mills to be treated in the same manner.

Cube-cutting
Machine.

Pebble powder is granulated, or cut, in a special machine, which cuts the press-cake first into strips, and then again, crossways, into cubes of $\frac{5}{8}$ " length of edge. This is done by two sets of phosphor bronze rollers, which have straight cutting edges arranged along their surfaces, and which are set at right angles to each other; an ingenious arrangement causing the long strips cut by the first pair to travel endways to the second pair to be cut into cubes.

Dusting
(6).

(6) Dusting is performed in horizontal or slope reels. These are large cylindrical sieves about eight feet long by two feet in diameter, which revolve with about forty revolutions a minute, inside wooden cupboards. In the case of horizontal reels, the foul grain from the granulating machine is put inside them, and run for some time to get rid of the dust. This falls through the sieve to the bottom of the cupboard, whence it goes back to the incorporating mills as "dust." When the powder that remains in the sieve is fairly free from dust, one end of the reel is lowered and opened to allow the powder to be run out into tubs. A slope reel has one end permanently lower than the other, and open; the powder is poured in at the upper end from a hopper, and, as the reel revolves, gradually travels to the lower end, whence it falls out into tubs placed for its reception. Horizontal reels are generally used for the double purpose of getting rid of dust, and rubbing the edges off the grain, as also sometimes for polishing; while slope reels are only used for getting rid of dust. The horizontal reels are very little used in this factory. For pebble powder, a peculiar slope reel with a copper wire mesh of suitable size is placed in connection with the cube-cutting machine, so that all the cubes pass through it before running into the tubs placed for their reception.

Glazing
(7).

(7) Glazing is performed in large wooden barrels which revolve on a horizontal axis. In these barrels about 400 lbs. of powder are placed, and the barrels are made to revolve for several hours at rates varying according to circumstances from 14 to 35 revolutions a minute.

Stoving or
Drying
(8).

(8) Powders that require stoving are placed in a drying stove, which is merely a room heated by steam pipes, fitted with a number of shelves, on which are placed shallow trays with canvas bottoms, filled with a layer of powder. The powder is thus placed to expose it as much as possible to the heat of the room. Powders of different descriptions require different degrees of heat, and that the operation be more or less prolonged according to the size of grain.

Separating
(9).

(9) To finish the powder there is yet another final operation for all powders smaller than pebble powder, namely, separating. This is merely passing the powder through a large sieve shaken by machinery (somewhat on the same principle as those in the granulating house) to get rid of any dust or broken grain which may have accumulated during the glazing and drying.

So far the general principles on which the different processes of powder-making are worked have been described, and only here and there has any mention been made of the variations in manufacture necessary to produce different descriptions of gunpowder. It remains therefore to explain how the processes can be varied to produce the differences necessary to make suitable powders for special purposes. As regards the ingredients themselves, their proportions are not allowed to be altered; and with this prohibition it is impossible to effect any differences in the finished gunpowder as far as saltpetre and sulphur are concerned. With the charcoal it is not so, for by using different sorts of wood, as also by varying the intensity of the heat at which the wood is burned, very great effect is produced on the strength of the powder. In consequence of this the quality of the charcoal is of great importance.

After the ingredients are mixed, the first place where the powder can be varied is the incorporating mill, where the degree of explosiveness of the powder can be regulated by the amount of milling given to the charge, as also by the amount of moisture. Next the quickness of burning can be varied by the amount of density given by the hydraulic press. The next process, the cutting into grain, depends chiefly on the state of the powder on leaving the press. If it is right in density and moisture, it will cut into good firm grain; while if it is too hard or soft, too dry or wet, it will crumble, or clog, or cut into flaky grain. In the after processes of dusting and glazing some alteration can be made in the powder, chiefly by varying the length of glazing and the pace at which the glazing barrels revolve. The chief characteristics of the powder however have been given to it by the time it has left the press.

After a convenient quantity of gunpowder has been made, generally amounting to between ten and fifteen thousand lbs., it is proved as described below. If it passes the proof it is put into barrels of a capacity of fifty or a hundred pounds, and delivered to the Ordnance Authorities for use in the Government service. If it does not pass, it is modified by mixing, or re-worked as the case may require.

The tests to which powder is subjected are intended to ascertain nine points. The first point is that the powder should have a proper colour, a proper amount of glaze, a sufficiently hard and crisp texture, and freedom from dust. These points can be judged by the hand and eye alone, and require a certain amount of experience in the examiner. The cleanness of the powder can be easily tested, by pouring a quantity from a bowl held two or three feet above the barrel in a good light. If there be any loose dust it will be readily detected.

The second point to test is whether it is properly incorporated. This is tested by flashing; that is, burning a small quantity on a glass, porcelain, or copper plate. The powder is put in a small copper-cylinder, like a large thimble, which is then inverted on the flashing plate. This provides for the particles of powder being arranged in pretty nearly the same way each time, which is very important. If the powder has been thoroughly incorporated, it will flash or puff off when touched with a hot iron, with but few lights or sparks, and leaving only some smoke marks on the plate. A badly incorporated powder will give rise to a quantity of sparks, and also leave specks of undecomposed saltpetre and sulphur forming a dirty residue. Although a very badly worked powder could be at once detected, yet, as a comparative test, flashing needs an experienced eye to form an accurate judgment. Powder once injured by damp will flash very badly, no matter how carefully it may have been incorporated. This arises from a partial solution of the saltpetre.

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GUNPOWDER FACTORY.

Concluding
Remarks on
Manufacture.

Examination
and Proof of
Gunpowder.

DISTRICTS.

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The third point to test is the size, shape, and proportion of the grains. The shape can be judged by the eye alone, and the size of grain, in large uniform powders cut by machinery, is usually tested in the same way or by actual measurement; but a granulated powder can usually be readily sifted on the two sieves which define its highest and lowest limit of size; it must all pass the one and be retained on the other. For example, the Martini-Henry (R. F. G.²) powder must pass through a sieve of twelve meshes to the inch, and be retained on one of twenty meshes. This sifting, however, conveys no idea of the proportions of different sized grains contained in the powder. For instance, a sample of R. F. G.² powder consists entirely of grains just small enough to pass the twelve-mesh sieve, or just large enough to be retained on the twenty mesh; and these two powders would give very different results. To obviate this, one pound is sifted on three sieves, a twelve-mesh, a sixteen-mesh, and a twenty-mesh, and the limits allowed are as follow:

Pass 12-mesh to 16 mesh	...	...	12 ozs.
" 16 " 20 "	...	...	3 "
" 20 " ... "	...	...	1 "
			16 ozs.

Density.

The fourth point to test is density. This is ascertained to three places of decimals by the mercurial densimeter. It must, for each description of powder, lie between certain limits as shown in the table below. Bianchi's densimeter consists of an apparatus by which the air can be exhausted from a removable glass globe, fitted with stop cocks, and mercury allowed to fill it. The process of taking the density of gunpowder is as follows. The air being exhausted, the globe is filled with mercury, removed from the machine, and accurately weighed. The globe is then emptied, and 100 grammes of gunpowder being introduced into it, it is attached to the machine, the air exhausted, and the remainder of the globe filled with mercury under precisely the same conditions as before; its weight now represents the weight of the globe full of mercury, plus the weight of the gunpowder, and minus the weight of the mercury displaced by the powder. Thus if

S = Specific gravity of mercury at the time of experiment,

W = Weight of globe full of mercury alone, and

W = Weight of globe filled with powder and mercury,

$$\text{Density of the gunpowder} = \frac{S \times 100}{(W - W) \div 100}$$

Moisture.

The fifth point to ascertain is moisture. The powder must contain a percentage of moisture between limits laid down for each description. The amount of moisture is ascertained by drying a carefully weighed sample in a water oven until there is no further loss of weight; from the weight lost, the percentage of moisture can be calculated.

Firing Proof.

The sixth point to ascertain is firing proof for muzzle velocity and pressure in bore of gun. Each gunpowder is tested with the arm in which it is intended to be used and must give an initial velocity between limits laid down; the velocities are taken with the LeBoulange electric chronograph. The particulars for each nature of powder are given in the table below.

Cannon powders must, in addition, give a pressure in the bore, as measured by crusher gauges inserted in the proof gun, not exceeding a certain amount the square inch. A crusher gauge is a small cylinder of copper half an inch in length and one-twelfth of a square inch in sectional

area, which is so placed in a hole in the gun as to be compressed by the violence of the explosion on the gun being discharged. From the amount of compression the amount of pressure per square inch on the interior of the bore can be calculated.

The seventh point to ascertain is if the proportions of the ingredients are correct. This is ascertained by a chemical analysis. See below chemical test of powder.

The eighth point to ascertain is the power of the powder to withstand absorption of moisture. This consists in subjecting dried samples of gunpowder in a box, kept at a uniform temperature, the air inside which is charged with moisture to a known degree, by means of a certain quantity of a saturated solution of saltpetre. The samples are weighed at regular intervals to ascertain the rapidity with which the moisture is absorbed by the powder.

The following table gives the densities and muzzle velocities, &c., for Service (Rifle) Powders:

	Velocity.	Pressure.	Density.	Hygroscopic Test.	Moisture.	Size of Grain.	Proportion of Grain.
Pebble ^a .	Not less than 1540 feet.	Not exceeding 23 tons.	Should not be less than 1.75.	...	Not to contain more than 1.3 nor less than 1.0 per cent.	The powder is not to be pressed in individual masses or cubes but granulated from press cake $\frac{1}{4}$ " thick.	The lumps to be of fairly uniform size and shape varying in number from 5 to 7 in a lb. They should be cubical with rounded edges.
Pebble.	Not less than 1450 feet.	Not exceeding 20 tons.	Not less than 1.75.	Must not absorb more than 1.0 per cent in 48 hours.	Not more than 1.3 nor less than 1.0 per cent.	Must pass through $\frac{1}{4}$ inch mesh sieve and be retained on a $\frac{1}{2}$ inch mesh sieve.	The lumps should be cubical with rounded edges clean and glazed and should number 50 to the lb.
R.L. G ^a .	Not less than 1540 feet.	Not exceeding 15 tons.	Not less than 1.70.	Must not absorb more than 2 per cent in 24 hours.	Not less than 1 nor more than 1.2 per cent.	Must pass through a 2-mesh sieve and be retained on a 3-mesh sieve.	A portion of the powder not exceeding $\frac{1}{4}$ part of the whole must pass through the 6-mesh sieve clean and glazed.
R.L. G ^a .	Not less than 1390 or more than 1430 feet.	Not exceeding 15 tons.	Not less than 1.65.	Must not absorb more than 1.5 per cent in 24 hours.	Not less than 1.00 nor more than 1.2 per cent.	Must pass through a sieve of 3 meshes to the linear inch and be retained on a 6-mesh sieve.	Same as for R. L. G ^a .
R. L. G.	Not less than 1355 nor more than 1435 feet.	No standard.	Not exceeding 1.600 nor less than 1.670.	Must not absorb more than 2.00 per cent in 24 hours.	...	Must pass a sieve of 4 meshes to the inch and be retained on one of 8 meshes to the inch.	Will be sifted on a 4-mesh 6-mesh and 8-mesh sieve to ascertain if the different sizes of grain are present in the proper proportion. At least $\frac{1}{2}$ of each sample must be retained on a 6-mesh sieve and the remaining 4th on a 8-mesh sieve

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FACTORY.

	Velocity.	Pressure.	Density.	Hygroscopic Test.	Moisture.	Size of Grain.	Proportion of Grain.
R. F. G.	Muzzle Velocity. Not under 1310 F. S. 1300 " " 1290 "	...	Must not exceed 1.75 nor be less than 1.72	Should not absorb more than 2.75 per cent in 24 hours.	Must not contain less than 0.3 nor more than 1.2 per cent.	To be from $\frac{1}{16}$ to $\frac{1}{8}$ of an inch.	The whole must pass through a 11-mesh sieve. Out of 16 parts, 13 should be retained on a 16-mesh sieve; of the remainder not less than 3 parts should be retained on a 20-mesh sieve and one part may be allowed to pass a 20-mesh sieve.
	Percentage of moisture. 0.9 to 1.0 1.0 to 1.1 1.1 to 1.2						
R. F. G.	Must not be less than 1250 nor more than 1290 feet.	...	Must not exceed 1.02 nor be less than 1.03.	Should not absorb more than 2.5 per cent in 24 hours.	...	Must pass a sieve of 12 meshes to the inch and be retained on one of 20 meshes. A small quantity may pass the lower sieve.	The whole must pass a 12-mesh sieve. Out of 16 parts not less than 10 must be retained on a 16-mesh sieve and of the remainder not less than 4 parts must be retained on a 20-mesh sieve.

Chemical
Analysis of
Gunpowder.

Moisture.—About eighty grains of the crushed powder are weighed in a pair of watch glasses with ground edges so as to fit closely over each other. The watch glass containing the powder without its cover is then placed in a desiccator over oil of vitriol, and the loss of weight is noted every twenty-four hours until a constant weight is obtained.

Sulphur.—From ten to twelve grains are oxidised completely by digestion at a gentle heat with strong nitric acid and chlorate of potash. The excess of nitric acid is then driven off by evaporation to dryness, and the residue dissolved in water. To the solution chloride of barium is added, and the precipitated sulphate of baryta completely washed by repeated boiling with small quantities of water.

Saltpetre or Nitre.—About eighty grains are treated with boiling water, and the dissolved nitre, after filtration from the sulphur and charcoal, is evaporated to dryness and weighed.

Charcoal.—The quantity of this ingredient is represented by the amount required to make up a hundred parts after deducting the percentage of sulphur and nitre found.

Good powder consists in a hundred parts of the dry powder of seventy-five parts of nitre, ten parts of sulphur, and fifteen parts of charcoal. The moisture should be 1.00 per cent. of the powder in its ordinary condition.

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